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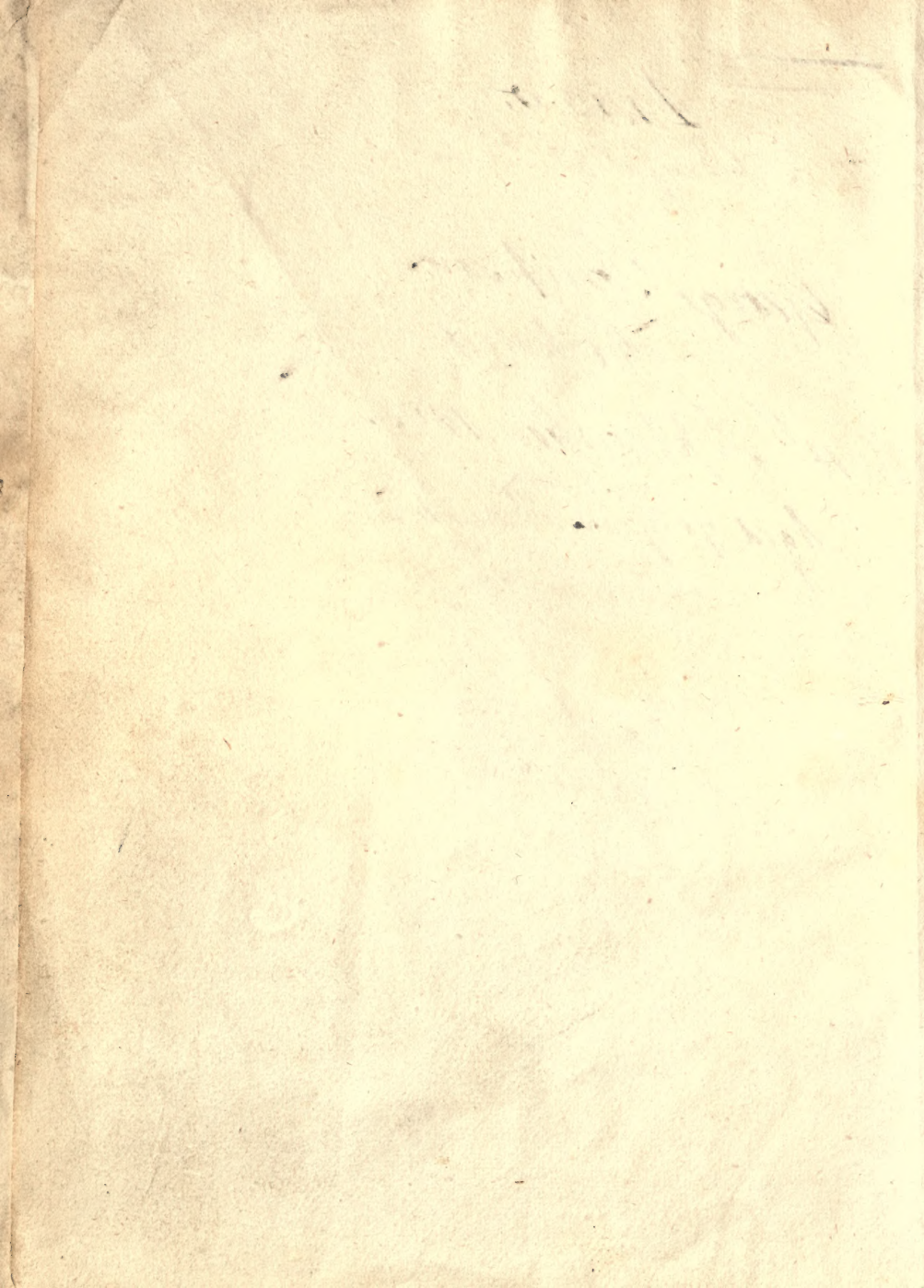
George Thompson.
Hackney.

18th September 1825.

Aged 71 Years. 22nd West March.

February 11th 1827-47.

For Abbig For Hampton



HEC. BC

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THE

M A R R O W

O F

Ecclesiastical History,

CONTAINED IN

The L I V E S of one hundred
forty eight F A T H E R S, S C H O O L M E N,
first R E F O R M E R S, and M O D E R N D I V I N E S
which have flourished in the Church since Christ's
time to this present Age :

Faithfully collected, and orderly disposed according to the
C E N T U R I E S wherein they lived :

John Together *Thomas*

With the Lively Effigies of most of the eminentest of
them cut in C O P P E R.

3577¹²
25. 11. 28.

The second Edition enlarged in most of the Lives, with the addition of
nine Lives which were not in the Former.

By S A M U E L C L A R K Pastor of *Bennet Fink, London.*

*Ut qui praeceptis non accendimur. saltem exemplis incitemur, atq; in appetitu Rectitudinis,
nil sibi mens nostra difficile aestimet quod perfectè peragi ab aliis videt* Greg. Mag. l. 9 c 43.

Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay
aside every weight, and the sin which doth so easily beset us, and let us run with
patience the race which is set before us, *Heb. 12. 1.*

London, Printed for T. V. and are to be sold by *William Roybould*
at the Unicorn in *Pauls-Church-yard*, 1654.

John Plampin 1713



TO THE Christian Reader.

Christian Reader,



A HE right improvement of good Examples,
doth reach the highest ends of man, (viz.)
Gods honor, and the souls welfare. It was
an honor unto King David, to have
so many men of valor under his command.
And doubtless the wisdom, faith, love, Zeal, courage, and
humility, which Gods faithful servants in the several ages
of the Church have expressed in their attendance upon him,
do publish the high praises of his blessed Majesty. For if
there appear so much worth in small drops, what is there
in the Seas of Divine Al-sufficiencie? He that seeth the
Sun-beams bright, will see cause to admire the bright-
ness

2 Sam. 23.

To the Reader.

Exod. 34. 28.
30. 35.

Gal. 1. 23, 24.

Verè magnus
est Deus
Christiano-
rum.

Acts 3. 12.
Psal. 115. 1.

ness of the Sun it self. The luster left upon Moses his face, by the reflection of the glory of Gods back parts, was a full demonstration of the incomparable infinite glory of his face. When we read of men raised above the World, despising promises, and scorning threatnings, whereby they have been assaulted to desert the Truth of the Gospel, and to make shipwrack of a good conscience; how can we do less then glorifie God in them? For can any power, on this side Omnipotence, enable sinful men to deny themselves, their dearest relations, and the greatest earthly advantages for Jesus Christ? How much of Deity shines in their Lives, who could trample upon preferments, laugh at imprisonment and banishment, yea with smiles and joys embrace stakes, and endure flames, in love unto the Lord Jesus? Oh what abundant occasion is administred of adoring the most High God, in his rich perfections, faithfulness and unchangeableness, when we consider, how even to admiration, he hath furnished many of his Ambassadors with raised parts and graces to defend his cause and edifie his Church, in the several corners of the World from generation to generation! Histories hold forth the acknowledgements extorted from Heathens to the honor of the true God, upon the notice taken of Christians gracious carriage, both in life and death: When you be informed of their unwearied industrie in services, and their undaunted magnanimitie in sufferings for Christ their Lord, then conceive, that you hear themselves thus speaking unto you with a loud voice; Why look you thus upon us? Not unto us, not unto us, but unto the Name of God give glory. And as our gracious God is advanced, so may our selves be very much advantaged by a due consideration of those things, which have been exemplary in the Lives and deaths of choise men, Champions for Scripture truths,

To the Reader.

truths, and Patriots for the power of godliness. For as Gods Laws are the good mans rules; so good Examples are his motives and encouragements. The holy Scriptures do hint the prevalency hereof for saving conversion. And it is reported that Justin Martyr by observing the pious Lives and patient deaths of the Martyrs, was brought to Christ. Men likewise may be fast riveted, and more strongly rooted in the Truth received, by reflecting upon the sound judgements and spotless Lives of them who have published and maintained it. In which respect Pauls speech unto young Timothy is very remarkable; But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them. Such are witnesses with a witness, there are none such.

The common people are more apt to enquire what Ministers do, then what they say. And the eye is more operative and affecting then the ear.

Neither is this only true, in regard of Gods Worthies who live with us, but also in reference unto them who have lived long before us. The Apostle writing to the Hebrews concerning Abels faith, he tels them, that by it, though he be dead, he yet speaketh. Upon which phrase famous Master Perkins, hath this note. Abels faith, is a never dying Preacher.

It is the pleasure of Almighty God, that we should walk in the way of good men, and keep the path of the righteous. Walk so as you have us for an example. The Apostle Paul draws their observation and imitation, upon those who were really and eminently good.

And the Apostle James, inculcates the same thing. Take, my Brethren, the Prophets, who have spoken in the Name of the Lord, for an example. In Examples there

1 Pet. 2. 12.

Eccl. 1.

1 Cor. 7. 16.

2 Tim. 3. 14.

Ac si dicatur;
satis eorum
testimoniis
tam probatam
esse fidem, ut
non sit hæli-
tandum.

Calv. in Heb.

12. 1. Lo-
quere, ut te
videam. Ser-
mo quidem
vividus, & ef-
ficax, exem-
plar est. Bern.

Heb. 11. 4.
Cujus adhuc
vis magna, &
velut continua
solicitation.

River. Exerc.

43. in Gen.

Prov. 2. 20.

Phil. 3. 17. 20.

Admonet non

esse omnes

promiscue

imitandos.

Cal. in loc.

Jam 5. 10.

To the Reader.

Prov. 6.6.

Et si exempla
bonitatis Dei
ubique eluce-
ant, &c.
vide River. in
Psal. 21.

Loc. Commu.
part. 1. cap. 6.

I. Cor. 11.1.

there should be excellencie and conspiciuitie; As the stamps upon coyns which make them current. It is most true that wise Solomon sends sluggish man unto School, to learn of the Pismire. And therefore, grant that Christians should imitate Heathens in their virtues : how much rather then, ought we to make practical improvement of the Epitomized Lives of these many eminent servants of Christ, who are presented to our view in this book ?

These fair copies we should spread before our eyes, and write after them, till our writing, our living be like them. Frequent meditation upon the wise savorie speeches, and holy gracious practises of these renowned Worthies, will be a special means to mould us (even us) into the same similitude.

Peter Martyr, perswading the improvement of good Examples, tell's a storie of a deformed man, married unto an uncomely woman, who, being desirous of comely children, bought many beautiful pictures, and desired his wife daily to look upon them, by means whereof their children were handsome and lovely. And doubtless, brave Christian qualifications might be begotten in our bosoms by filling our heads and hearts frequently with the commendable conversation of these holy men of God, who have been burning and shining lights in the Churches of Christ, in their respective Ages.

But whilst we are moving imitation, we must not forget to give in some few cautions to prevent miscarrying.

I. Do not so Idolize any man in respect of his place, parts, or graces, as to make him your pattern in every particular. The Apostle gives in a good Item to the Corinthians, which concerns all Christians, Be followers of me, as I am of Christ. Christians are not bound (as Master Latimer expresseth himself) to be the Saints Apes, laboring

To the Reader

boring to be like them in every thing : It's Christs peculiar honor, to be imitated in all morals absolutely. This caveat is necessary in these Man-admiring times, wherein many pin their faith and consciences upon some mens sleeves. Here it might seasonably be remembred, that the opinion and practice of the Apostle Peter did once lead many out of the right way. When mens parts are high, their graces shining, or their power great, we are in danger either to be dazzelled with their brightness, or biassed by their greatness. Therefore before you adventure to follow men, weigh the chiefest of them in the ballance of the Sanctuary, and try their most specious notions and actions by the touchstone of the Temple.

2. Beware on the other hand, lest you so pry into and peer upon the weaknesses of Gods Worthies, as not to value and imitate those virtues which did break forth brightly in their conversations. You must give good gold all its allowance, and not throw it aside, because it wants some grains and hath a crack. The Snow-like Swan hath black legs, and in many things we offend all. And though some of these pretious servants of Iesus Christ, who are justly commended in this book, had their blemishes in judgement, or in some actions: yet how much did they in many particulars exceed the most famous Professors of our times?

3. When you meet with that in their lives which was not onely truly, but eminently good, sit not down satisfied till you have attained their measure. Be followers of me, &c. (saith the Apostle) for our conversation is in Heaven. Follow the forwardest Christians with a desire to overtake them. His speech savored more of wit then grace, who counselled his friend not to come too nigh unto truth, lest his teeth should be beaten out with its heels. Dwell upon the Exemplarie Lives of these transcendent Saints,

Gal. 2. 11, 12, 13.

Non ennumera-
nda suffra-
gia, sed per-
pendenda.
August. 1.

Iam. 3. 2.

Phil. 3. 17. 20.

Virtutes san-
ctorum sunt
quasi testimo-
nia, quæ nos
confirmant,
ut illis vel du-
cibus vel loci-
is freti, alacri-
us ad Deum
pergamus. Cal
in Heb. 12, 1.

Saints, till you be changed into the same image; Their love to Christ, his truth and people should enlarge your hearts: Their zeal should enflame you. Their magnanimity should encourage you. Their humility should abase you. Their patience should calm you. Their labors should quicken your diligence. Their temperance should moderate you in the use of all sensual contentments. Their confidence should confirm your fiducial dependance upon Gospel-promises. Their contempt of the World should call you off yet farther from all empty sublunaries. Their high estimation of the holy Scriptures should heighten your reverent respect of them. Their many assaults from Satan and sufferings from men, in estate, liberty, credit, and body, should embolden and arm you in evil times. Their experiences of support under grievances, of supplies in necessities, of comfort in crosses, of deliverance in streights, of success in services, and of triumphing perseverance, notwithstanding all oppositions from within and from without, should hold up your faint hopes, unweariedly to wait for the full accomplishment of all the pretious promises of Covenant-grace in Jesus Christ.

4. Confine not your desires, designs, endeavors, to any degree of Spiritual goodness attained by the fairest Saint on this side Heaven. For no example (Christ's onely excepted) did ever reach that rule, according to which we are always obliged to order our hearts and lives. A man may fully fall in with the forwardest follower of Jesus Christ, and yet fall far short of conformity to Gods commandments. That blessed Apostle who propounds himself a pattern for imitation, having his conversation in Heaven, yet he speaks thus of himself, Not as though I was already perfect. And that beloved Disciple John tells us that Every one who hath a well-grounded, lively hope of heaven, purgeth himself, as Christ is pure.

To the Reader.

If according to this counsel, with these directions, you shall improve the manifold pretious examples, which are here presented unto your perusal, then shall you have good cause to bless Almighty God for bringing this book unto your hands. The godly and Reverend Author, our antient friend and Fellow-Pupil with one of us (under the tuition of Master Thoms Hooker in Emanuel Colledge, who for his eminent abilities, and glorious services, both in this and in the other England, deserves a place in the first rank of them who are here recorded) hath in this collection imitated the Lord, who hath a book of Remembrance, wherein he Registers the grations speeches and actions of his zealous servants in evil times. Hereby also he is instrumental in the accomplishment of Gods promise, who hath said, The righteous shall be had in everlasting remembrance. An instance whereof the Apostle gives in Abel (the proto-Martyr) who, for his faith and righteousness, is yet spoken off (as some render the phrase) though long since dead.

S. Ath

Mal. 3. 16.

Psal. 112. 6.

Heb. 11. 4.

That which the Apostle affirms, upon the receive of his Catalogue of believers, recorded in the eleventh Chapter of his Epistle to the Hebrews, I may apply to this Book; We are compassed about with a cloud of witnesses: for which way can we look, or to what condition and concernment of life can we turn our selves, wherein some Example propounded in this book, will not aptly suit with our estates for guidance, comfort, encouragement?

Heb. 12. 1.

And although the labor of our Author, hath been in this collection very great, yet he resolves (if God give life and health) to add a second part unto this now published: wherein, if any one will be pleased to furnish him, with full and faithful relations, of the godly life and death of any their Christian friends (whether Ministers or others) who have been

To the Reader.

been eminent in their days, their Names may hereby be perpetuated unto the service of posterity.

Here we might have given in a true, though short Character of some pretious servants and messengers of Christ, whose graces were admired whilst they lived, and whose memory their surviving friends do much honor: viz. Doctor Preston, Sibs, Tailor, Stoughton, &c. Mr. Rogers, Stock, Culverwel, Pemble, &c. As also Mr. Hilderham, Dod, Pierlon, Herring, Ball, Nicols, Hind, and Rathband, who for their Christian graces, and Ministerial abilities, for their services and sufferings, do deserve an honourable memorial in the Church of Christ: The later of these (though they lived and dyed Non-conformists) yet they always kept a due distance from Brownistical separation, and were zealously affected towards the Presbyterial Government of the Church, as the works of some of them do sufficiently witness.

Through Gods grace, their judgments were never tainted with the noisom Errors of these declining times, neither were their lives stained with any such scandals, for which too many who pretend to an higher pitch of purity and Saintship, are justly reproached. But now we will not discourse any further of them, because we hope that the next part of this book (which before we intimated) may bring to light the excellencies of some of them (at least) which call for remembrance and imitation.

And now (Christian Reader!) craving pardon for our tediousness, whereby thou hast been thus long detained out of this pleasant Garden, we desire that Gods direction and blessing may accompany thy passage through it: that whilst thou seest thy self surrounded with sweet and fragrant flowers, thou mayst adore the inexhaust fulness of Jesus Christ, from whom all graces and consolations do continually

Most of
whose lives are
since publish-
ed by the
Author.

To the Reader.

nually flow. And because an inward supernatural principle is necessary to the right improvement of such helps, (as the Bee by an innate quality, which other creatures want, maketh Honey out of Flowers) we commend thee to the God of all Grace, that by the abilities of his spirit, thou mayst be abundantly benefited in spiritual respects, by thy serious surveying of this useful book.

London, Decemb. 7th.

1649.

Thine, in the service of Jesus Christ

SIMEON ASH.

JOHN WALL.

(a)

THE



THE AUTHORS EPISTLE TO THE CHRISTIAN READER.

Christian Reader!

THE holy Apostle tels us, that when Christ ascended on high, he gave gifts unto men, some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till we all come into the unity of the Faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ: The accomplishment hereof will in part appear by these Examples following, wherein we shall see how the Lord

Ephes. 4. 11,
&c.

Jesus Christ hath in all Ages raised up, and sent Pastors after his own heart for the ends before mentioned: and because that old subtile Serpent the Devil knows, that the chiefeſt way to hinder the ſucceſs of the Miniſtry is to breed in mens hearts an undervaluing, and diſeſteem of the Miniſters; therefore we may take notice what titles Chriſt Jeſus in the New Teſtament is pleaſed to honor them withall; He calls them *Angels*: 2 Rev. 1. 8, 12, 18, &c. *Stars*: 1 Rev. ult. *Ambaſſadors of Chriſt*: 2 Cor. 5. 20. *Builders*: 1 Cor. 3. 10. *Gods Stewards*: Tit. 1. 7. *Lights of the World*. Matth. 5. 14. *The Glory of Chriſt*: 2 Cor. 8. 23. *Nurſes*: 1 Theſ. 2. 7. *Spiritual Fathers*: 1 Cor. 4. 15. And ſuch as ſtand in Chriſts ſtead: 2 Cor. 5. 20. And ſuch indeed have moſt of theſe Worthies been, whoſe Lives are recorded in this Book: Yet leaſt any ſhould run into the contrary extreme, and judge of them above that which is meet, the Scriptures tell us alſo, that they are *earthen veſſels*, 2 Cor. 4. 7. and men ſubject to the like paſſions with others: James 5. 17. Acts 14. 15. This you ſhall finde evidenced in the Narratives of ſome of theſe Lives, who, though they were men of God, yet were they ſons of Adam alſo; and I could have given you in a Catalogue of the *Navi*, and blemiſhes of the Antient Fathers, as well as of the Modern Divines, that ſo we might be convinced that our faith ought not to ſtand in the wiſdom of men, but in the power of God: But moſt men are too apt to eſpie moles upon a black coate, and therefore I forbear them.

What excellent uſe may be made of theſe Lives will appear if we conſider, Firſt, the Divine and comfortable ſpeeches which have proceeded from theſe holy

holy men of God, worthy to be written in letters of Gold, and to be engraven, not upon the Tables of stone, but upon the fleshly Table of our hearts.

Secondly, the industry, diligence, and faithfulness which they shewed in their general and particular callings, worthy our best imitation.

Thirdly, their behaviour and deportment in times of persecution, and how ready the Lord was to support, encourage, and strengthen them therein, which may help our faith and dependance upon God in the like times, and upon the like occasions.

Fourthly, their zeal, patience, and perseverance in the truth, *not loving their lives unto the death*, so they might fulfil their Ministry with joy; which should teach us to *be followers of them, who through Faith and Patience do now inherit the promises.*

Rev. 12. 11.

Heb. 6. 12.

What benefit this collection of mine may afford to the learned, and to Ministers, I leave it to their own prudence who can best judge of it: Yet thus much I dare say, that here they shall finde gathered into one book those things which before lay scattered in many: Here they shall see in what Centuries, Ages, and places the famousst lights of the Church, both Antient and Modern, have flourished.

Here they shall have contracted into one little volume the substance of that, which if it had been translated, or transcribed according to the Originals, would have filled many such books as this and yet (as I suppose) nothing of worth or weight omitted.

And if together with this, they shall please to make use of my two *Martyrologies*, and my *Mirror, or Looking-glass both for Saints and Sinners*, I presume they may be stored with examples, almost for every subject

New much enlarged.


which they shall preach upon : and how grateful and useful to the Auditors such examples are , I conceive none can be ignorant.

But to conclude, I hope (through Gods blessing) these my weak and unworthy endeavors will prove seasonable and suitable to the times ; pleasant and profitable to the Readers ; and some way or other instrumental to Gods glory , which is the serious and earnest desire of

Thy unfeigned friend to serve thee,

SAMUEL CLARK.

*From my study in Threed-needle-
street, Decemb. 10. 1649.*


To my Reverend and learned friend,
upon his Book called The LIVES, &c.

Like *Jacob's* Rods thy **LIVES** thou laist in view;
His Rods were pill'd, thy **LIVES** are pickt; their
(Reader) is thy *Exemplar*; Look on, Love, (hew
Buy, Read, yea Live their **LIVES**, and then 'twill prove
That when you have enquir'd what bargain's best,
A purchase made for **LIVES** is gainfullest:
Could but one *Life* be bought, who would not trade?
Who buys thy Book, buyes many *Lives*: I'le wade
One step more in thy praise; How th' Faces fit
I judge not, sure thy **LIVES** to th' *Life* are writ.

Guilielm. Ienkyn,
Ecclesiæ Christi
apud Londinenses
Pastor.

Upon

Vpon the Book of the L I V E S of the
FATHERS, &c. Made by the Reverend, his
dear Father Mr. Samuel Clark.

LO here the quintessence of more
Then Cræsus ever saw before.
Gold, Silver, Diamonds, these are,
Compar'd to this, not half so rare,
Contracted worth! much in a little space:
'Tis Homer's Iliads in a Nut-shell case.

Rare Chymistrie! how could you make
So pure Elixar? did you take
These Worthies ashes so Divine,
As matter fit for your design?
Such Sacred Reliques, where so 'ere enshrin'd,
Make the Urn pretious to a pious minde.

Of several Stars our Sophies say,
United's made the Milkie-way:
The Ignis fatui cannot be
Exalted to such dignitie.
No wandring Stars are here. These fixed are;
A Constellation in heaven's highest Sphere.

Then sure this Book, if read, will please;
Who will not choose to be with these
Deceased Heroes? this bliss
To th' Reader here imparted is.
Here's many Saints; one Book: thus Schools do tell
Ten thousand Angels in one point may dwell.

Sam. Clark, A. M.
Aul. Pembr. Soc.

To his Reverend and much honored
Father, Mr. *Samuel Clark* , concerning his
Book called *The LIVES* , &c.

How! *LIVES* ! *They're dead, No : death they did evade*
By their good Lives, which them immortal made.
Death could not take their Lives away, you finde
He took their bodies, left their Lives behinde ;
Which here assembled shew themselves so well,
As though they strove each other to excell.
'Tis a choise Synod, O ! who would not be
Present, their Acts, and Orders for to see !
Like Cyrus Court with good men 'tis so stor'd,
That wink and choose, it will good choice afford.
Then since good LIVES are in this Book so rise,
I make no doubt to call't a Book of Life.

Jo. Clark *Fellow of*
Pemb.Hall, Camb.

Feb 14

**A Table of the Names of those persons whose Lives are contained
in this Book, according to the several Centuries wherein they lived.**

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[illegible]

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T		<i>Whitaker</i>	813
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IF to the two Parts of Lives the Reader shall please to add the two *Martyrologies* lately published by this Author, he may finde a Compendium of the History of the Church from the beginning of the World, especially from the Apostles times to our present Age; together with the various dispensations of God towards the same. In this first Part, besides what was remarkable in the Lives and Deaths of these Worthies, he may finde the Rise, Reign, and Ruine of most of the Hereticks and Heresies which have molested the Peace of the Church from Christs to our present times: In the Second Part, he may see what eminent Emperours, Kings, and Princes God hath raised up in sundry Ages and Places, for the defence of the Church and Gospel of Christ Jesus: In the two *Martyrologies* he may finde the Torments and Triumphs, the Conflicts and Conquests of the Worthies of Christ in all places where the Gospel hath come, who have found that Scripture fulfilled upon themselves, 2 Tim. 3. 12. *All that will live godly in Christ Iesus shall suffer Persecution.*

There

There is also now coming forth the second Impression of his *Mirror, or Looking-glass*, much enlarged, containing almost all the Heads in Divinity, together with the Texts of Scripture concerning them : And under each, first Scriptural Examples, and then Examples out of the best approved Authors, both Sacred and Profane.

THE

The *Lives* of the FATHERS
AND OTHER
Learned and famous DIVINES,
from *Christ's* Time to this present *Age*.



IGNATIVS

R.V. Sc.

The Life of Ignatius, who dyed Anno Christi 111.

Ignatius saw *Christ* in the flesh, being about 12 years old at his Crucifixion: The occasion of his apprehension was this, *Trajan* returning from the *Parthian* war, commanded gratulatory

His courage.

Sacrifices to be offered in every City; and himself coming to *Antioch*, *Ignatius* was required to be present at those Sacrifices; but he before *Trajan's* face did justly and sharply reprove their Idolatry, for which cause he was delivered to ten Souldiers to be carried to *Rome*. He was Pastor at the Church at *Antioch* next after the Apostle *Peter*.

His zeal.

As he passed through *Asia* strictly guarded with that troop of Souldiers, he confirmed the Congregations through every City where he came, Preaching the Word of God to them, and giving them wholesome exhortations; especially charging them to avoid the heresies lately sprung up, and at that time overflowing the Church: Requiring them stedfastly to cleave to the Traditions of the Apostles, and to their Doctrine. When he came to *Smirna* where *Polycarp* was Bishop, he wrote an Epistle to the Church at *Ephesus*, making mention of *Onesimus* their Pastor; and another he wrote to the Church of *Magnesia* on the River *Meander*, wherein he forgetteth not *Dama* their Bishop: Another he wrote to the Church at *Trallis* whose Pastor at that time he mentioneth to be *Polybius*, to which Epistle he prefixed an exhortation to them not to refuse Martyrdom, least thereby they should lose the hope that was laid up for them: For which end he useth these expressions, *From Syria* saith he, *even till I came to Rome, I had a battel with Beasts, as well by Sea as by Land, night and day, being bound amongst ten cruel Leopards, (so he called the 10 souldiers that guarded him) which, the more benefits they received at my hands, became so much the worse to me: But I being exercised, and now well acquainted with their injuries, am taught every day more and more to bear the Cross, yet hereby am I not justified. Would to God I were once come to the Beasts that are prepared for me, which I wish also to fall upon me with all their violence: Whom also I will provoke, that without delay they may devour me, and not abstain from me, as they have from some others Whom for fear they have left untouched: and if they be unwilling to it, I will compel them to fall upon me: Pardon me I pray, I know well how much this will avail me. Now do I begin to be a Disciple of my Master Christ, I neither regard things visible, nor invisible, so I may gain Christ. Ignis, crux, bestiarum conflictationes, ossium distractiones, &c. i. e. Let Fire, Cross, breaking of my bones, quartering of my members, crush-*

His sufferings.

His patience.

His invincible courage.

ing

ing my body, and all the torments that man and the Diuel can invent fall upon me, so I may enjoy my Lord *Iesus Christ*, &c.

Writing to *Polycarp*, whom he knew to be a holy man, he commends to him the Congregation at *Antioch*, praying him to be careful of the business there, and especially for the election of a godly Bishop in his room, thereby proving himself to be a sincere and right Pastor, taking such care of his flock, not only whilest he lived, but even after his death. When his Martyrdom approached, he said, *Fru mentum Dei sum; dentibus ferarum molar, & mundus Dei panis inveniar*: I am God's corn; when the wilde beasts have ground me to powder with their teeth, I shall be his white-bread. He was so humble, that he disdained not to learn of any: He suffered Martyrdom the eleventh year of *Trajan* at *Rome*, *Anno Christi*, III. His usual saying was *A, mor meus crucifixus est*. My Love is crucified, meaning either Christ the Object of his love: or that his affections were crucified to the world, as *Gal. 6. 14*.

Nicephorus reports that when *Ignatius* was a child, our Saviour would take him up in his arms, and shew him to his Disciples. It may be he was one of those little children that were brought to Christ that he should touch them; or that little child whom *Iesus* took, and set in the midst of his Disciples to learn them humility: He saw Christ after his Resurrection, as himself writes in one of his Epistles, *Ego vero, & post resurrectionem in carne eum vidi*, &c. Truly I did see him after his Resurrection in the flesh; and do beleive that it is he, &c.

He used to say, *Nihil prestantius est pace bone conscientia*: that there is nothing better then the peace of a good conscience.

That good and wicked men are like true and counterfeit money, the one seems to be good, and is not, the other both seems and is good.

That the Lyons teeth are but like a Mill, which though it bruiseth, yet wasteth not the good Wheat, only prepares and fits it to be made pure Bread: Let me (saith he) be broken by them, so I may be made pure Manchet for Heaven.

Parents ought to afford these three things to their children; Correction, Admonition, and Instruction, both in humane Arts, and Gods Word: all which preserves them from idleness and folly.

A faithful Pastor.

His humility.

His sayings.

He saw Christ in the flesh.

Parents duty.

folly, gives them wisdom, and learns them subjection and obedience to their Superiours.

Other Graces are but parts of a Christians armour: as the shield of Faith, the sword of the Spirit, &c. But Patience is the Panoply or whole Armour of the man of God: The enemy foils us without it: but we foil him by it.

Grace flowing from the blessed Spirit of God, makes the Soul like a Fountain whose water is pure, wholesom and clear: For Grace beautifies, cleanseth, and so saveth the whole man.

His works,

He wrote divers Epistles: To St. John: To the Ephesians: To the Magnesians: To the Trallians: To the Romanes: To the Philadelphians: To Polycarp, &c. Concerning which the learned Scultetus saith: *Inter dubia & incerta numero Epistolas Ignatii, & Polycarpi. Nondum enim inter Orthodoxos convenit sintne Epistola ista celeberrimorum Martyrum Ignatii & Polycarpi, an aliorum*: For which he gives his reasons.

The

Polycarpus was Disciple to St John and Bishop of Smyrna:

The hour being now come wherein he was to set forwards, they set him upon an Ass, and brought him to the City of Smyrna upon a solemn Feast day, and there met him Herod the Justice of Peace, and his Father Nicetes, who receiving him into their Chariot, said unto him, What harm is it to say, Lord Caesar, to sacrifice, and so to be saved? At first he answered nothing, but when again they urged him, he said, *I will not do according to your counsel*: They perceiving that he would not be perswaded, gave him very rough language, and at last tumbled him out of their Chariot, whereby he brake his shins: But he, as though he had received no injury, nor hurt at all, went bolt upright, cheerfully and apace towards the Theater: And being come thither, a voice came down from Heaven (though by reason of the great tumult few heard it) *Be of good cheer, O Polycarp, and play the man*: The speaker no man saw, but the voice was heard by many of us. The multitude was in a rage, and the Proconsul demanded of him whether he were that Polycarp? yet withal beckoning to him to deny it, said, *Have respect unto thine age: tender thy self: swear by the Fortune of Caesar: Repent of what is past, and say, Remove the Wicked*. But Polycarp looking about upon the multitude with a stedfast countenance, and casting up his eyes towards Heaven, said, *Remove O Lord these wicked*. Yet the Proconsul urged him again, saying, Swear, and I will let thee go: Blaspheme, and desie Christ, and thou shalt be safe: To whom Polycarp answered, *Ostoginta sex annos illi jam inserviivi &c.* Fourscore, and six years have I served Christ, neither hath he ever offended me in any thing, and how then can I revile my King that hath thus kept me? The Proconsul still urged, and said, *Swear by the Fortune of Caesar*; Polycarp replied, If thou requirest of me this vain glory, that I should protest the Fortune of Caesar, pretending that thou knowest not what I am? Know then that I am a Christian: And if thou desirest to know the Doctrine of Christianity, appoint a day, and thou shalt hear it. Perswade the people unto this, said the Proconsul. Truly said Polycarp, I thought it my part to make this tender unto you, Because we are commanded of God to give unto Governours and Powers whom he hath ordained, the honour, and

His tentations.

Cruelty.

He is encouraged from Heaven.

His tentations.

His courage.

An excellent speech.

His invincible courage.

He fears not
threatnings.

The Jews, and
Gentiles rage
against him.

He refuseth to
be nailed to
the stake.

obedience which is due unto them, and not hurtful unto us : but as for these people, I deem them not competent judges, and therefore will not purge my self before them : Then said the Proconsul, I have wild Beasts to devour thee, unless thou repent. *Polycarp* answered, Bring them forth : for we have determined with our selves not to repent, nor to turn from the better to the worse : Its more convenient for you to turn from evil to that which is good, and just. I will, said the Proconsul, tame thee with fire, if thou set naught by the wild Beasts, and wilt not repent : To which *Polycarp* answered, you threaten me with fire which shall last but an hour, and is quickly quenched ; but thou art ignorant of the everlasting fire at the Day of Judgment, and of those endless torments which are reserved for the wicked. But why make you all these delays? appoint me to what death you please. Whilest he spake these things, he was replenished with joy, and boldness, and his countenance appeared so full of grace, and gravity, that it was evident, that he was nothing troubled by the cruel threats of the Proconsul : but on the contrary the Proconsul himself began to be amazed, and sent for the Cryer, commanding him in the midst of the Theater to cry three times : *Polycarp hath confessed himself to be a Christian*. Hereupon the multitude both of *Jews*, and *Gentiles*, inhabiting *Smyrna* cryed out in a great rage, *Iste Asia Doctor*, &c. This is that Doctor of *Asia*, the Father of the Christians, the Overthrower of our gods, who hath taught many that our gods are not to be adored : and thereupon they cryed to the Proconsul, that a Lyon might be let loose to devour him : But he told them that he might not do it, for that the game of Beasts was now finished : Then they cryed with one voice that *Polycarp* should be burned alive : To which when the Proconsul had assented, the multitude forthwith carryed logs, and wood out of their Shops and Booths ; especially the *Jews*, after their wonted manner, were very forward herein. The pile being prepared, *Polycarp* put off his apparel, the faithful assisting, and contending amongst themselves who should touch his body at his farewell : Being thus made ready, when they would have nailed him to the stake, he said ; Nay suffer me even as I am : for he that hath given me strength to come to this fire, will also give me patience to persevere therein without your fastning of my body.

body with nails : Then they bound his hands behind him, which done, he prayed thus. *O Father of thy Wel-Beloved and blessed Son Jesus Christ, through whom we have known thee; O God of Angels, Powers, and of every living creature, and of just men which live in thy presence : I thank thee that thou hast graciously vouchsafed this day, and this hour to allot me a portion amongst the number of Martyrs, to drink of the Cup of Christ, unto the Resurrection of everlasting life, both of Body and Soul, through the operation of the Holy Spirit, amongst whom I shall this day be received into thy sight for an acceptable Sacrifice; And as thou hast prepared, and revealed this before hand, so thou hast now accomplished and fulfilled the same, O thou most true God, which canst not lye ; wherefore for all these things I praise thee, I bless thee, I glorifie thee, through the everlasting Bishop and Shepherd of our Souls Christ Jesus : to whom with thee, and the Holy Ghost be all Honour, and Glory, world without end : Amen.* Having ended his Prayer, the tormentors kindled the fire. The flame vehemently flashed about ; which was terrible to the beholders : But the flame framing it self after the manner of a vault, or sail of a Ship, with the blustering blasts of wind, touched not the holy Martyrs Body, which sent forth a fragrant, and sweet smell like unto Frankincense, or such like pretious Perfume : But the cruel Persecutors perceiving that the fire touched not his body ; called for a tormentor, charging him to thrust him into the side with a spear; which being done, there issued out such abundance of blood as quenched the fire, to the great astonishment of the beholders. Then did the *Jews* stir up *Nicetes* the Father of *Herod*, and his Brother *Dalces* to move the Proconsul, that his body might not be delivered to the Christians ; least (say they) leaving Christ, they fall to worship him : This they said through their ignorance, not knowing that we can never forsake Christ, which dyed for our Salvation, to worship any other. For we worship Christ as the Son of God : the Martyrs we love as the Disciples, and followers of the Lord, and that worthily, for the invincible love which they bear to their King and Master, &c. Hereupon the Proconsul caused his body (to satisfie the *Jews*) to be laid upon a pile of wood, and burned.

Irenaeus being young, was acquainted with him, and writeth of him, that *Anicetus* being Bishop of *Rome*, *Polycarp* went thither

His Prayer.

The fire will not burn him.

He is slain.

The *Jews* malice.

His body burned.

thither, and questioned with him about the celebration of *Easter*. He saith also, that there is extant an Epistle of *Polycarpus* unto the *Philippians*, very profitable for such as are careful for their Salvation: where they may know the true character of Faith, and the right rule of Doctrine.

It is said of him, that he was *testis fidelis, constansque veritatis*: A faithful and constant witness to the Truth: Nay, by his Wisdom, Zeal, and Piety, he recalled many from Heresies, and Errors.

He so detested Hereticks, that when *Marcion* (of his former acquaintance) met him at *Rome*, and wondering that he took no notice of him, said, Dost thou not know me *Polycarp*? Yea, said he, I know thee wel, thou art the eldest son to the Devil.

His manner was to stop his ears if at any time he heard the wicked speeches of Hereticks, and to shun those very places where such speeches had been uttered. He suffered Martyrdom in the seventh year of *Venus, Anno Christi, 170.* of his Age 86.

In the midst of the flames he made this excellent Prayer. O God the Father of thy Beloved Son *Jesus Christ*, through Whom we have received the knowledge of thee: O God the Creator of all things, upon thee I call, thee I confess to be the true God: Thee I glorifie. O Lord receive me, and make me a companion of the resurrection of thy Saints, through the merits of our great High Priest, thy Beloved Son *Jesus Christ*; to whom with the Father and God the Holy Ghost be honour, and glory for ever, Amen. He was a Bishop about 63 years. *Hierom* writing of him, saith, that he was in great esteem through all *Asia*, for that he was Scholar to the Apostles, and to them that did see and were conversant with Christ himself; and therefore his authority was of great credit, not only with his own Church, but with all other Churches about him.

There is extant an Epistle of his to the *Philippians*, but *Scul-tetus* judgeth it spurious.

The Life of Dionysius Areopagita, who dyed Anno Christi 96.

Dionysius Areopagita was born at *Athens* of eminent Parents, he was very studious: He travelled into *Egypt* to get skill in *Astronomie*: At the age of 25 years at *Heliopolis*, whilest

His zeal against Heresies.

His prayer in the fire.

His works.

His Parentage and education.

whilest he lived with *Apollophanes* the Philosopher, he saw that general Eclipse of the Sun at our Saviours passion, and as one amazed, said, *Aut Deus natura patitur, aut mundi machina dissolvitur*: Either the God of Nature now suffers, or the frame of the World shall be dissolved: And to another, *Ignotus in carne patitur Deus, &c.* God, unknown in the flesh, doth suffer, for whose sake the Universe is covered with this thick darknes.

Saint Paul coming to *Athens*, *Act. 17.* and espying an Altar there with this inscription, *Ignoto Deo*, took occasion from thence to Preach of the true God, of the Resurrection, and Judgement to come: whereupon by the great Philosophers of that City, he was accounted a wicked, and sacrilegious person, for which he was carried by them to *Mars* his hill, where the Court of the *Arcopagites* sat, which was the chiefest Judicatory in that City: But before those Judges he preached with such Divine eloquence, and forcible arguments, that through Gods mercy he converted this *Dionysius*, the chief President of the Judges, with *Damaris* his wife, who used Paul very courteously, and were instructed by him in the knowledg of our Lord Jesus Christ. At which the whole City was much amazed: for all men accounted *Dionysius* a very wise and judicious man; But now he was not ashamed of a Master to become a Scholar: so that within 3 years space, he became an admirable instrument to propagate the Gospel of our Saviour Jesus Christ. Then was he by Paul ordained Pastor of the Church at *Athens*, where for a good while he preached the Word of God with great wisdom, zeal and diligence; and as a wise Harvest-man brought in many Sheaves of Corn into Gods Barn. Afterwards he went to *Ephesus* to visit *S. John*, and *S. Paul*: by whose perswasion (leaving one *Publius* to look to his flock at *Athens*) he went to *Rome*, at which time *Clemens* governed that Church. And having conversed a while with *Clemens*, he intreated him to go into *France* to preach the Gospel there, and to give knowledge of Salvation to that Nation: This he willingly undertook; and judging *Paris* to be the fittest place to reside in, he so laboured amongst them, that in a short space, through Gods blessing, he brought many Sheep into the fold of Christ, and that not only of the meaner sort, but many Rich, Noble, and Great Persons, who overthrowing the Temples of their false gods, erected new places for the

His speech at
Christs death.

Dionysius converted.

He is made
Pastor at *Athens*.

He goes to
Rome.
And into
France.

The success of
his Ministry.

fer-

Satans mallice

Gods mercy.

His apprehen-
sion.His zeal, and
courage.

Miracles.

Persecutors
cruelty.A brave
speech.

service of the true God. But this progress of the Gospel being envied by Satan, the enemy of Christs Church: he stirred up the Idolatrous Priests, who suborned many to dispatch *Dionysius*: but there was such a gracious lustre, and radiancy in his countenance, that when they beheld him, some of their hearts failed them: others were so affrighted, that they fled away.

Shortly after, *Sisinius* the *Præfekt* gave command that *Dionysius*, with his fellows, should be apprehended; and when he was brought before him, he sharply reprov'd him, for that he had preached against the Worship of their gods, who, by reason of his Sermons, had lost their former honour and esteem: He therefore required him to confess his error, and to stop up that breach which he had made, leaving off those novelties, and unheard of Doctrines, that by his recantation the people might see how vainly they had been seduced, and so return to their antient Rites and Customs again. To this *Dionysius* with great zeal, wisdom, and eloquence, answered: That they were no gods whom they worshipped, but Idols, and the works of mens hands, and that it was through meer Ignorance, Folly, and Idolatry that they adored them: Adding, that there was but one true God, according as he had preached: At which words *Sisinius* was exceedingly incensed, commanding him to be laid upon an hurdle, and a gentle fire to be made under him to roast him. Some others relate, that he was thrown to hungry wild Beasts, which yet would not tear him: Then that he was put into an hot Oven, which would not burn him. Whereupon he was the second time brought before *Sisinius*, who caused him publicly to be beaten with many, and cruel blows by his Officers: and when this prevailed not, he standing up, said: Seeing thou hast contemned our gods, derided the Emperors Edicts, and by Magick hast wrought many Miracles to delude the people, whereby thou hast seduced them from the obedience of the Emperor, I will therefore that thou shalt be forthwith beheaded. *Dionysius* nothing terrified herewith, told him that he worshipped such gods as would perish like dung upon the Earth; but as for my self (said he) *Come life, come death, I will worship none but the God of Heaven and Earth.* This so enraged the *Præfekt*, that he commanded him presently to be executed: whereupon he was haled out of the City to the top of an high Moun-

Mountain, and delivered to the Officers to be tormented, which was accomplished with all the cruelty that could be: Then lifting up his eyes and hands to heaven he said, *O Lord God Almighty, thou only begotten Son, and Holy Spirit: O sacred Trinity, which art without beginning, and in whom is no division: Receive the soul of thy servant in peace, who is put to death for thy Cause and Gospel: Which Prayer being ended, he was beheaded with a sword which was made dull on purpose that his pain might be the greater.*

He suffered Martyrdom in the reign of *Hadrianus*, Anno Christi 96. and of his own Age 110.

He used to say, that he desired these two things of God, first that he might know the truth himself: Secondly, that he might preach it as he ought unto others.

He wrote sundry Epistles, (as some affirm) and some other works: all which *Scultetus* for very good reasons rendred by him, judgeth to be spurious.

His Prayer at death.

His Martyrdom.

His saying.

His works.

The



JUSTIN MARTYR

V. B. Jc.

*The Life of Justin Martyr, who dyed Anno
Christi 139.*

His Paren-
tage and edu-
cation.

His study of
Philosophy.

Justin Martyr was born^d at Neapolis in the Country of Palestine: His father was Priscus Bachus, by whom in his youth he was set to schole, where he profited so much, that in time he became a famous Philosopher: For being exceedingly inflamed with a desire of knowledge, he would not be satisfied in his minde, till he had gotten Instructors singularly seen in all kinds of Philosophy. First he applyed himself to be a Scholar to a certain Stoick: but finding that by his help he nothing profited in Divine knowledge, after a time he left him, and went to one of the Sect of the Peripatericks: with whom after he had been

a while, he demanded of him a stipend for his teaching: whereupon *Justin* accounting him no Philosopher, left him, and departed. And being not yet satisfied in minde, but desirous to hear of further learning, he adjoined himself to one that professed the *Pythagorean* Sect, a man of great fame, and one that highly esteemed of himself: whom after he had followed a time, his Master asked him, whether he had any skill in *Musick*, *Astronomy*, and *Geometry*, without the knowledge whereof he said, he could not be apt to receive the knowledge of virtue and felicity: for that his minde must be drawn from the knowledge of sensible matters, to the contemplation of things intelligible. He spake much in commendation of these Sciences, how profitable and necessary they were: and because *Justin* declared himself to have no skill therein, he turned him away; which much grieved *Justin*, who considering with himself, what time was requisite for the learning of these Sciences, and purposing to defer it no longer, betook himself to the Sect of the *Platonists* for the great fame that ran of them: Wherefore choosing to himself a singularly learned man of that Sect, that was lately come into those parts, he remained with him, profiting not a little in contemplation of supernatural things, and invisible forms: Insomuch as he hoped ere long through the sharpness of his wit to attain to the comprehension and contemplation of God, which is the end of *Plato's* Philosophy. And thus he employed his Youth: But afterwards being grown to riper years, he was converted to the knowledge and profession of Christianity by this means: Beholding the Constancy, Courage, and Patience of the Christians in their torments, and sufferings, he was wonderfully moved therewith, which made him thus to reason; that it was impossible for that kinde of people to be subject to any vice, or carnality, which would certainly disable them to sustain such sharp adversity, and much more the bitterness of death.

Hereupon (naturally affecting Knowledge) he began to love and embrace the Christian Religion. This himself testifies in the end of his first Apologie; telling us moreover that he being afflicted in minde about finding out the truth he thought for more privacy to retire himself unto a Grange by the Sea-side, where he might be free from the costs of all and whither.

His conversion, and the occasion of it.

He is instructed by an old man.

whither as he went, there met him a grave ancient Father, of a comly visage, and gentle behaviour, who began to reason with him; and after long disputation, told him plainly that there was no knowledge of the truth amongst the Philosophers, who neither knew God, nor were directed by the Holy Ghost: He also further reasoned with him of the immortality of the soul, of the reward of the godly, and of the punishment of the wicked: So that *Justin* being convinced by his arguments, voluntarily assented to him, and demanded of him by what means he might attain to the knowledge of the true God? The old man counselled him to read, and search the Word of God; and to adjoin Prayer thereto. But what man (quoth *Justin*) shall I use for my instructor therein? And who shall be able to help me, if these Philosophers (as you say) lack the Truth, and are void of the same? To which the old Father answered: There have been (saith he) before these Philosophers others more ancient then they, who were just men, and beloved of God: and who spake by the Spirit of God: fore-seeing, and fore-Prophesying of those things which we now see are come to pass; and therefore they are called Prophets. These only have known the Truth, and revealed it to men, neither fearing, nor respecting the persons of any. They were seduced with no opinions of mans invention, but only spake, and taught those things which themselves both heard, and saw, being inspired with the Holy Spirit of God, whose Writings, and Books are extant, out of which the Reader may receive great profit, and knowledge of many things: As of the first Creation of the World, and of the end of the same, with all other things that are necessary for us to know. Neither in their teachings do they use any demonstrations: the things taught being of themselves more certain then that they need any such demonstration: the accomplishment of their Prophecies which we see fulfilled, constraining us of necessity to believe the words, and Doctrine which they have taught: Their Doctrine also hath been confirmed by Wonders and Miracles, which induce us to give credit that They preached of God the Creator, and Maker of the World. They prophesied also before of Christ the Son of God, also the Redeemer of the World, which the false Prophets and Magicks and wicked Spirits did not, but only

took

took upon them to work certain prodigious wonders, for men to gaze at, that thereby they might gain belief to their false and unclean opinions: But remember before all things to make thy Prayers to Almighty God, that he will open a gate of light to thee: for otherwise the knowledge of these things cannot be attained to by every man, but they are revealed only to such to whom God and his Christ give understanding.

The old Father having declared these, and many other things to *Justin*, departed from him, exhorting him carefully to follow those things which he had spoken: after which he saw him no more. But *Justin* was presently wonderfully inflamed in his mind to know and study the Prophets, in comparison of which all other Philosophy now seemed vain, and unprofitable to him, and so in time he became a Christian, and was baptized.

His conversion.

His Baptism.

After this he became an earnest defender of the Truth, travelling up and down, and disputing against all those which were enemies, and opposers of it, fearing neither peril of life, nor danger of death, so that he might maintain the Doctrine of Christ against the malicious blasphemers of the same, and also increase the number of Christian Believers, as may appear by his vehement disputations against the Heathen Philosophers, and by the long disputation of his at *Ephesus* against *Trifho*, and also by his confutations of Hereticks: Yea and by his Apologies which with great zeal and courage he exhibited to the Emperour and Magistrates against the Persecutors of the Christians, and in their just defence all which do sufficiently testify the same.

His zeal and courage.

The first Apologie which he wrote, was to the Senate of *Rome*, in which he wrote with great liberty, telling them, that of necessity he was compelled thus to utter his mind unto them: For that in persecuting the Christians they neglected their duty, and highly offended God, of which they had need to be admonished: This Apology he also sent to *Antoninus Pius* the Emperour: Writing also to *Urbicius*, Lieutenant of the City, he told him, that he put men to torments, and death, for no offence committed, but only for the confession of the name of Christ; which proceedings (saith he) neither becometh the Emperour nor his Son, nor the Senate. In the same Apology he also defended, and purged the Christians from those crimes which were falsely charged upon them by the Ethnicks.

His Apology for the Christians to the Senate.

His Apologie
to the Empe-
rour.

Injustice used
to the Christi-
ans.

In his second Apologie writing to *Antoninus* the Emperour, and his successors, with like gravity, and freedom of speech, he declareth unto them how they had the name and repute of vertuous Philosophers, maintainers of Justice, lovers of Learning, &c. But whether they were so indeed, their Acts declared. As for himself he professeth that neither for flattery, nor for favour he wrote unto them: but that he was constrained to sue unto them for righteousness in their judgements, and sentences: For (saith he) it becomes Princes to follow uprightness, and piety in their judgements, not tyranny, and violence: He also in plain words chargeth as well the Emperour as the Senate with manifest wrong; for that they did not grant to the Christians that which was not denyed to all other Malefactors, but judged them to death, not convicted; but out of an hatred to their name. Other men (saith he) which are appeached in judgement, are not condemned till they are first convicted: But for us, you take the name for a sufficient crime; whereas indeed you ought to see justice done rather upon our accusers. So that if a Christian that is accused, deny his name, him you release, being not able to charge him with any other offence: But if he stand to his name, you condemn him: Whereas it were your duty rather to examine their manner of life, and so according to their demerits to see justice done upon them. And in another place: You examine not the Causes, but hurried on with rash affections, as with the spur of fury, you slay and murder the innocent without any respect of justice: And if any will say, some of them have been taken in evil doings: I answer, that you use not to enquire after those things, but condemn them before due examination of their offences, for the cause above mentioned: Hereby it appears that you degenerate from the goodness of your predecessors, whose examples you follow not: For your Father *Adrian*, of famous memory, caused to be proclaimed, that Christians accused before the Judge should not be condemned, unless they were found guilty of some notorious crime, &c.

In the same Apologie he also proves, by firm and strong arguments, that Christians ought not at the sole will and command of the Emperor and Senate to offer Sacrifice to Idols, for which if they be condemned, they suffer open wrong: He affirms

affirms moreover, that the only true Religion, is the Religion of Christians, whose Doctrine and Conversation hath no fault. And although by these, and such like perswasions he could not prevail with the Emperour to love their Religion, and to become a Christian; yet thus much he obtained, that the Emperour wrote to his Officers in *Asia* in the behalf of the Christians, requiring and commanding them, that those Christians only that were found guilty of other crimes, should suffer, and that none for the bare name of a Christian should be punished, as hitherto they had been. By this it is apparent with what zeal, and faith *Justine* strove against the persecutors of his time, who (as he used to say) *could kill, but could not hurt.*

At last he went to *Rome*, where he had many open disputations, and publique conferences with some Philosophers, especially with one *Crescens*, who was of the Sect of the *Cynicks*, from whom he alwayes bore away the Bell, which tended to the shortning of his life, as himself foresaw, and foretold in these words.

I look for no other end then this, that I be betrayed by some one of them called Philosophers: or knocked on the head with a club by *Crescens*, no Philosopher indeed, but a proud boaster. For it is not meet to call him a Philosopher, which ignorantly reporteth that the Christians are impious, and irreligious, to the end that he may flatter, and please such as are over-shadowed with the mist of error, and ignorance. For if he impugn the Doctrine of the Christians, having never read, nor known the same, then is he full of malice, and far worse then Idiots, that sometimes fear to reason of unknown matters, lest they speak falsely: Or if he hath read them, yet he understands not the Myserie, and Majestical meaning thereof: Or if in any thing he understands them, yet is he afraid to confess the Truth, lest he should be taken for one of them, and then he is far more wicked, and malicious, yea the bondslave of vain glory, and brutish fear. I desire that you may understand the Truth, I have proposed certain Questions and Interrogatories to him, whereby I have found that he knows nothing: So that if you knew what I propounded, and what answer he made thereto, you would certainly give sentence that he is altogether ignorant in our Doctrine, &c.

He prevails for favour to the Christians.

He goes to Rome.

A prediction.

His Martyrdom.

And according to this his prediction, he was slain by the procurement of *Crescens*: being beheaded, *An. Christi 139.* Suffering Martyrdom with much cheerfulness under *Vernus* the Emperor: or as *Epiphanius* saith, under *Adrian*.

Tatianus, a learned man, writeth thus of it; *Crescens* (saith he) being in *Rome*, passed all men in that filthy and unnatural sin of *Sodomie*, defiling himself with mankind; inferiour also he was to no man in covetousness. He taught, that death was not to be feared, yet himself was so extreemly fearful of it, that he procured *Justins* death, as it were for a great evil: Because that he Preaching the Truth, reprehended the Philosophers as gluttonous and deceitful persons.

His zeal against Heresies.

He confuted *Marcion* the Heretick; and the *Valentinians*: He complain'd to the Emperor *Antoninus Pius* of the cruelty of the Proconsul in *Asia* against the Christians, who forbad them to read any Books that spake of Christ.

His sayings.

His usual saying was, *That which the Soul is in the Body, that are Christians in the World: for as the Soul is in, but not of the Body: so Christians are in, but no part of the World.*

Also, *It is best of all not to sin: and next to that to amend upon the punishment.*

Again, *That it is the greatest slavery in the World to be subject to ones own passions.*

His zeal.

He was one that did not only suffer in his Saviours Cause: but took great pains in defending it against all oppositions in his times. He gat much repute for his constant zeal against Idolatry, and Superstition, and perswading the *Gentiles* to leave it, as a vain and unprofitable service: declaring unto them the excellency and benefit of the true Worship of God: So that he was a blessed Instrument to bring many out of that miserable condition, cheerfully to imbrace the Faith of Christ crucified.

His works.

His works are these: A Dialogue with *Triphon* the Jew: An Apology to the Senate of *Rome*: Another to *Antoninus Pius*: An Oration to the *Gentiles*, with some *Epistles*: One *Ad Zenam*, & *Serenum*: Altera *ad Diognetum*. *Paranetica Oratio ad Gracos.*



IRENÆVS

V. H. S.

The Life of Irenæus, who dyed An. Christi. 182.

Irenæus was born in *Asia*, of *Greek* Parents, as both his name and writings do declare. In his younger years he was scholar to, and a constant hearer of *Polycarp*, Bishop of *Smyrna*. In his riper years he went into *France*, and was Ordained Minister by *Photinus* Bishop of *Lyons*, and some other Presbyters. At this time the Church of Christ was in great trouble, both by reason of the Persecution raised by foraign Enemies, but especially by reason of Errors, and Sects which then sprung up in that time, against which he diligently laboured, and wrote much. His Nature did well agree with his Name for he was a great lover of Peace, and endeavoured to the uttermost to procure Unity when Con-

His birth and education.

Ordained Minister.

His zeal against Heresies.

He was studious of peace.

He is made Bishop of Lyons in France.

Satans malice

His zeal against Heresies.

He is sent to Rome.

trouversies arose in the Church : And therefore when the great controversie about keeping *Easter* day was renewed, and *Victor* the Bishop of *Rome* would have excommunicated the Eastern Churches as Schismatics for disagreeing with him therein : *Irenæus* with other Brethren of the *French* Church, being sorry to see contentions amongst Brethren for such a trifle, met together in a Council, and by common consent wrote Letters unto *Victor*, subscribed with their names, intreating him to alter his purpose, and not to proceed to Excommunicate his Brethren for that matter ; and although themselves agreed with him in observing the same time, yet by many strong arguments and reasons, they exhorted him not to deal so rigorously with those who followed the custom of their Country in observing another day. He wrote also diverse other Letters abroad concerning the same contention, declaring the Excommunication of *Victor* to be of none effect.

After the Martyrdom of *Photinus*, he was made Bishop of *Lyons* where he continued about the space of 23 years : By his frequent, faithful, and powerful Preaching, and by his holiness of life, he brought most of that City from Gentilism to the knowledge and service of the true God. But the common Enemy of mankind envying the progress of the Gospel, and the salvation of so many Souls, beside the publick Persecution, stirred up a spirit of Error, and falsehood in some Hereticks : as *Montanus*, *Theodosius*, *Alcibiades*, and *Maximilla*, whereby he greatly disturbed the Peace of the Church. Hereupon *Irenæus*, and his fellow-Laborers, to shew their care of the Brethren, sent abroad large Epistles of things done amongst them : They sent also the Tenets of *Montanus* into *Asia* with their judgements upon them. They wrote likewise Letters to *Elen-therius*, then Bishop of *Rome*, desiring him heartily to endeavour to keep the Church in unity ; and when they could finde no fitter a person for so weighty a business, they made choice of *Irenæus* for his holiness, gravity, and sincerity, whom they knew to be willing to undergo all travel, danger, and labour for Christs cause, and the Churches good : Him therefore they sent to *Rome*, writing by him in this manner.

Father Eleutherius, we wish you health in all things, and always in God : We have requested Irenæus our Brother, and fellow Laborer,

Laborer, to deliver these Letters, whom we pray you to accept of as a zealous follower of the will of Christ, &c.

This *Irenæus* wrote five Books against the Heresies of his times, which are yet extant ; in the first of which dilating upon the infinite profundity of matter invented by *Valentinus*, mixed with many Errors, he discloseth openly the malice of the Heretick, being cloaked, and concealed, as it were a Serpent hid in his den : For revealing their profane ceremonies, and detestable mysteries, he writeth thus : Some (saith he) prepare their Wedding Chamber, and accomplish the service to be said over them that are to be consecrated with charmed words : And having thus done, they call it a Spiritual Marriage, conformable to the celestial copulation. Some bring them to the water, and in Baptising say thus : In the Name of the unknown Father of all things, In the Truth, Mother of all things, and in him which descended upon Jesus. Some others pronounce *Hebrew* words, to the end that young Converts might be the more amazed. And in his third Book, he wrote that *Valentinus* came to *Rome*, in the time of *Hyginus*, ninth Bishop in succession after the Apostles : And also *Cerdon* another Heretick, who sometimes protested the true Faith, and privily taught the contrary : Afterward he confessed his error, and yet again being reprehended for the corrupt Doctrine which he had taught, he refrained the company of the Brethren : He taught that God preached in the Law, and Prophets, was not the Father of our Lord Jesus Christ. That Christ was known, but the Father of Christ was unknown, &c. After him succeeded *Marcion* of *Pontus*, a shameless blasphemer, which encreased this Doctrine.

His writings.

The prophane-
ness of Here-
ticks.

The immuta-
bility of *Cer-
don*.

He tels us also in his second Book that the working of Miracles was frequent in his time. Some of the Brethren (saith he) and sometimes the whole Church of some certain place, by reason of some urgent cause, by Fasting, and Prayer, have brought to pass that the spirits of the dead have returned into their bodies ; and so by the earnest Prayers of the Saints, they have been restored again to life, and have lived with us many years. Some by the like means have expelled Devils, so that they which were delivered from evil spirits, have embraced the Faith, and were received into the Church : Others have the Spirit of Prophecy to fore-know things to come : they see Divine Dreams, and

Miracles con-
tinued in the
Church.

Prophetical Visions: Others cure the sick, and diseased, and by laying on of their hands restore them to health. For the gracious gifts of the Holy Ghost are innumerable, which the Church dispersed through the whole World, having received, dispenseth daily in the Name of Jesus Christ, crucified under *Pontus Pilat*, to the benefit of the *Gentiles*, &c.

Whilst he was Bishop of *Lyons*, the state for the Church was very unquiet, troublesome and full of danger, because the *Romane* Emperour had not called in the Edicts of the fourth Persecution: But in this dangerous time, *Irenæus* was valiant, laboured exceedingly by Prayer, Preaching, Disputing, Instructing, and Reproving with patience and wisdom: Seeking the lost; strengthening the weak; recalling the wandring; binding up the broken-hearted, and confirming those that were strong: Whereupon *Tertullian* saith, *Tanta vite integritate, & Doctrina sinceritate gregi is presidet*, &c. He governed the flock of Christ with such integrity of life, and sincerity of Doctrine, that he was loved exceedingly by his own, and feared by others: But in the latter end of *Marcus Antoninus Verus*, God sent Peace to his Church, so that the Christians lived securely: held Councils, and did Preach freely: as also in the reign of *Commodus*, who succeeded him: But in the reign of *Severus* the next Emperor, he being a bloody and cruel man, was raised the fifth Persecution against the Church, to the Martyrdom of many thousands: but especially it raged at *Lyons*, in so much as the blood of the slaughtered Christians ran down the streets; and at last this blessed Saint, with many other of his flock were carried between two hills, where was a Cross on the one hand, and an Idol of the other, where they were put to their choice, to go either to the Cross to suffer, or to the Idol to live; but they chose the Cross, where they all constantly suffered Martyrdom, about the year 182. *Irenæus* being about the age of 60 years; or as some say 90.

He used to compare the Hereticks and Schismatics of his time to *Aesops* Dog, that lost the substance of Religion, whilst they gaped too earnestly after the shadow.

Considering the vanity of all earthly things, he said, What profit is there in that honour which is so short-lived, as that perchance it was not yesterday, neither will be to morrow? And such

His courage
and painful-
ness.

A great Perse-
cution.

His martyr-
dom.

His sayings.

such men as labor so much for the *let like froth, which though it*
be uppermost, yet is unprofitablest.

Erasmus thinks that he wrote in *Latin*: but *Hierom* reckons
 him amongst the *Greek* Fathers: and even till this day some of
 his Works are extant in *Greek*, which shews him to be a *Gree-*
cian.

Varia scripsit, sed soli quinq; libri adversus Hareses hodie super-
sunt.

His works:



TERTVLLIAN

S. P. Sc.

The Life of Tertullian who dyed An. Christ. 202.

Tertullian was born in *Carthage*, his Father was a Centurion
 of the Proconsular Order. He was carefully educated in all
 manner

His birth and
 education.

His excellent
learning.

He is Or-
dained a Pres-
byter,

His zeal a-
gainst Here-
ties.

He defends the
Christians.

manner of learning, where he profited so much, that *Laetan-
tius* saith of him, he was in *omni genere doctrina peritus*, skilled
in all kinde of Learning: *Hierom* saith that his Works contain-
ed *cunctam seculi Doctrinam*, all sorts of Learning. *Vincentius Ly-
rinensis* saith, *Inter Latinos omnes hic facile princeps judicandus*,
that amongst the *Latine* Fathers he was of chiefest account. His
Works which he hath left to us, shew that he was excellently
versed in *Physicks*, *Mathematicks*, and *History*. He was eminent for
his study of, and knowledge in the Civil Law. Afterwards falling
to the study of Divinity, he attained to such excellent skill
therein, that at *Rome* he was made a Presbyter, where he remain-
ed to the middle of his age. He flourished under the Emperor
Severus, Anno Christi 183. And burning in holy zeal, he be-
came a great opposite to the Hereticks of those times, *Marcion*,
Valentinian, *Praxeas*, *Hermogenes*, &c. He was very expert both
in *Greek* and *Latin*, and had great acuteness in disputing, and
writing eloquently, as his Books do sufficiently declare: So that
Vincentius Lyrinensis saith, that the force of his arguments
was such, that whom he could not perswade, them he compel-
led to consent to him. God raised him in the time of great Perse-
cution to be as a pillar or stay to his poor afflicted Church: For
when the Christians were vexed with wrongs, and falsely accused
by the *Gentiles*, *Tertullian* taking their cause in hand, defended
them against their Persecutors, and their slanderous accusati-
ons, shewing that they never intended any stir, or rebellions
either against the Empire, or Emperors of *Rome*, for so much
as the manner of Christians was to pray for the prosperous
estate of their Governors: And whereas they were falsely accused
to be enemies to mankind, how can that be (saith he) when as
the proper office of Christians is to pray for all men, to love their
Enemies, never requiting evil for evil, whereas all others do
profess only to love their friends: and scarcely them? and as
touching the horrible slander of murdering Infants, how can
that be true (saith he) in the Christians, whose custom is to abstain
from all blood, and things strangled, so that it is not lawful for
them when they feed at their Tables to meddle with the blood
of any Beast? And as for filthy copulations, no sort of men are
more free then they, who have ever been the greatest observers
of chastity, and if they could, have chosen to live in perpetual
Virginity

Virginity all their lives long ; if they could not, their manner is to contract Matrimony for the avoiding all Whoredom, and Fornication. Neither can it be proved, that the Christians do Worship the Sun ; which false surmise (saith he) ariseth only from this, Because they use to pray towards the East. Much less was there any of them so mad as to Worship an Asses Head, the occasion of which slander arose from the Jews worshipping the Jaw bone of an Ass, from the story of *Sampson*, which therefore was falsely and wrongfully charged upon the Christians. Likewise against all other lyes and slanders raised by the Heathen against the Christians, he clearly purgeth them, and evidently proves that they were persecuted not for any deserts of theirs, but only out of an hatred to their name and Profession. He sheweth also that by those grievous persecutions, the Religion or number of Christians was nothing impaired, but increased rather. The more (saith he) we are mown down by you, the more we rise up. The blood of the Christians proves the seed of the Church. For what man (saith he) beholding the painful torments, and the perfect patience of the Christians, will not search and enquire into the cause ? and when he hath found it out, will not consent, and agree to both ? and when he agreeth to it, who will not be willing, and desirous to suffer for it ? So that this Profession can never be extirpated, seeing the more it is cut down, the more it encreaseth. For every man seeing, and wondering at the sufferings of the Saints, is moved thereby the more to search into the cause, and in searching he finds it, and in finding, he follows it.

Persecution
increaseth Re-
ligion.

And as *Tertullian* thus bestirred himself in defending the innocency of the Christians, so he compiled many excellent and fruitful Works, whereof some are extant, others are not to be found. By these excellent Apologies of his he perswaded the Emperor *Severus* to favour the Christians, who prayed for his prosperity, and imputed the slaughter of his Subjects at *Byzantium*, as a just judgement upon them for the effusion of so much Christian blood.

His learned
works.

Having written excellently against the Hereticks of his time, in the end of his Book, he made a Catalogue of all the Hereticks that then tore the Bowels of the Church : Yea he continued these labours when the Persecution was at the hottest,

This was
counted an un-
paralleld crime
in Mr. *Thomas*
Edwards.

not

A Souldiers
humility.

His frequency
in prayer.

The manner of
his conversion.

His Study of
the Scriptures.

The danger of
envy.

His death.

His sayings.

not hiding his head, though the times were so dangerous.

Once in great triumph, all the Emperour *Severus* his Souldiers, for the greater pomp, were to put on Crowns of Bayes; but one Christian Souldier there was amongst them, who wore it on his Arm; and being demanded the reason, he boldly answered, *Non decet Christianum in hac vita Coronari*, that a Christian ought not to wear his Crown in this life: Upon which occasion *Tertullian* wrote his Book *De Corona Militis*. *Cyprian* when he would read *Tertullian*, used to say, *Da Magistrum*, give me my Master. His manner was constantly to pray thrice a day, at the third, sixth, and ninth hours. Writing *De quatuor novissimis*, of Death, Judgment, Heaven, and Hell, he saith, *Hac nos aliquando risimus, cum de vobis fuimus: sunt, non nascuntur Christiani*. I sometimes scoffed at these things when I was a Heathen; I now perceive that we are not born, but made Christians. He was converted by reading the Scriptures, and the labours of other learned and holy men. In reading the Scriptures, he found them full of Majesty, and truth: And saith he, *Quicquid agitur, pronuntiabatur*: Whatsoever is done, was in them foretold; and after his conversion, he was taken up night & day in the reading of them, and did with great pains get much of them by heart, and that so exactly that he knew each period. He highly commended *Severus*, for that knowing many Noble men and women to be Christians, he did not only not punish them, but greatly praised them, and did publicly withstand such as were their enemies. Yet notwithstanding the great Learning, and famous Vertues of this worthy man, through envy (as it is conceived) at the Roman Clergy, he fell into the Error of *Montanus*: so that, though the glory of some of his writings was darkned by his Errors: yet his Learning shewed in those very writings is admired by all Posterities, insomuch as *Cyprian*, that excellent Martyr, would let no day pass without reading some part of him. He dyed in Peace about the 63 year of his age, Anno Christi 202.

Some of his usual sayings were these,

If thou bee'st backward in thoughts of Repentance, be forwards in thoughts of Hell, the burning flames whereof only, the tears of a penitent Eye can extinguish.

If the Devils without Christs leave had no power over the Gadarens

Gadarens Swine, much less have they power over Gods own Sheep. We should not try mens faith by their persons, but their persons by their faith.

Its in vain to come to the God of Peace, without peace ; or to pray for the remission of our own sins, without forgiving others. We must not come to make an attonement with God at his Altar, before we have made attonement with our Brother in our hearts.

His Works are contained in several Tomes, *Quadam enim in usum Ecclesie, & pro Ecclesia, quadam contra Ecclesiam scripta sunt* : *Primi generis sunt, De Patientia, lib. 1. De carne Christi, l. 1. De Resurrectione carnis, l. 1. De Prescriptionibus adversus Hereticos, l. 1. Adversus Judaeos, l. 1. Adversus Marcionem, l. 3. Adversus Hermoginem, l. 1. Adversus Praxeam, l. 1. De Corona Militis, l. 1. Ad Martyres, l. 1. De Virginitate velandis, l. 1. De Habitu Muliebri, l. 1. De Cultu Faminarum, l. 1. Ad Uxorem, l. 2. Ad Scapulam, l. 1. De Pallio, l. 1. De Testimonio Animae, l. 1. De Anima, l. 1. De Spectaculis, l. 1. De Baptismo, l. 1. Contra Gnosticos, l. 1. De Idololatria, l. 1. De Judaicis Cibis Epistola. De Oratione. Apologeticus. Alterius Generis. De Fuga in Persecutione. De Exhortatione Castitatis. De Monogamia. De Pudicitia. De Jejunio.*

His works.

The Life of Clemens Alexandrinus, who flourished, Anno Christi, 196.

Sculptetus faith, that the Parentage, Country, Birth, Breeding, and manner of Conversion of Clemens are uncertain, some would have him to be born at Athens : But certain it is, that he was the Disciple of Pontenus, who moderated in the Catechistical School at Alexandria, and after his death Clemens succeeded in that Office, whence he was called Alexandrinus. He most flourished about the year of Christ, 196. He was endowed with all manner of Polite Learning, & was ordained Presbyter in Alexandria, where, by his fervent zeal and piety he much propagated the Christian faith. Photinus speaking of his writings, faith thus of them ; *Dictio est florida, quæq; assurgit in Majestatem cum suavitatem conjuncta, in quibus etiam est eruditio multa, & decens.* That the language is flourishing, and ariseth into a certain majesty

His Learning and Ordination.

His zeal a-
gainst heresies.

majesty joined with sweetness, wherein is much Learning in a comly manner adorned and set forth. He was an excellent Historian, and a zealous Confuter of the Heresies of his times.

His writings.

He wrote many Works, most of which are perished with time, to the great prejudice of the Church, and grief of the Learned: Only three remain, *Protreptikos ad Gentes: Pedagogus: & Stromata*. In the first, he exhorts the Gentiles and Heathens to embrace the Christian Faith. In the second, he informs those which were newly converted how to carry themselves. In the third, he directs grown Christians in the Doctrines which were fit for them in that estate. He complains much of the decay of zeal, and of the want of the power of godliness amongst Professors in his time. He was Master to *Origen*, who also succeeded him in his place in *Alexandria*. He was excellently versed in the Holy Scriptures, and very careful to preserve the Doctrines which he had received from his Predecessors in purity; whereupon in his first Book entituled *Stromatôn*, he thus writeth: This present Tract of mine is not made for any Ostentation, but these Monuments are laid up as helps against weakness of memory in my old age, that it may be to me a plain Image and Portraiture of that effectual and lively Doctrine which I was thought worthy to hear, &c. The time and manner of his death is uncertain.

His sayings.

He used to say, *That such as adorn themselves with gold, and think themselves bettered thereby, are worse then gold, and not Lords of it, as all that have it ought to be.*

Out of the depth and bowels of the Earth hath God discovered and shewed gold unto men, and they have made it the occasion of all mischief and wickedness.

Gold to many men is much dearer then their Faith and Honesty: and the love of it makes many so covetous, as if they were to live here for ever.

His works.

Avarice is not the vice of gold, but of men which use it wickedly. Scripsit non pauca: Ex quibus ad nos pervenerunt tria opuscula. Protreptikos ad Gentes. Pedagogus. Stromata.



ORIGEN

R. V. f.

The Life of Origen, who dyed Anno Christi 220.

Origen was born Anno Christi 189. His Father, Grand-Father, and Great Grand-Father were Christians.

He was by his Father *Leonides* trained up from his Infancy in the Christian Religion, and other good Literature, but especially in the knowledge of the sacred Scriptures, who demanded of him daily a certain task, and caused him to rehearse the same: and he (though a childe) rested not in the bare words of the Scripture, but sought farther into the profound sence, and meaning of them, so that divers times he would gravel his Father in the questions which he propounded to him: For this his Father checked him to his face, admonishing him not to search beyond

His birth.

His parentage, and education.

The reasons
of his names.

beyond the capacity of his years, nor beyond that the plain letter gave to understand: Yet inwardly he rejoiced greatly, yielding unto God hearty thanks, who had made him the Father of such a son: Yea, he many times uncovered the Breast of his Son as he lay asleep, and kissed it, as the Temple wherein the Holy Ghost had taken up his residence: He was called *Origen Adamantius*: the first name was given him for his sublime and Divine speculations, who by sweet and mellifluous Allegories, carries his Readers affections from terrene to heavenly meditations and contemplations: The second name he had from the nature of the *Adamant*, whose lustre and hardness giveth it renown: for such was this mans Noble and Generous minde, that he was not daunted, nor affrighted with any dangers, or afflictions whatsoever.

His early desire of Martyrdom.

When he was but seventeen years old, his Father being carried to Prison, he had such a fervent minde to suffer Martyrdom with him, that he would have thrust himself into the Persecutors hands, had it not been for his Mother, who in the night time privily stole away his clothes, and his very shirt also: whereupon more for shame to be seen naked, then for fear to die, he was constrained to remain at home: Yet when he could do no more, he wrote a Letter to his Father in Prison, in which he exhorted him thus, *Vide Pater, nè quid meâ causâ secus facias*: See, O Father, that you do not change your resolution for my sake. After the death of his Father, and the confiscation of all his goods to the Emperor, he with his poor Mother and six Brethren were brought to such extream poverty, that he was forced to sustain himself and them by teaching a Grammar School, till at length being weary of that Profession, he wholly betook himself to the study of the Scriptures and Divinity: He also studied the Languages, and profited very much in the knowledge of *Hebrew*, and other Tongues, comparing the *Hebrew* Text with the *Septuagint*, as also with other Translations of *Aquila*, *Symachus*, and *Theodosion*: and thus casting himself upon the Divine Providence for his subsistence, it pleased God, that he was entertained by a religious and rich Matron, together with his Mother, and Brethren: This Gentlewoman had also in her house at the same time a certain man of *Antioch*, a notable Heretick, who so plausibly demeaned himself, that she entertained him

He encourages
his Father,

His studies.

God provides
for him.

him as her dear friend and son : *Origen* being by this means necessitated to frequent his company, shewed forth manifest proof of his cleaving to the right and true Faith : For when as a great multitude not only of Hereticks, but of the Orthodox also frequented the Lectures of this *Paulus* (for so was his name) being counted a wise and profound man, yet *Origen* would never be perswaded to join with him in Prayer, detesting his Heretical Doctrines.

His hatred of Heresie.

During this time he applyed himself to the study of *Rhetorick*, and other humane Learning, wherein he profited exceedingly : and so being well accomplished with Learning, and the *Catechist*-School at *Alexandria* being void at that time, every one being forced away by the Thunderbolt of Persecution, he set upon Preaching there, being now about 18 years old.

His early Preaching.

Unto his Lectures many of the *Gentiles* resorted, and were by Gods blessing upon his Ministry converted, as one *Plutarch*, who was afterwards crowned with Martyrdom, and *Heracles* his Brother, who afterward succeeded *Demetrius* in the Bishoprick of *Alexandria*, and many others. In this employment he prospered exceedingly, and purchased to himself a famous name amongst all the faithful, in that he cheerfully imbraced and encouraged all the Martyrs, not only of his acquaintance, but even such as were unknown unto him. He visited such as were in deep Dungeons and close Imprisonment, encouraged them when they were to receive their last sentence, and after their sentence pronounced : yea he accompanied them to the place of Execution, putting himself often into great danger thereby : He boldly imbraced, and kissed them at their farewell, so that once the Heathens in their furious rage had stoned him to death, if the Divine power of God had not marvellously delivered him. And the same Divine Power and Providence of God did at many other times protect and defend him, even so oft as cannot be told, being assaulted by the Adversaries for his prompt minde, and invincible courage in publishing the Doctrine of Christ.

He inconrageth the Martyrs.

Gods Providence over him.

Yea, so extreemly was he hated by the Infidels, that Souldiers were oft faine to be hired to watch about his house by the multitudes of those that repaired to him to be instructed in the Christian Faith ; and the Enemies rage was so vehemently bent against him for this cause, that he could not pass safely in

The *Gentiles* hated him extreemly.

The fruit of
his Ministry.

His Chastity.

He gelded
himself.

the streets of *Alexandria*; he was also forced oft to change his lodging, thereby to prevent the pursuers. As he taught, so he lived; and as he lived, so he taught: and Gods Grace working exceedingly with and by him, multitudes were converted to the Christian Faith by his Ministry: Hereupon *Demetrius* the Bishop divolved the whole charge and care of the School upon him alone, and he judging the reading of Humanity to be out of season, wholly applyed himself to Divinity-Lectures: and afterwards (his necessities being urgent) upon the advice of his friends he sold all his Authors of Humanity, which he had diligently perused, and now lay by him, to one, upon condition that he should allow him two pence a day for his maintenance, wherewith he contented himself: And to cut off all occasions of youthly concupiscence, all the day long he spent in the forenamed exercises, and a great part of the night he spent in meditating upon the Holy Scriptures, taking his rest only for a few hours, and that not in his bed, but on the bare ground: He used also Fasting often, and expounding the saying of our Saviour literally, would not wear two Coats, neither Shooes, but went barefoot, not taking care for the time to come with a greedy or covetous desire. He inured himself to cold and nakedness, and abstinence from Wine, even to the amazement of his familiar friends, and to the offence of many who would willingly have relieved his necessities: By these means he was in great danger (through weakness of limbs, and faintness of body) to have destroyed and cast away himself: Yet this his strict course of life won many, not of the common people only, but of the wise, learned and rich, to become zealous followers of his Doctrine, many of which in those times of Persecution suffered for the same, as you may see more at large in my *General Martyrologie*.

Having many Matrons and Virgins, who upon sundry occasions resorted to him, to prevent temptations to uncleanness, mistaking those words of our Saviour Christ, *There are some that make themselves Eunuchs for the Kingdom of Heavens sake*: he gelded himself, the rather to prevent such slanderous reports as might be raised of him, to the scandal of the Gospel.

The Church of *Achaia* being at this time vexed with divers Heresies, *Origen* was singled out, and being furnished with

Letters

Letters Testimonial from the Church, was sent to confute them. As he passed through *Palestine*, he was by the Bishops ordained a *Presbyter*, that thereby he might be armed with the more Authority against the Hereticks: wherein he did not run before he was sent.

He is ordained
a *Presbyter*.

But his Life and Doctrine grew so renowned and eminent, as stirred up envie in the hearts of some against him, especially in *Demetrius* the Bishop, who had formerly loved and preferred him: So that now on the contrary, he did all he could to darken and obscure his fame: Hereupon he ript up *Origens* faults, and by his Writings published them to the World, upbraiding him especially with that rash and inconsiderate act of dismembriug himself, for which he judged him unfit for the Ministerial Office: Thus in the height of *Origens* fame these things were divulged, and his adversary was potent, and thereupon he was forced to give way to the storm, and to yield to the importunity of his enviers, and so left *Alexandria*, yet always retained his constancy and courage, Preaching the Gospel with all diligence and painfulness, striving to convert many to Christ, not troubling the Church with Schism, nor yet requiting his Adversary with ill language, but on the contrray, speaking well of his slanderers. The principal place wherein he taught was *Cæsarea of Palestine*, where he instructed many in the Faith, and saw the fruits of his labours in the Conversion of many to God, which afterwards proved famous in the Church of Christ. *Mammaea* also the Mother of *Alexander Severus* the Emperour hearing of his fame, sent for him to *Antioch*, and after he had been instructed by him in the Christian Faith, dismissed him honourably.

He is envied
by his great
friend.

He is forced
to leave *Alex-
andria*.

He instructs
the Emperours
Mother.

After this he wrote a learned Epistle to *Philip* the Emperour, who was deemed the first Christian King of the *Romans*. He reclaimed *Ambrose* from the heresie of the *Marcionites*. He never affected wealth, but contented himself in a low condition, whereas having so many and great friends, he might have abounded in wealth if he had pleased.

He reclaimed
Ambrose.

Afterwards he returned to *Alexandria* again, and laboured hard in the affairs of the Church, so that he continued above the space of 52 years, in Teaching, Writing, Confuting, Exhorting, and Expounding the Scriptures, even to the time of *Decius* and *Gallus*.

His Persecutions.

He is ensnared.

He is Excommunicated.

A special Providence.

Psal. 50. 16.

His torments of Conscience.

His Lamentation.

Divers and great persecutions he sustained, and sometimes was so eagerly pursued, that scarce any shifting of Place or Country could preserve him. In the Reign of *Decius* for the Doctrine of Christ he under-went bands and torments in his body, rackings with bars of Irons, Dungeons, besides terrible threats of death and burning, and divers and sundry other torments which he manfully and constantly suffered for Christ. At length hearing that some Christians were carried to an Idol-Temple to force them to Sacrifice, he out of his zeal ran thither to encourage and dissuade them from it. This was the opportunity which his Adversaries expected, and therefore letting go the other, they laid hold upon him, putting him to his choice, whether he would offer Incense to the Idol, or have his body defiled with a fowl and ugly *Black-More*, which they had prepared for the purpose. *Origen* being in a miserable straight, at last chose rather to offer Incense than to have his chaste body polluted by so filthy a creature; Then did they presently put Incense into his trembling hands, and whilest he demurred upon it, they took his hands and caused him to throw it into the fire: whereupon they presently cryed out, *Origen hath sacrificed, Origen hath sacrificed*. After which fact he was excommunicated by the Church; and so being filled with shame and sorrow, he left *Alexandria* and went into *Judea*, and when he came to *Jerusalem*, being well known for his learned Expositions, and gift of Utterance, he was intreated by the Ministers to bestow a Sermon upon the People in the Church and open Assembly, and after much importunity, being in a manner constrained thereto, he stood up, took his Bible, opened it, and the first place that he cast his eye upon was this portion of Scripture; *Unto the wicked saith God, Why dost thou Preach my Laws, and takest my Covenant into thy Mouth?* Which Text so soon as he had read, he clasped the Book, sat down, and burst out into abundance of tears, the whole Congregation weeping with him also, so that he was unable to say any more unto them. After this he wandred up and down in great greif and torment of Conscience, and wrote this Lamentation:

In the bitterness and grief of mind, I go about to speak unto them which hereafter shall read this confused writing. But how can I speak when my tongue is tyed up, and my lips dare not once move

or Wag? My tongue doth not his office, my throat is dried up, and all my senses and instruments are polluted with iniquity.

But I Will proceed, and first I Will fall to the ground on my bare knees, and make my humble supplication unto the Saints. that they will help me, filthy Wretch, which by reason of my sins dare not crave ought at the hands of God. O ye Saints and blessed of God, with waterish eyes, and wet cheeks soaked in dolour and pain, I beseech you to fall down before the Seat of Almighty God, for me miserable sinner. Wo is me because of the sorrow of my heart: wo is me that my Soul is thus afflicted, Wo is me that I am compassed thus on every side, and shut up in my sin, so that there is no health in me. Wo is me my Mother that ever thou broughtest me forth, for a skilful Lawyer to be overthrown in his unrighteous dealing: for a religious man to fall into extream impiety. Wo is me my Mother that broughtest me forth, a righteous man to be conversant in unrighteousness; an heir of the Kingdom of God to be now an inheritor of the Kingdom of the Devil: A Minister to be found wallowing in impiety: A man beautified with honour and dignity, to be in the end blemished with shame and ignominy, yea beset with many evils, and choaked with infamous doings. Wo is me my Mother that broughtest me forth a lofty Turret, yet suddenly thrown to the ground: a fruitful Tree, yet quickly withered; a burning light, yet forthwith darkened: a running Fountain, yet by and by dried up. Wo is me that ever I was decked with Gifts and Graces, and now seem pityfully deprived of all: But who will minister moisture to my head? and who will give streams of tears unto mine eyes, that I may bewail my self in this my sorrowful plight? Alas O my Ministry, how shall I lament thee? O all ye my friends tender my case, and pity my person that am so dangerously wounded? Pity me O ye all my friends. Who am now become an object person. Pity me O ye my friends, for that I am now with sorrow come to naught. Pity me O ye my friends, for that I have now trodden under foot the Seal and Cognizance of my Profession, and joined in league with the Devil. Pity me O ye my friends, for that I am rejected, and cast away from before the Face of God: It is for my lewd life that I am thus polluted and branded with open shame The Lord hath made and engrafted me into a fruitful vine; but instead of pleasant clusters I have brought forth pricking thorns, instead of grapes I have brought forth brambles.

He means the living Saints.

But let the Wel-springs of tears be stirred up, and let my cheeks be watered; let them flow upon the Earth and moisten it, for that I am born in iniquity, and soaked in sin &c. Alas What have I felt, and how am I faln? Alas how am I thus come to naught? There is no sorrow comparable to my sorrow; there is no affliction that exceedeth my affliction; no bitterness that passeth my bitterness: no lamentation more lamentable then mine; neither is there any sin greater then my sin, and there is no salve for me. Where is that good Shepherd of Souls? Where is he that went down from Jerusalem to Jericho, which salved and cured him which was wounded by the Thieves? Seek me out O Lord, that am faln from the higher Jerusalem: which have broken the vow I made in Baptism: which have prophaned my Cognisance in that I dealt injuriously with thy blessed Name. Alas that ever I was Doctor, and now occupie not the room of a Disciple! Thou knowest O Lord, that I fell against my Will: whereas I went about to enlighten others, I darkened my self: when I endeavoured to bring others from death to life, I brought my self from life to death. When I minded to present others before God, I presented my self before the Devil. When I desired to be found a friend and favourer of godliness, I was found a foe and furtherer of iniquity; when I set my self against the Assemblies of the wicked, and reprov'd their doings, there found I shame, and the most pestilent wound of the Devil. Some promised me to be Baptized: but after that I departed from them, the Devil the same night transformed himself into an Angel of Light, and said unto me: When thou art up in the morning, go on, and perswade them, and bring them to God: But the Devil going before me prepared the way by Whetting their wits to devise mischief against me, silly Wretch, sowing in their mindes hypocrisie, dissimulation and deceit. But I (O unhappy creature) skipping out of my bed at the dawning of the day, could not finish my wonted Devotion neither accomplish my usual Prayers, desiring that all men might be saved, and come to the knowledge of the Truth, whilest in the mean time I wrapped my self in the snares of the Devil. I gat me to those wicked men; I required of them to perform the Covenant made the night before, I silly soul not knowing their subtilty, and we came to the Baptism. O blinded heart, how didst thou not remember? O foolish minde, how didst thou not bethink thy self? O witless brain, how didst thou not understand? But it was the Devil that

that lulled thee asleep, and in the end slew thy unhappy and wretched Soul. He bound my power and might, and so wounded me. I answered but in a word, and became reproachfully defamed. I spake without malice, yet felt I spite. The Devil raised an assembly about me, and pronounced against me that unjust sentence, Origen hath sacrificed. O thou Devil, what hast thou done unto me? How hast thou wounded me? I bewailed sometimes the fall of Sampson, but now have I saln worse my self: I bewailed formerly the fall of Solomon, but now have I saln far worse my self: I have bewailed formerly the state of all sinners, yet now am I plunged into sin my self: Sampson had his hair cut off; but the Crown of glory is saln off my head. Sampson lost the carnal eyes of his body; but my spiritual eyes are put out. It was the williness of a woman that brought confusion upon him: but it was my tongue that brought me into this sinful condition: And as he afterwards wanted the comfort of his Earthly possessions: so my tongue by this wickedness hath deprived me of those spiritual gifts, which sometimes have shewen into me with heavenly riches: And as he endured those things by leaving the Israelites, and cleaving unto forreiners: So I going about to save notorious sinners, made my self Captive to Captives, and a bondslave unto sin. Alas my Church liveth, yet I am a Widdower. My Sons be alive, yet I am barren: Every creature rejoyceth, and I alone am desolate and sorrowfull, &c. Bewail me O ye blessed people of God, who am banished from God: Bewail me who am deprived of all goodness. Bewail me who am deprived of the Holy Ghost. Bewail me who am thrust out of the Wedding Chamber of Christ. Bewail me who was once thought worthy the Kingdom of God, but am now altogether unworthy. Bewail me who am abhorred of the Angels, and severed from the Saints of God. Bewail me for that I am condemned to eternal punishments. Bewail me for that I am here on earth, and yet am tormented with the prick of conscience. I do fear death for that I am wicked. I do fear the dreadfull Day of Judgment for that I am damned for ever. I do fear the punishment, for that it is eternal. I do fear the evil Angels that oversee the punishment, because they are void of mercy. I do fear out of measure all the tormentes; and what I shall do I wot not, being thus on every side beset with misery. If there be any man that can, I beseech him now to assist me with his earnest prayers and sorrowfull tears. For

now it becometh me to shed infinite tears for my great sin: Who knoweth whether the Lord will have mercy upon me, and whether he will pity my fall? Whether he will tender my person? Whether he will be moved with my desolation? Whether he will shew mercy unto me? Whether he will have respect to my humiliation, and incline his tender compassions towards me? I will prostrate my self before the threshold and porch of his Church, that I may intreat all people both small and great, saying unto them, Trample and tread me under foot who am the unsavoury salt; tread upon me who have no taste nor savour of God: tread upon me which am fit for nothing. Now let the elders mourn, for that the staff whereon they leaned is broken. Now let the young men mourn, for that their School-master is fallen. Now let the virgins mourn, for that the advancer of virginity is defiled. Now let the Ministers mourn, for that their Patron and Defender is shamefully fallen. Wo is me that I fell so lewdly: Wo is me that I fell most dangerously, and cannot rise again. Assist me O holy Spirit, and give me grace to repent. Let the fountains of tears be opened, and gush out into streams, to see if that peradventure I may have the grace worthily & thoroughly to repent, and to wipe out of the Book of my conscience the accusations Printed therein against me. But thou O Lord, think not upon my polluted lips, neither weigh thou the tongue that hath uttered lewd things: but accept of my repentance, affliction, and bitter tears, the dolour of my heart and heaviness of my soul, and have mercy upon me, and raise me up out of the mire of corruption, for the puddle thereof hath even choaked me up. Wo is me, that was sometimes a pearl glistening in the golden garland of glory, but now am thrown into the dust, and trodden in the mire of contempt. Wo is me that the salt of God now lieth on the dunghill. But how great streams of lamentations shall cleanse and purifie my humble heart? Now I will address my self, and turn my talk unto God; Why hast thou lifted me up and cast me down? For as thou hast exalted me with the Divine word of thy Heavenly Wisdom, so me thinks I stick in the depth of sin which my self hath wrought. I had not committed this impiety, unless thou hadst withdrawn thine hand from me. But it is thy pleasure O Lord which art good to do all things graciously, and I on the other side being a fool have foolishly fallen. But why, O Lord, hast thou shut my mouth by thy holy Prophet David? Have I been the first that sinned? Or am I the first

first that fell? Why hast thou thus forsaken me being desolate, and rejected and banished me from amongst thy Saints, and astonished me When I should preach thy Laws? What man is he that is born of woman, that sinneth not? What man is he that was ever conversant here on earth, and did no iniquity? This I say, because thou hast forsaken me. David himself who hath shut up my mouth, sinned too bad in thy sight, yet upon his repentance thou receivedst him to mercy. Peter that was a pillar, after his fall, wiped it away with salt tears, not continuing long in the puddle of his infidelity. But they in favour were thought worthy of mercy. Wo is me that I fell most wickedly. Wo is me that my adventure in this thing proved so unfortunate: But now I humbly beseech thee O Lord, call me back for that I tread a most perilous and destructive way. Grant me that good Guid and Instructor, the Holy Ghost, that I be not made a pricking Hedge-hog, and become an habitation of Devils: but that I may tread under foot the devil that trod upon me, & overcoming his sleights, may be again restored to the joys of thy salvation. Remember not, O Lord, the iniquity of thine humble suiter. Remember not, O Lord, mine iniquity, who made answer with wicked language.

Now all ye which behold my wound, tremble for fear, and take heed that ye slumber not, nor fall into the like crime: but rather let us assemble together and rend our hearts, and provoke streams of tears to gush out of our heads; for When these run and flow upon the earth, there will follow remission of sins; the pains will be avoided, and the torments shall not be felt. I mourn and am sorry from the heart-root, O ye my friends, that ever I so fell: I am fallen and am bruised, so that there is no health in me: Let the Angels lament over me because of this my dangerous fall. Let the Assemblies of the Saints lament over me, for that I am severed from their blessed societies. Let the holy Church lament over me, for that I am wofully declined. Let all the people lament over me, for that I have my deaths wound. I see the clouds in the skie shadowing the light from me, and the Sun hiding his bright beams: You all do now see that the Prophet David hath shut my mouth. I was constrained by the Bishops to speak some words of Exhortation, and taking the Book of Psalms into my hands, I prayed and opened the Book; and I lighted upon this sentence which I am ashamed to repeat, yet compelled to pronounce, Unto the wicked, saith God, Why dost thou preach my Laws, and takest my Covenant in thy mouth

mouth? But bewail me, and lament this my bitter sorrow: bewail me that am in the like case with the reprobate Jews; for that which was said unto them by the Prophet, now soundeth alike in mine ears. What shall I do that am thus beset with manifold mischiefs? Alas O death, why dost thou linger? Herein thou dost spite and bear me malice. O Satan, what mischief hast thou wrought unto me? How hast thou pierced my breast with thy poisonous dart? Thinkst thou that my ruine will avail thee any thing at all? Thinkst thou to procure to thyself any ease or rest whilst that I am grievously tormented? Who is able to signifie unto thee whether my sins be not wiped and done away? Whether I have not escaped the pains which I grievously feared? Who is able to signifie unto thee whether I shall not again be coupled with and made a companion to the Saints? O Lord, I fall down before thy Mercy-seat, have mercy upon me who mourn thus out of measure, because I have greatly offended: I shed many salt and bitter tears, and every living creature hath lamented my miserable condition. Why hast thou broken down my hedge and strong holds? The wild Boar out of the Wood hath destroyed me, and the wild beasts of the field have eaten me up. Rid my soul, O Lord, from the roaring Lion. The Assembly of the Saints doth make intercession for me who am an unprofitable servant. Shew mercy, O Lord, to thy wandring sheep which is subject to the rending teeth of the ravenous Wolf: Save me, O Lord, out of his mouth; suffer me not to become the sacrifice of sin; But send down upon me thy holy Spirit, that with his fiery countenance he may put to flight the crooked fiend of Hell, that I may be brought home again by thy Wisdom, that the Bill of Sin written against me may be blotted out, that my lamentation may cease in the evening, and that I may receive joy in the morning. Let my sackcloth be rent asunder, and gird me with joy and gladness. Let me be received again into the joy of my God: Let me be thought worthy of his Kingdom through the earnest Petitions of the Church, which sorroweth over me, and humbleth her self to Jesus Christ in my behalf: To whom with the Father, and the Holy Ghost be all glory and honour for ever and ever. Amen.

His studious-
ness.

Whilst Origen was a Catechist at Alexandria, finding himself not sufficient, neither able alone to search out the profound mysteries of the holy Scripture, neither the interpretation and right sense thereof, because of the multitude that frequented his

School

School from morning till night in several companies, one succeeding another, so that he wanted leisure for his private studies, he ordained *Heracles* his familiar friend, who was expert in the holy Scripture and a profound Philosopher, to be his fellow-helper, committing to him the instruction of the inferior sort which were lately come to the Faith; reserving to himself the teaching of those that were farther & better entred. Having also a great desire to search out the deep mysteries of the holy Scriptures, he studied the *Hebrew Tongue* and bought Copies that were used amongst the *Jews*: He searched out also other translations besides the vulgar, as that of *Aquila*, of *Symachus*, and of *Theodotion*: These being compacted together in one Volume, and the Pages divided into several Columns, setting each copy against other, and adding the *Hebrew* to them, he published the same, and intituled it *Hexapla*. When the rumour was now every where spread abroad of the fame of *Origen*, many learned men came to try the truth of his Doctrine, and to have experience of his utterance in preaching; yea many Hereticks and famous Philosophers resorted to him, and were converted by him. *Origen* was the first that wrote Commentaries upon the sacred Scriptures, being earnestly solicited thereto by *Ambrose*, who for his encouragement made him large allowance for his necessary expences, furnishing him with above seven swift Notaries, who wrote that which he dictated to them.

His converts many.

He wrote the first Commentaries on the Scriptures.

Whilest he continued at *Alexandria*, there came a Souldier with Letters from the Governour of *Arabia* to *Demetrius* the Bishop of that Sea, and to the Lieutenant of *Egypt*, desiring them with all speed to send *Origen* to him, which might communicate to him some part of his Doctrine; Hereupon he took his voyage into *Arabia*, and instructed the Governour thereof; and hearing that *Beryllus* Bishop of *Bosra* in *Arabia* taught that our Lord and Saviour Jesus Christ, before his incarnation had no being, and that he had no proper Divinity but only his Fathers Divinity dwelling in him (about which Heresie many Bishops had dealt with him by conference and disputation, and yet could not reclaim him) *Origen* was sent for, who conferred with him at first to finde the ground of his opinion, after which, perceiving him not to believe aright, he rebuked him, perswaded him

He goeth into Arabia.

him with reasons, convinced him by manifest proofs, and so restored him to the truth.

His works,

He wrote 22. Tomes upon the Gospel of St. *John*, 12. upon *Genesis*, five upon the *Lamentations* of *Jeremy*: Annotations upon the first five and twenty *Psalms*; two Books of the *Resurrection*; one of *Principal Beginnings*; ten called *Stromateis*. He wrote also Commentaries upon *Isaiab* in 30. Tomes; upon *Ezekiel* in 25. Tomes; upon the *Canticles* in ten Books, &c.

Whilst *Origen* executed his Pastoral Office at *Casarea* (which was after he had left *Alexandria*) many flocked to his Ministry, not only men of that Countrey, but also infinite Forreiners, who forsaking their Native soil came to be his Disciples: amongst whom were *Theodorus* and *Athenodorus* two brethren, who after they had continued with him five years, profited so much in the holy Scripture, that they were ordained Bishops in *Pontus*. And now *Origen* being above sixty years old, and much worn and wasted by reason of his incessant studies and painfull exercises, at length permitted that those things which he had publicly preached and disputed of, should by his Notaries be copied out, which before he would not suffer to be done. About the same time also he wrote his Book against *Celsus* the *Epicure*, intituled the word of truth. Then 25. Tracts upon the Gospel of St. *Matthew*; and 25. upon the *Minor Prophets*; he wrote also above an hundred Epistles.

He reclaims Hereticks.

About this time there arose some Hereticks in *Arabia*, who taught that the soul dyeth together with the body, and that in the General Resurrection they should arise together, and be restored to life again. For which cause a Synod was congregated, and *Origen* was sent for, who so strenuously disputed against these Hereticks, that he withdrew their seduced minds from this foul error.

He is persecuted.

Decius succeeding *Philip* in the *Roman* Empire, raised a persecution against the Church: wherein, amongst others, *Origen* suffered grievous things: the spitefull Devil deadly pursuing him with his whole Troop, striving against him with all the might and sleight that could be possibly invented, so that for the Doctrine of Christ, he sustained imprisonments, torments of body, scourging at Iron stakes, stench of dark and loathsom dungeons, and for many days his feet lay stretched four spaces asunder in the

the stocks, all which he patiently endured, together with the terrible threats of fire, and all that the enemy could invent against him. After all which he died under Gallus and Volusianus, being 69. years old, Anno Christi 220.

It is to be wondered at, what pious ejaculations, comfortable prayers and zealous exhortations he made, and gave to the Christians in the extremity of his sufferings, retaining his valour and constancy to the giving up of his Ghost.

One saith of him, *Origeni nulla pars ætatis periit à studiis*: That Origen's whole life was a continued study. And another saith, *Origenis ingenium sufficiebat ad omnia perdiscenda*; that he had such pregnancy of wit that he could learn any thing: that he had a wonderful faculty in expressing himself *ex tempore*, and that he was wondrous quick and able to explicate obscure places of Scripture. Jerome styles him *Magistrum Ecclesiarum post Apostolos*. Another saith, *Quis ex Scrip̃toribus qui post Origenem vixere, non insigniter ab eo est adjutus*; Who of all the writers that lived after Origen, that was not singularly holpen by his Labours?

He used to say, *That Gods Providence hath ordained all things for some end and purpose. He made not malice, and though he can restrain it, yet he will not. For if malice were not, vertue should not have a contrary, and so could not shine so clear. For the malice of Josephs Brethren was the means whereby God brought about many admirable works of his providence as the story sheweth.*

Opera Origenis Tomis duobus Basiliæ 1536. apud Frobenium sunt edita.

His death.

His sayings.

His works.

The



CIPRIAN

R.E. sc.

The Life of Cyprian, who dyed Anno Christi 259.

His birth and
education.

Cyprian was an *African*, born in the ancient City of *Carthage*, and being educated in the study of the Liberal Arts, he profited so much therein, that whilst he was young he was chosen Professor of *Rhetorick*. Yet was he at first a *Gentile*, and Idolator, loose and profane in his practise, and much addicted to the study of *Magical Arts*: But it pleased God, who had chosen him to be a vessel of mercy for his own glory, to convert him by the means and Ministry of *Cecilius*, a godly Presbyter of *Carthage*, (whose name he ever afterwards bore;) and through the occasion of hearing him preach upon the History of the Prophet *Jonas*; Immediately upon his conversion, he distributed all

His Conver-
sion.

all his goods amongst the poor : And the *Carthagenians* perceiving in him a very great zeal and ardour for the propagation of the Christian Religion, they prevailed with him to be ordained a Presbyter, in which office he so worthily demeaned himself, that not long after he was made the Bishop of the Church of *Carthage* ; and therein gave an excellent example of Modesty, Humility, Charity, Greatness of mind and Fidelity. His modesty appeared, in that in all great and weighty businesses he would never determin or act any thing of himself, but by the common consent and advice of his Presbyters, yea he many times called in the help and assistance of the whole Church ; His humility appeared, in that he was never tenacious, nor wilfull in his own judgement, but what was wholsomly advised and counselled by his brethren and Collegues, that he willingly assented to. His charity was notably seen, in that he did not only commend the care of the poor to his Presbyters ; but himself also, according to his ability, was alwayes forward in ministring to them. The greatness of his mind appeared in this speech of his, *Siqui sunt, &c.* If there be any, saith he, that think to adjoyn themselves to the Church, not by their prayers, but by their threats ; not by their humiliation and satisfaction when they have scandalized the Brethren, but by their great words and menaces : let all such know, that the Church of the Lord will oppose them, and that the Tents of Christ will prove immovable, and not to be conquered by them. His fidelity will notably appear by his Epistles, wherein he excellently comforts the afflicted, recalls such as were faine, or commends the care of them to other Bishops of the Church, vigorously opposeth the Hereticks and Schismatics. Neither was he only a Spectator of the Martyrdom of others ; but suffered himself to be proscribed, yea chose death rather then to betray the truth of the Gospel, or to approve of the least defection to the impious worship of the Gentiles.

By these means his fame increased so exceedingly, that he was not so much the Bishop of *Carthage*, as of all *Africk*, yea of *Spain*, the *East*, *West* and *Northern* Churches. Yea, he was judged the Father of all Christians.

And to the further setting forth (to the praise of Gods grace) of his glorious vertues wherewith he was endued, appearing as well in his own works, as described by other worthy Writers :

His charity.

He is made Bishop.

His modesty.

His humility.

His charity.

His magnanimity.

His Fidelity.

His Courage.

His Charity
to Exiles.

ters : he was courteous and gentle, loving and full of patience, and therewithal severe and impartial in his Office. Furthermore he was most affable and kinde towards his Brethren, and took much pains in helping and releiving the Martyrs : Yea, he wrote Letters to the Elders and Deacons of his Bishoprick, that with all study and endeavour they should gently entertain, and do all the Offices of love that possibly they could to the Martyrs in his absence. He was very prudent and circumspect : Of a marvellous liberal disposition towards the Brethren that fled for refuge from other Countries : and so often as he had cause of absence, he committed the care of those poor men to his fellow Officers, writing to them, that of their own proper goods they should help their banished Brethren to that which was necessary for them.

His studious-
ness.

He had also great skill in the fore-knowledge of future events. He was of so communicative a disposition that he concealed nothing which he knew, but with meekness and willingness uttered it to others. He maintained Ecclesiastical Peace and Concord with those that differed from him in smaller matters. Lastly, he neither circumvented, nor did prejudice to any man : but did that which always seemed good in his judgement. He much addicted himself to reading, and would let no day pass wherein he read not some part of *Tertullians* Works, and when he called for him, he used to say, *Da Magistrum*, Give me my Master. He chiefly studied to keep his body continent, and clean from fleshly lusts, saying, *That then his heart would be truly fit to attain to the full capacity and understanding of the Truth, if once he could trample down Concupiscence.*

His Chastity.

A great Persecution being raised against the Church of Christ by *Emilianus* President of Egypt, *Paternus*, and *Calerius Maximus*, Proconsuls of *Africk*, Cyprian sheweth the true causes thereof in his fourth Book, *Epist.* the fourth, in these words,

Sin the fore-
runner of Per-
secution.

We (saith he) must acknowledge and confess, that this turbulent oppression and calamity which hath wasted for the most part all our Church, and doth dayly more and more consume it, ariseth chiefly from our own Wickedness and sins, whilst we walk not in the Way of the Lord, nor observe his Precepts left unto us for our instruction. Our Lord Christ observed the will of his Father in all points ;
but

but we observe not the will of the Lord having all our minde and study set upon lucre and possessions : we are given to pride : full of emulation and dissention : void of simplicity and faithful dealing : renouncing this World in word only, but not in deed ; every man pleasing himself, and displeasing all others ; and therefore are we thus scourged, and that Worthily ; for what stripes and scourges do we not deserve, When as the Confessors themselves Who formerly endured the trial of their Faith, and ought to be an example to the rest in well doing, do now observe no Discipline ? And therefore for their sakes Who proudly brag with swelling words of their former Confession and Sufferings, these torments come, even such as do not easily send us to the Crown, except by the mercy of God, some being taken away by a quick death, do prevent the tediousnes of punishment. These things do we suffer for our sins and deserts, as by the Lords threatening we have been forewarned, where he saith, If they shall forsake my Law, and will not walk in my Judgements, If they shall prophane my Institutions, and will not observe my Precepts, I will visit their iniquities with the rod, and their transgressions with scourges. These rods and scourges we justly feel who neither please God with our good deeds, nor repent of the evil ; wherefore (saith he) let us pray from the bottom of our hearts, and with our whole minde, and let us intreat his mercy who promiset that his loving kindness shall not be wholly taken away. Let us ask and we shall obtain ; and though we be delayed, yet seeing we have grievously offended, let us continue knocking ; for he hath promised that to them that knock it shall be opened : therefore with our Prayers, sighs and tears let us still knock, and we shall be sure to speed, &c.

And in another part of his Epistle, he shews what vices were principally reigning amongst the Christians, viz. grievous divisions and dissentions amongst the Brethren. For when these words were spoken to them in a Vision, *Petite & impetrabitis* : Pray, and ye shall obtain : afterwards when it was required of the Congregation to direct their Prayers unto God in the behalf of certain persons assigned to them by name, they could not agree about the persons that were to be prayed for, but disagreed in their Petitions, which thing did greatly displease God, that spake unto them, *Pray, and ye shall obtain*, because they were not uniform in voice and heart, neither was there one joint consent amongst the Brethren. Upon which

The sins of Professors.

occasion *Cyprian* moveth them to Prayer with mutual agreement. For (saith he) if it be promised in the Gospel, that whatsoever two or three shall agree upon to ask upon Earth, it shall be granted in Heaven, what shall then be done when the whole Church agree together? Or what if this Unanimity were amongst the whole Fraternity? which Unanimity if it had been amongst the Brethren, *Non venissent fratribus hac mala, si in unum fraternitas fuisset animata, i. e.* These evils had not befallen the Brethren, if they had joined together in brotherly Unanimity.

A Vision.

Cyprian having thus described the causes of this Persecution, sets down a Vision, wherein was shewed unto him by the Lord before the Persecution came, what should happen: The Vision (saith he) was this; There was a certain aged Father sitting, at whose right hand sat a young man very sad, and penfive, as one that with indignation is sorrowful, with his hand upon his breast, and an heaveie countenance. On the other hand sat a person having a Net in his hand, wherewith he threatned to catch the people that stood about; and as *Cyprian* marvelled hereat, it was said unto him; The young man whom thou seest sit on the right hand is sad and sorrowful, because his Precepts are not observed: But he on the left hand danceth and is merry, for that occasion is hence given to him to get power from the ancient Father to afflict men. This Vision was seen long before this tempest of Persecution happened, wherein was declared, that the sins of the Christians were the cause why Satan in this and in all other Persecutions, did then, and still doth get such power, with his Net of destruction to rage against the blood of Christian men: and all (saith *Cyprian*) because we neglect Praying, and are not so vigilant therein as we should be: wherefore the Lord, because he loveth us, corrects us: corrects us to amend us: amends us to save us, &c. And further speaking about this Vision, he saith; To the least of his servants, both sinful and unworthy, hath God of his tender goodness vouchsafed to reveal these things: and tell him, said God, that he be quiet, and of good comfort, for Peace will come, albeit there be a little stay for a while, for that some remain yet to be proved and tried. He had also another Vision, wherein he was admonished to use a spare dyet, and to be sober in his drink, least his minde given to heavenly meditations, might be drawn away with worldly

Another Vision.

worldly allurements, or oppressed with too much surfeting upon meats and drinks, and thereby should be less apt and able to Prayer and spiritual Exercises.

Furthermore, whereas the Christians were charged by the Heathens as the causes of all publike calamities; he tels them that it was long before prophesied of by Christ, that towards the end of the World there should be Famine, Wars and Pestilences, which was rather to be imputed to their impious Idolatry, and contempt of the true God, then to Christians: which evils (saith he) are increased by the wickedness of men: For, *Famem majorem facit rapacitas, quam siccitas.* Famine comes more by the Avarice of men then by the drought of the Ayr: but the special cause thereof proceeds from the shedding of so much Christian blood. And whereas the Christians were condemned for not worshipping their Idols: he shewed that those Idols were no true Gods, but Images of certain dead Kings, which could neither save themselves from death, nor such as worshipped and trusted in them.

In the beginning of this Persecution, *Cyprian* went into voluntary banishment, least (as himself saith) he should do more hurt then good to the Congregation: And from the desolate places of his abode, where yet he was often sought after, he wrote to the Churches, shewing thereby the beſeeming vertue of a faithful Pastor in that he took no less care of his Flock in his absence then when he was present.

After the death of the Emperour *Decius* he returned to his place, but not long after he was again banished by *Paternus*, the Proconsul of *Africa*, into the City of *Thurben*. But when *Paternus* the Proconsul was dead, he came back again, and *Galienus Maximus* succeeding in the Office of *Paternus*, found *Cyprian* in a Garden, whereupon he caused him to be apprehended by his Sergeants, and to be carried before the Idols to offer Sacrifice; which when he would not do, the Proconsul brake forth into these words, saying, Long hast thou lived in a sacrilegious minde, and hast gathered together men of a wicked conspiracy, and hast shewed thy self an enemy to the gods of the *Romans*, and to their holy Laws, neither could the sacred Emperours *Valerianus* and *Galienus* revoke thee to the Sect of their Ceremonies; wherefore I condemn thee to have thy head cut off: To

He vindicates the Christians from scandals.

He goes into exile.

A faithful Pastor.

He is again banished.

His apprehension.

His martyrdom.

His courage.

His charity.

His charity.

His sayings.

this he answered joyfully ; Do fully what belongs to your Office : and thereupon putting off his Apparel, he gave it to his Deacons, wishing them to give his Executioner 25 peices of gold in testimony of his love to him, and so kneeling down he covered his Eyes, and willingly submitted his Neck to the stroke of the Sword, suffering Martyrdom, *Anno Christi, 259.*

He was undaunted in the time of Persecution, so that neither his wives dissuasions, nor the Worlds frowns, nor the malice of his Adversaries could affright him : He never turned Widdow emptie from him : He was the blinde mans Eyes, the lame mans Legs, the naked mans Garment : He called *Cecilius* that converted him, *Nova vita parentem*, the Father of his Christian life : His carriage was such, as it was hard to say whether he was more loved or feared : He tels that the Church having enjoyed long Peace, all men studied their private wealth, so that Devotion, Religion, and good Discipline were quite neglected, and all estates were fearfully corrupted : *Ergo fuit hoc flagellum Deus*, therefore (saith he) God suffered this scourge of Persecution to reform it : In the time of a Pestilence he shewed much piety and charity, comforting some, administering to the wants of others, and stirring up others to do the like : He suffered under *Valerianus* and *Galiennus*.

Some of his usual sayings were these ;

Ne dormiat in Thesauris tuis quod pauperi prodesse potest. Let not that sleep in thy Treasury that may be profitable to the Poor.

Duo nunquam veterascunt in homine, cor semper novas cogitationes machinando ; Lingua vanas cordis conceptiones proferendo. Two things never wax old in man : the heart ever imagining new cogitations ; the tongue ever uttering the vain conceptions of the heart.

Quod al. quando de necessitate amittendum est, sponte pro Divina remuneratione distribuendum est. That which a man must necessarily sometime part with, it's wisdom for a man to distribute it so that God may everlastingly reward him.

Integritas ibi nulla esse potest ubi qui improbos damnent desunt, & soli qui damnantur occurrunt. There can be no integrity, where as they which should condemn the wicked are ever wanting, and they only which should be condemned are ever present.

Sericum & purpureum indute, Christum manere non possunt :

Women

Women that pride themselves in putting on silk and purple, cannot lightly put on the Lord Jesus Christ.

Fœmina crines suos malo præfagio inficiunt : capillos enim sibi flammeos auspiciati non metuant : They which colour their locks with yellow and red, begin betimes to prognosticate of what colour their hair shall be in Hell.

Qui se pingunt in hoc seculo aliter quàm creavit Deus, metuant ne cum venerit resurrectionis dies, artifex creaturam suam non recognoscat. They which love to paint themselves in this world, otherwise then God created them, may justly fear that at the Resurrection their Creator will not know them.

Qui Pauperi elemosynam dat, Deo suavitatis odorem sacrificat, He that gives an alms to the Poor, offers a sweet smelling Sacrifice unto God.

Contemnenda est omnis injuria præsentium malorum, fiducia futurorum bonorum : All injurie of evils present isto be neglected, for the hope of good things to come.

Nihil prodest verbis proferre virtutem, & factis destruere : To set out virtue in words, and by deeds to destroy the same, is nothing worth.

Cyprian in another Book mentioneth twelve absurdities in the life of man, which are these ;

Sapiens sine operibus : A wise man without good works.

Senex sine Religione : An old man without Religion.

Adolescens sine Obedientia : A young man without Obedience.

Dives sine Elemosyna : A rich man without Alms.

Fœmina sine Pudicitia : A woman without shamefastness.

Dominus sine Virtute : A guide without Vertue.

Christianus contentiosus : A contentious Christian.

Pauper superbus : A poor man that is proud.

Rex iniquus : A King that is unjust.

Episcopus negligens : A Bishop that is negligent.

Plebs sine Disciplina : People without Discipline.

Populus sine Lege : Subjects without Law.

His works are four Books, containing 62 Epistles ; Besides,

Tractatus contra Demetrianum. De Habitu Virginum. De

Simplicitate Prælatorum. De Idolorum Vanitate. Sermo de Ele-

emosyna. De Zelo & Livore. De bono Patientie. De Mortali-

tate. De Lapsis. De Oratione Dominica. Liber de Exhortatione

Martyris.

His works.

The Life of Arnobius, who flourished.
Anno Christi 330.

Arnobius was a famous Professor of Rhetorick in a City of Africk, called *Sicca*; About the year 330. being converted to the Christian Religion, he came to some Bishops, earnestly desiring to be admitted into the Church, and Baptized; but they suspecting, *nè vir seculari eloquentiâ tumens*, &c. left a man swelling, and puffed up with secular wisdom, and who had always hitherto opposed Christian Religion, should make a mock both of them and it, therefore they rejected him; whereupon he offered unto them those seven Excellent Volumes of his Disputations against his former Gentilism, which they seeing, with great joy received him: He was Master to *Lactantius*; He used to say, that *Persecution brings Death in one hand, and Life in the other: for while it kills the Body, it crowns the Soul*: He flourished under *Dioclesian* between Anno Christi 300. & 330.

Persecution.

His works.

Learned *Scultetus* in his *Medulla Patrum*, holds all the works that go under the name of this *Arnobius* to be spurious, but only those seven Books which he wrote against the *Gentiles*: wherein (saith he) *Eruditè, & quidem tumido elatoq; orationis genere contra gentes disputat.*

The Life of Eusebius, who dyed Anno Chri. 340.

The life of *Eusebius* was written by *Acatius*, his Disciple, and successor in the Bishoprick of *Cæsarea*, which being lost, I can meet with no Author, that gives us any account either of his Parents, Masters, or his first course of life: But *Eusebius* is commended to the Christian World, not for his Parents and Masters sake, but for his excellent wit, and great variety of Learning: So that *S. Basil* saith of him, *Eusebius Palaestinus est. fide dignus propter multiplicem experientiam.* *Eusebius* of *Palestine* is worthy to be credited for his great experience. *S. Hierom* saith, *Eusebius in Divinis Scripturis studiosissimus, & Bibliotheca Divina cum Pamphilo Martyre diligentissimus pervestigator.* *Eusebius* was a great student of the sacred

His commendations.

Scriptures,

Scriptures, and together with *Pamphilus* the Martyr a most diligent seacher of the Divine Library. *Evagrius* saith, *Eusebius vir sanè cum in aliis rebus disertissimus, tum in scribendo tantum pollens, ut possit lectores suorum librorum etsi non efficere perfectos Christianos, ita tamen persuadendo impellere ut Christianam Religionem lubenter colant.* *Eusebius* truly was a man, as in other things most Eloquent, so in writing of such prevalency; that though he could not make the Readers of his Books perfect Christians, yet he could inforce them by his perswasions willingly to embrace the Christian Religion.

He was Bishop of *Cæsarea Palestina*, and for his great love to *Pamphilus*, sir-named *Pamphilus*: a most learned man, of whom *Constantine* the Great used to say, that he was worthy to be Bishop not of one only City, but of the whole World: and for his eloquence, *Hierom* stiled him *Romani eloquii Tubam*: the Trumpet of Roman Elocution.

Constantines
esteem of
Eusebius.

About this time *Eustathius* Bishop of *Antioch* was deposed from his Bishoprick, as some say for the *Sabellian* Heresie, whereupon there was kindled in *Antioch* such a fierie flame of Sedition, that in a manner the whole City was therewith turned upside down. Amongst the common sort of people some cleaved to this side, some to that; The Garrison Souldiers also were so divided, and set one against the other, that if God, and the Allegiance they owed to the good Emperour *Constantine* the Great, had not been called to remembrance, they had lamentably murdered one another. But the Emperour by his Letters appeased the Tumult, and Sedition that was raised amongst them: the cause whereof was this; One party of them chose *Eusebius Pamphilus* for their Bishop, and would bring him in; the other party would have their former Bishop *Eustathius* again: But *Eusebius* refused to come to them, whereupon the Emperour *Constantine* highly commended him for his wisdom and moderation.

A sedition in
Antioch.

Afterwards a Synod being gathered at *Tyre*, to determine the controversies which were sprung up amongst the Bishops, *Constantine* sent *Eusebius* thither to take cognizance of their differences, where this memorable thing fell out. *Potamon* (one of the Bishops) seeing *Eusebius* to sit as a Judge, and *Athanasius* standing, and pleading his cause before him, being overcome

A Synod.

Eusebius re-
proved.

with sorrow, and weeping for those things which he saw the Professors of the Truth to suffer, with a loud voice he inveighed against *Eusebius*, saying: *Thou sittest there Eusebius, and innocent Athanasius stands to be judged by thee: Who can endure such things? Tell me Eusebius, Was thou not in Prison with me in the time of Persecution? and I truly lost one of my Eyes for the Truth sake, but thou hast nothing mutilated in thy Body, neither didst thou give any testimony for thy Confession; thou livest and hast had no member cut off. How gathest thou out of Prison, but because thou either madest a promise of submission to our Persecutors, or else didst that which was abominable? Eusebius* hearing these things, grew into great choller, and dissolved the Assembly, saying, If you come hither, and now speak such things against us, surely your Accusers speak nothing but the truth. For if you go about to exercise a Tyranny here, much more will you do it in your own Country.

There is much contest amongst Divines both Ancient and Modern what *Eusebius* Faith was about the person of the Son of God: Some charge him with *Arianism* for denying the Deity of Christ: but *Athanasius* saith that he recanted it in the *Nicene* Council. *Eustathius* of *Antioch* accused him for innovating the *Nicene* Creed, when as himself professed that he rested satisfied therewith: *Hierem* nameth him for an open defender of the *Arian* impiety. On the contrary *Socrates* out of *Eusebius* his writings endeavours to vindicate him from that charge.

Learned *Scultetus* thus reconciles them, *Arius* (saith he) denied two things: The Eternity of the Son of God, & his Co-equality with the Father. *Eusebius* doth every where profess the Eternity of Christ: But his Co-equality he never seriously believed.

He used to say, *That Moses wrote the Old Law in dead Tables of stone: but Christ did write the perfect Documents of the New Testament in living Souls: He flourished under Constantinus Magnus and Constantius.*

His Ecclesiastical History is well known, besides which he wrote some other Books, as *Libri Preparationis Evangelicæ* 15. *Libri Demonstrationis Evangelicæ* decem, and some others which are lost.

The Life of Lactantius, who flourished An. Chri. 308.

LUcius Calius was an Italian by birth, and from his Country Firmia was called Firmianus, & a *lacteo dicendi genere* was called Lactantius; He sometime lived at Rome, where he was scholar to Arnobius, under whom he profited exceedingly, and became so famous for his Eloquence, that he far surpassed his Master therein. Wimpelingus contends to have him a German by birth, and saith that there is till this day a famous family of the Firmiani in Germany, who boast themselves to be the Progenie of Lactantius. Having perfected his Studies at Rome, he went into Bythinia, where he taught Oratory under the reign of Dioclesian and Constantine; and when he saw the Christian Religion to want some Eloquent Defenders of it, he took pen in hand, and besides divers others writings which are perished, he wrote his seven Books of *Institutions against the Gentiles*; a Book *De Ira Dei*, of the Anger of God: and another of *Gods Workmanship*: Also an *Epitome of the Divine Institutions*. Other things that are fathered upon him are spurious, saith the Learned Scultetus.

His birth and education.

His works.

About the nineteenth year of Dioclesian there was an horrible Persecution raised against the Church of Christ, wherein the Christian Churches were demolished, the Sacred Scriptures, and other godly Books were burnt, the Christians themselves were dragged to most inhumane tortures and torments; yea, where any were found that constantly adhered unto Christ, they were cruelly martyred; yet it pleased God to hide Lactantius in this great storm, though he retained his Piety, fearing no torments, but resolved both in Life and Death to cleave close unto Christ.

A great persecution.

Gods Providence.

He Dedicated most of his Works to *Constantin. Magn.* Hierom saith of him, Lactantius *quasi quidam fluvius Tullianæ Eloquentiæ*: Lactantius flowed with Eloquence, yea, as abunding as Tullie himself, &c. In his old Age, for his rare Parts he was appointed Tutor to Crispus, Constantine's Son: He was so far from seeking after riches, that he died very poor.

His contentation.

He used to say, *That godliness alwayes enriches the possessor*: He flourished under Dioclesian Anno Christi 308.

The



ATHANATIVS

R. V. Sc.

The Life of Athanasius, who dyed
Anno Christi 375.

His birth and
education.

A *Thanasius* was born in *Alexandria*, and by the care of his Parents was brought up in all sorts of Learning both Humane and Divine: Being a boy, upon a solemn Festival day, he was playing amongst other boys, who would needs imitate the Church in her Sacred Offices, and for that end they chose *Athanasius* for their Bishop, who acted his part well, examining other boys about the Principles of Religion to prepare them for

Baptism.

Baptism. It fell out that whilst they were at their sport, came by *Alexander*, the Bishop of *Alexandria*, and observing the manner of their past-time, he called them before him, examining every boy what part he had acted, thereby gathering their dispositions for future employments: Then did he cause them all to be carefully educated in good Learning: but above all he took a love to, and was exceeding careful of the education of *Athanasius*, for his ingenuity, diligence, and towardliness: and when he came to ripeness of years he made him Deacon, and finding him a nimble, and good Disputant, he took him with him to the Council of *Nice*, summoned by *Constantine the Great* against the *Arians*, to aid and assist him in his Disputations, which procured him much hatred and trouble from the *Arians*, as afterwards we shall hear.

Alexander having by long familiarity with him, gained experience of his Piety, Parts and Zeal in defending the Truth against the Hereticks of those times, when he lay upon his death bed, was directed by God to choose *Athanasius* for his successor in his Bishoprick; which *Athanasius* having intelligence of, hid himself, that he could not be found. Yet did *Alexander* call for him and when he came not, being now near death, he said, O *Athanasius*, thou thinkest that thou canst escape, yet shalt thou not escape this Office. After the death of *Alexander* he was searched out, and made his Successor. This so irritated the *Arians* (who had now crept into favour with the old Emperor) that they sought by all means to cast him out of *Alexandria*, and for that end they accused him to the Emperour as the Author of much Sedition, and of many tumults in the Church; they charged him with keeping many out of the Church, which desired to return into the Unity of it, by which means Peace and Concord was prevented: they procured many Bishops and Presbyters to attest the truth of these things to the Emperour, professing themselves to be Orthodox, and accusing *Athanasius* and the Bishops that adhered to him, to be the Authors of the murders, bonds, unjust stripes, wounds, and burnings in the Church: *Athanasius* on the contrary wrote to the Emperour, that those *Arians* were the Authors of unlawful Ordinations, and of innovating the Decrees of the Council of *Nice*, of corrupting the Faith, of Seditions, and of persecuting the Orthodox with unjust contumelies and reproaches.

He goes to the Council of *Nice*.

His zeal against Heretics.

He is made Bishop of *Alexandria*.

He is persecuted by the *Arians*.

He is accus'd
to the Empe-
rour.

He is cleared
by *Constantine*.

He is again
accus'd.

The falsehood
and subtilty of
Hereticks.

The good old Emperour in these various informations, knew not whom to believe: but the *Arians* being about him, having his Ear at command, they procured the Emperour to write to *Athanasius*, to require him to prohibit none from entering into the Church, and if he should do otherwise, he threatned to drive him out of *Alexandria*, and to place another Bishop in his room. Hereupon *Athanasius* wrote back to the Emperour, labouring to convince him, that the *Arians* ought not to be admitted to communicate with the Catholick Church. *Eusebius* (one of the chiefeft of these *Arians*) perceiving that he could not this way prevail against *Athanasius*, intended secretly to make him away, but not finding how to effect it, he spake with the *Miletians* (other Hereticks) promising that if they would accuse *Athanasius* to the Emperour, he would so far prevail with him and some other great persons about him, that their cause should be heard: Hereupon they put in a charge against *Athanasius*, that he had imposed a Tribute of Linnen Garments upon the *Egyptians*, affirming that he had also gathered the same. But it pleased God that by chance there were present *Alippius* and *Macarius*, two Presbyters of *Alexandria*, who easily refell'd and wiped off this false charge: yet they so far prevailed, that *Athanasius* was sent for, and then they charged him with sending a sum of Gold to one *Philumenus*, to make away the Emperour. But *Athanasius* easily cleared himself from this aspersi-
on also: whereupon the Emperour suffered him to return home again in peace. He wrote also by him to the people of *Alexandria*, assuring them of the singular Modesty, and sound Faith of *Athanasius*, with whom he had had much comfortable conference, and found him to be a truly Divine man, and one that had been accused by his adversaries out of envy, and not for any just cause that they had against him.

Yet for all this the *Miletian* Hereticks, because they were frustrated in their former endeavours, invented two other grievous accusations against *Athanasius*; First, that he had broken the Holy Chalice. Secondly, that one *Arsenius* being slain, he had cut off his Arm, and kept it to practice Magick withall. This *Arsenius* was a Presbyter, who having committed a great fault, hid himself, fearing least his Bishop *Athanasius* should call him to an account, and punish him for it: which the

Miletians

Miletians having intelligence of, they diligently sought him out, and having found him, they spake him fair, promised him much favour and security, perswading him to retire himself to one *Prines*, a friend of theirs, and a Presbyter of a certain Monastery, and prevailing with him they hid him there: Then did they everywhere disperse rumors in the streets, and at the meetings of the Magistrates, that *Athanasius* had privily murdered *Arsenius*: yea they suborned a certain Monk called *John* to charge *Athanasius* with this grievous crime: Hereupon the rumor of this abominable fact being spread abroad, came at last to the Ears of the Emperour *Constantine*. *Athanasius* perceiving, that though happily he might defend himself against so false an accusation, yet that it would be a difficult thing for him to answer for himself before the Judges whose mindes were prepossessed with those false rumors, therefore for the full clearing of himself before all, he endeavoured that the truth might not be concealed: yet withall, he judged it almost impossible to defend and clear himself, so long as *Arsenius* could not be found: and thereupon he employed one of his Deacons, a most faithful man, to search out *Arsenius*. This Deacon going into *Thebais*, by conferring with certain Monks, learned where *Arsenius* was hid. But when he came to *Prines*, *Arsenius* could not be found: for *Prines* having had intelligence before hand of the Deacons coming, had sent him away into the *lower Egypt*: Hereupon the Deacon seized upon *Prines*, and together with him upon one *Helias*, his intimate friend, who was said to have conveyed away *Arsenius*, and carried them along with him to *Alexandria*: When they came thither they were carried before the Governour of the *Egyptian* Souldiers, unto whom upon examination they confessed that *Arsenius* was alive, that he had formerly been hid with them, and that now he was hidden in *Egypt*: This Confession of theirs *Athanasius* desired to be sent to the Emperour, and obtained it; whereupon the Emperour wrote back to him, that he should go on diligently in his Office; that he should be careful in instructing the people, and promoting Piety amongst them; and that he should not at all value the snares of the *Miletians*: For (saith he) I know sufficiently, that being stirred up by envy, they have invented these false and forged accusations against you, and thereby raised

His prudence.

He is again cleared by the Emperour.

tumults

tumults in the Church; I have therefore decreed that such wickedness shall not go unpunished, but that Judgement shall be executed according to the Civil Laws, and that except they be quiet they shall be severely punished, as such as lay snares to entrap the innocent, as disturbers of the Peace, and right order of the Church, and as destroyers of true Piety.

This his Epistle he commanded to be publikely read before all the Congregation, whereby all the people might be informed of his minde. Hereupon the *Miletians* being stricken with fear, carried themselves peaceable, being very fearfull of the Emperours displeasure. And the whole Church of *Egypt* being quieted and governed by so worthy a Bishop, flourished exceedingly, and daily increased, many of the *Gentiles* and of other Sectaries being converted to the true Faith.

Yet not long after, his restless adversaries began again by cunning and subtile devises to disturb his peace, to carry new complaints against him to the Emperour, and to suborn such a multitude of accusers, that the good Emperour by their importunity was forced to call a Council at *Casarea Palestina*: to which *Athanasius* was summoned to appear, but when he heard that *Eusebius* Bishop of that City, and *Eusebius* of *Nicomedia*, and other *Arian* Bishops his adversaries ruled all the roost there, he refused to appear, fearing that he should have no equal dealings at their hands. They again and again sent for him, greatly urged his coming, yet he deferred it about 30 Months space: But afterwards when they still urged his appearing, he went to *Tyrrus*, where many of the *Oriental* Bishops were met, who commanded him to answer to the crimes objected against him. For *Callinicus* a Bishop, and *Ischirion* (an *Arian*) had accused him for breaking the holy Chalice, for overthrowing the Seat, and for that he had often imprisoned this *Ischirion*, being a Presbyter. As also for that he had falsely accused him to *Hyginus* the Præfect of *Egypt*, for throwing stones against the Images of the Emperour, whereupon he had been bound with chains. Furthermore, for that he had removed *Callinicus* the Bishop of *Pelusium*, and had committed the government of the Church to one *Mark*, a Presbyter of the same, causing *Callinicus* to be kept by Souldiers, to be beaten, and brought before the Judgement Seat: Some other of the *Arian* Bishops accused

The Church
prosperes under him.

He is again
accused, and
cited to a
Council of
Arians.

His charge.

Forgeries against him.

accused him also for causing them to be beaten. In brief, all of them objected against him, that he had obtained his Bishoprick by the perjury of certain men, whereas all the Bishops had protested that none ought to be ordained to that Office before he had cleared himself from such crimes as were objected against him; for which causes they had refused to communicate with him, and yet instead of clearing himself from the crimes where-with he was charged, he sought by force of Bonds and Imprisonment to compel men to join with him. To these things, they renewed also the charge against him about the matter of *Arsenius*, and as commonly it falls out where snares are purposely laid to entrap a man, on a sudden some that formerly seemed to be his friends, stood up to be his accusers: Letters also were produced, and read, that the people of *Alexandria* had made many out-cries against him, and for his sake had refused to come to the publike Assemblies of the Church.

Athanasius being commanded to answer for himself, often came into Judgement, easily wiping off some of these charges, and requiring some time for the clearing himself from the rest. Yet he was very doubtful what to do, when he saw his accusers wholly to frame themselves to the will and beck of his Judges: as also that they had gotten many witnesses against him, partly of the *Arians*, and partly of the *Miletians*, which grievously calumniated him, though the crimes objected were false, and he had easily refuted them; yet the false accusers went away with impunity: especially in the great business about *Arsenius*, whose arm they said he had cut off to practise *Magick* with: they accused him also for giving gifts to a certain woman, that he might satisfy his lust upon her; yea that one night he had lien with her against her will: both which accusations were plainly ridiculous and full of falsehood: For whereas they brought the woman into the Council before them to justify this charge, *Timothy* a certain Presbyter of *Alexandria* standing by *Athanasius* (according to their former agreement) spake thus to the woman: Did I lie with you by force? Yes, said she, did you not? and withal told them the time and place where it was done. *Athanasius* also produced *Arsenius* in the midst of them, and shewed them both his arms safe and sound, requiring withall that his accusers should shew the arm that was cut

His answer.

Gods providence.

cut off. For it pleased God that *Arsenius* being again hidden by them, hearing that the good Bishop was in danger by reason of him, stole away in the night, and hasted to *Tyrus*, and came to *Athanasius* two days before he was to be judged for that cause. By these means *Athanasius* was so clear from both the crimes wherewith he was charged, that he thought he needed not any other purgation.

In the records of the Council there is no mention made of the first of these charges, the business being so fowl and ridiculous that they were ashamed to make mention of it: Put for the latter, his accusers thought it sufficient to say that *Plusianus*, one of the Bishops that was under *Athanasius*, by the command of *Athanasius* had set *Arsenius* his house on fire, bound him to a pillar, and whipt him, and afterwards shut him up in his house, but *Arsenius* escaping out at a window had hid himself for his own security, and he no where appearing it gave just cause of suspicion that he was murdered; for which cause the *Arian* Bishops pretended that they had diligently sought after him as a worthy Person and Confessor, and when they could not finde him, had brought his cause before the Magistrate.

Athanasius perceiving their violence, began to be afraid, and justly to suspect, lest his adversaries should watch an opportunity privily to murder him. The Council having many meetings after this, and all things being filled with Tumult, *Athanasius* his adversaries still crying out against him, that he was a Jugler, a violent man, a man that was unworthy of his Ministry, and worthy to be punished with death, they which were appointed by *Constantine* to see businesses regularly managed in this Council, began greatly to fear, lest a tumult being raised (which they had just cause to suspect) *Athanasius* should be murdered amongst them; whereupon they secretly conveyed him out of the Council. *Athanasius* also finding certainly that he could not safely remain at *Tyrus*, and that it was not possible for him to contend with such a multitude of accusers before such Judges as were his professed Enemies, he fled to *Constantinople*: Hereupon the Council without rendring any reason, condemn him, cast him out of his Bishoprick, and Decree that he shall no more return to *Alexandria*, lest (say they) by his presence there, he stir up and occasion Seditions and

He goes from the Council.

He is unjustly deposed.

and tumults, and withall they absolve the *Arians*, and all others which had been censured by him, as if he had done them much wrong therein, whereupon they did not only restore them to Communion again; but to all those places and offices from whence they had been justly ejected. They also signified these Decrees to the Emperour, and wrote to all other Bishops that they should hold no Communion with *Athanasius*; that they should by no means write to him, nor receive any letters from him: Because (say they) having sundry great crimes proved against him before us, partly by his flight, and partly by refusing to plead his cause before us, he hath declared himself to be guilty. Furthermore they declared that they proceeded to pass such a sentence upon him, because when the Emperour the former year had called together the Bishops of the East to meet in a Council at *Caesarea* for the hearing of his cause, he never came at them, and thereby had tired the Council, and despised the Emperours Command: and when many Bishops were met together at *Tyrrus*, he came to them with a great multitude of persons, raising tumults in the Council, one while refusing to answer before them, another while loading the Bishops with reproaches: sometimes when he was called before them, he refused to hear them, and others sometimes refusing to stand to their judgment: As also because it plainly appeared to them that he had broken the Holy Chalice: for witness whereof they had produced *Theognis* Bishop of *Nice*: *Maris* Bishop of *Chalcedon*: *Theodore* Bishop of *Heraclea*; besides *Valence*, *Ursacius* and *Macedonius*, whom (said they) we have sent into *Egypt* to examine the matter, and when they came into a certain Village, they found the Chalice broken.

By such cunning and ille Allegations they sought to traduce *Athanasius*; yet there were many Presbyters present in that Council, who altogether disliked their proceedings as unjust: whereupon *Paphnuius* a Confessor took *Maximus* Bishop of *Hierusalem* by the hand, saying, Come let us rise, and be gone hence; for it doth not become us that have lost our Eyes, and have been lamed for the Truth of Christ, to be present, or to communicate with such wicked men in their sins.

But *Athanasius* (as we said before) being gone to *Constantinople*, complained to the Emperour of the unjust judgement that

And complained of to the Emperour.

Dissenters in the Council.

that the Bishops had passed against him; whereupon the Emperour sent for them to appear before him, to give an account of their proceedings: who as soon as they came, perceiving that their false and unworthy dealings were fully discovered, leaving those former fictions, they now accuse *Athanasius* to the Emperour for threatening to restrain the coming of corn out of *Egypt* to *Constantinople*, as it used to do; to which accusations the too credulous Emperour giving heed, was so much incensed against *Athanasius*, that he banished him to *Triver* in *France*.

Athanasius banished by the Emperour.

Seditions raised by *Arius*.

Presently after his departure, *Arius* with his complices returned to *Alexandria*, where he made such factions and divisions, that he cast the whole City into disorder and tumults: the people of *Alexandria* being much grieved and offended, that *Arius* with his companions had that liberty granted them of returning thither; but especially because they understood that their godly reverend Bishop was driven into Exile by their means. But when the Emperour understood of the perverse minde, and unquiet behaviour of *Arius*, he sent for him to *Constantinople*, to give an account of the tumults and seditions that he had raised at *Alexandria*.

At this time there was one *Alexander*, a godly and worthy man, Bishop of *Constantinople*. He in the dimication which arose about *Arius*, shewed himself a very prudent and pious man: For as soon as *Arius* came to *Constantinople*, he presently raised divisions amongst the people there also, so that great tumults ensued whilst one part of the people stood for the Faith confirmed by the *Nicene* Council: another part of them said that the opinion of *Arius* was most consonant and agreeable to reason: Hereupon *Alexander* fell into a great perplexity, especially because *Eusebius* Bishop of *Nicomedia*, often and grievously threatned him, that he would depose him from his Bishoprick, if he would not receive *Arius* and his companions into Communion with him. But *Alexander* was not so solicitous about his own Deposition, as he was careful for to maintain the *Nicene* Faith, and the Doctrine established by that Council. For esteeming himself bound to be a Patron of the Decrees of that Council, he thought that it was his duty to the uttermost of his power to see that they might not be broken, nor made

made invalid : Being therefore ingaged in this contestation, he laid aside humane arguments, and betook himself to the help and assistance of God ; and thereupon shutting himself up in the Church, he fell to Fasting and Prayer, and night and day with tears he begged of God, that if the opinion of *Arius* was true, he might never see the day appointed for the trial, but if his own Faith were the truth, that then God would inflict some visible judgement upon *Arius*, the Author of all those mischiefs.

In the meantime the Emperour, desirous to finde out the opinion of *Arius*, sent for him to his Pallace, and asked him whether he did agree to the Decrees of the Council of *Nice* ? He without delay willingly and chearfully subscribed them : whereas in the mean time he cunningly and fallaciouly evaded those things which were determined about matters of Faith. The Emperour wondering at it, required him to swear to them, which he also did, but with the like fraud as he had before subscribed them. For having writren privately his own opinion, he put it into his bosom ; and then swore that he did truly, and from his heart believe according as he had written. The good Emperour giving credit to his Subscription and Oath, commanded *Alexander* the Bishop of *Constantinople* to receive him into Communion. This was on the Saturday, and *Arius* expected the next day to be admitted into the Communion of the Church, but God prevented it. For *Arius* going out of the Pallace with *Eusebius*, and a great number of his followers in great pomp and pride, as having gotten the victory of his adversaries : He no sooner came to the chief Market place in the City, but his Conscience began to accuse and terrifie him for all his deceit and wickedness : through the violence whereof his belly was loosened, whereupon he asked whether the Jakes was not nere, and being informed that they were hard by, he turned aside into them, and whilest he was easing Nature, first his Fundament came forth, then abundance of blood, and at last he voided his Bowels, with his Spleen, and his Liver, whereupon he immediately dyed. Some of his company thinking him long, went in to see the cause, and found him dead in this miserable manner. Hereupon *Eusebius* and all his rout were stricken with a wonderful terror : The fame of *Arius* his accursed death

Alexander
prays against
Arius.

Arius his equal-
vocation and
perjury.

Gods just
judgement up-
on *Arius*.

His wretched
death.

Heretical lyes.

Athanasius his
judgement of
Arius's death.

presently flew all over the City, yea almost over all the World : Every one as they went by, pointed at the place where he made this wretched end, and shunned the use of it : Yet his Associates gave it out that his adversaries by the help of Magick had thus destroyed him. And whereas many resorted to see the place of his death, whereby it became very infamous ; at length a certain rich Citizen that was an *Arian*, bought it, and pulling down the Jakes, built an house in the room of it, that so the thing in process of time might be wholly forgotten.

Athanasius being thoroughly informed of these things, writes thus of them, *Arius* (saith he) the Prince and Author of his Sect, and the companion of *Eusebius*, was by the art and industry of the *Eusebian* Faction sent for to *Constantinople* by the Emperour of blessed memory, who commanded him to write his Faith : and this cunning Fox wrote it indeed : but (after the manner of the Devil in quoting Scripture) he craftily suppressed, and left out the impudent words of his impiety. And when *Constantine* urged him, that if he had no other opinion which he kept secret in his minde, he should subscribe, and swear to the truth ; withal, telling him, that if he forswore himself, God would find him out, and plague him for it : this miserable wretch swore that he held no other opinion, nor thought otherwise then he had written : Whereupon (saith he) going forth from the Emperour, Gods hand presently fell upon him, and like *Judas*, dying, he burst in sunder, and his bowels came forth. And though death be common to all men, so that no man, no not our Enemy is to be reproached after death : yet the death of *Arius* being so strange, and differing from the death of other men, is not to be passed over in silence. For when *Eusebius* and his followers, threatned to bring *Arius* the very next morning into the Congregation, and *Alexander* by Prayer had sought unto God to prevent it. It pleased God, who was now made the Judge, that very day, to bring him to such a fearful end.

Constantine being informed hereof, wondred at it, assuring himself that *Arius* had been guilty of perjury.

But shortly after it pleased God to take away that good Emperour : After whose death *Eusebius* Bishop of *Nicomedia*, and *Theognis* Bishop of *Nice*, supposing that now they had gotten a fit time, endeavoured by all means possible to take away the

Constantines
death.

Nicene Creed out of the Church, wherein was the clause of *One Substance*, and in the room thereof to settle the detestable heresie of *Arius*: But this they knew they could never effect, if *Athanasius* returned from Exile to *Alexandria*: wherefore they made use of a certain *Arian* Priest to carry the last Will and Testament of *Constantine* to *Constantius* his son, together with the Legacies bequeathed him. *Constantius* finding in the Will that which he greatly desired, viz. that the Empire of the East was left to him, made very much of the Priest, granted him great liberty, charged him to use his Pallace freely and boldly at his pleasure. Hereupon this cunning seducer insinuated into acquaintance with the Empress, and with her Eunuchs and Chamberlains: and whereas one *Eusebius* was chief of the *Eunuchs*, through the perswasions of this lewd Priest, he became an *Arian*, and infected the other Eunuchs of his Company: Yea the Empress also by the enticements of this Priest, and her Eunuchs fell into the pestilent Heresie of *Arius*. Yea a while after the Emperour himself began to favour that opinion, and so by little and little it was spread everywhere; first, the Emperours Guard took it up: then it busied the mindes of the multitude in the City: the Emperours Chamberlains in the very Pallace began to contend with women about it: And this woful Effect followed the countenancing of this Heresie, that in every House and Family through the City they brawled and went together by the ears about it. Yea this infection spread it self quickly through other Regions and Countries, and the controversie much like a spark of fire, kindled the mindes of the hearers with the fiery flame of discord and dissention. For every one that desired to know why they made tumults, by and by had occasion given him to reason: and every one was not satisfied with questioning, but contentiously would argue thereof: By these means the peaceable and quiet state of the Church was turned upside down: But in the interim it pleased God, that this flame kept in the East, whilst the Western Church enjoyed peace and quietness: For by no means would they suffer the Canons of the *Nicene* Council to be violated or made null.

After the heat of contention was blown abroad, and burned more and more, the Faction of *Eusebius* doubted not but it would turn to their great advantage: for they hoped that it

Heretical subtlety.

The danger of suffering heretics amongst great persons.

The danger of heresie.

Athanasius returns to Alexandria.

Constantine's Letter to the people of Alexandria.

would come to pass that some Bishop would be chosen of *Alexandria* that would favour and advance their opinion. But at the very same time *Athanasius* returned unto *Alexandria*, carrying along with him Letters from *Constantine* the Younger, who was one of the Emperours; The tenour whereof was this :

Constantine Cæsar to the People of the Catholick Church of *Alexandria* sendeth greeting : I hope it is not unknown to your discreet wisdoms, that *Athanasius* the Professor of sacred Divinity, was for a time banished into France : least that through the mischievous dealing of lewd men (for blood-suckers and cruel beasts sought to bereave him of his life) he should privily be slain : Wherefore that he might be sheltered from the malice of those despitiful men, he was taken out of their jaws, and was commanded to live under my Dominion, where I took care that he might be fully furnished with all things needful, as if he had been in the City where formerly he lived. And when as our Lord and Father of famous memory *Constantine* the Emperour, had intended to restore him to his Bishoprick again, he was prevented by death before he could accomplish his desires ; I thought it my part and duty, therefore to execute the intent of so godly an Emperour : With what estimation and reverence I have entertained the man, he shall report with his own mouth at his return to you : neither is there any marvel that I shewed him such courtesie : For me thought that I saw in him the great longing ye had for him, and I beheld also the Fatherly reverence and gravity of the man himself, all which moved me not a little thereunto. God of his goodness (*Wel-beloved Brethren*) have you in his tuition.

Athanasius upon the confidence of these Letters returned unto *Alexandria*, whom the people received with most willing mindes : But such in that City as were infected with the Leprosie of *Arianism*, conspired against him, so that many tumults and skirmishes were raised, which gave occasion to the confederates of *Eusebius* to accuse *Athanasius* falsely to the Emperour, that of his own private spirit, without the consent of the Assembly of the Bishops, he had settled himself in that Church : This odious accusation so far incensed the Emperour *Constantius*, that he sent one *Gregory* an *Arian* to be Bishop of *Alexandria*, and with him *Syrianus* a Captain, with 5000 Souldiers to drive out *Athanasius*, and to settle *Gregory* in

The Arians raise tumults against Athanasius.

in his room; the *Arians* which were in the City joined themselves with them to help them: It was then even-tide, and the people were assembled in the Church to prepare themselves for the Sacrament, which was the next day to be administred.

The Captain drew nigh, set his Souldiers in battail array, and beset the Church, *Athanasius* understanding the danger, devised how the people might take no harm for his sake: whereupon he commanded his Deacon to read the Collects to the people, and after that to sing a *Psalm*: and as the *Psalm* was sweetly and harmoniously sung, all the people went out at one of the Church doors, and it pleased God that the Souldiers had no power to meddle with them, and *Athanasius* in the midst of the Singers escaped also without any harm: and *Gregory* took possession of the Church; whilst *Athanasius* being thus (through Gods mercy) delivered, went in all hast to *Rome*.

About this time *Constantine* the younger was slain by the souldiers, and *Constance* the youngest of the three Emperours, remained Emperour of the West. *Athanasius* coming to *Rome*, complained to the Bishop *Julius* of the great wrong which was done to him: the like did divers others of the Eastern Bishops, who were unjustly thrust out by the *Arians*: Hereupon *Julius* wrote freely unto the Bishops of the East, requiring them to restore those Bishops to their places again, sharply rebuking such as had rashly and unjustly procured their deposition.

The wronged Bishops trusting to *Julius* his Letter, returned every man to his own Church, conveying the Letters unto whom they were written: who when the Letters came to their hands, took it very hainously that *Julius* should interpose in that cause, and thereupon summoned a Council at *Antioch*. In the mean time *Athanasius* being come to *Alexandria*, there was great stir, and many tumults were raised by *Gregory*, and the *Arians* against him: they also forged and divulged this slander, viz. That whereas *Constantine* the Great had given certain grain for Alms to relieve the Poor of the Church of *Alexandria*; this (say they) *Athanasius* had sold, and converts it to his own private lucre: the Emperour takes this slanderous report for truth, and threatneth him with death, which *Athanasius* hearing of, fled, and hid himself in a secret and obscure place: At length *Julius* Bishop of *Rome* being informed where he lay hid, sent

The cruelty of Hereticks.

A special providence.

Athanasius flies to *Rome*.

His return to *Alexandria*.

Hereticks falsehood.

Athanasius flyeth.

for him, and when he was come to *Rome*, he acquainted the Emperour *Constance* with all the injuries which were done to him : This good Emperour being much affected with that sad relation, wrote to his Brother in the East, requesting him to send to him three men that would justifie the accusations against *Athanasius*. Accordingly there were sent *Narcissus* the *Cilician*, *Theodore* the *Thracian*, *Maris* the *Calcedonian*, and *Marcus* the *Syrian* : But when they came to *Rome*, they would by no means reason with *Athanasius*, only they exhibited to the Emperour a certain Form of Faith, and so took their leave without reasoning of any other matter.

Constance defendeth him.

Not long after the Western Bishops assembled in a Council at *Sardis*, where *Athanasius* was acquit from the crimes charged upon him, and thereupon *Constance* wrote to his Brother to acquaint him therewith, and to request him that *Athanasius* might be restored to his Bishoprick : But when *Constantius* deferred from day to day to answer his desire, *Constance* wrote to him the second time, giving him in choise either to restore *Athanasius*, and so account of him as his friend, or else to hear the Proclamation of open War, and so finde him his deadly foe. The Emperour of the East hearing this, was wonderful sad and pensive; and calling together many of the Eastern Bishops, layeth before them the choise his Brother had given him : demandeth of them what was best in this case to be done: they answered, that it was far better to restore *Athanasius*, then to make that an occasion of mortal and deadly Wars: Hereupon the Emperour wrote this Letter unto him :

Constantius his letter to *Athanasius*.

Constantius the Puissant and Noble Emperour, unto *Athanasius* the Bishop sendeth greeting. Our singular and wonted clemency will no longer suffer thy Fatherhood to be turmoiled and tossed with the surging waves of the Seas; the Piety which we have always in great price, will no longer permit thy Holiness now banished out of thy Native soil, bereaved of thy substance, barred of all prosperity, to wander through crooked and cross ways, through Desarts and dangerous Countreys. Although we have lingered now a great while from sending our Letters, whereby we might signifie unto thee the concealed secrecie of our minde, hoping that of thine own accord thou wouldst repair unto us, and with humble sute crave remedy and redress of thine injuries : Yet nevertheless (fear peradventure
hindring

hindering thee of thy purpose) We sent presently our gracious Letters unto thy Grave Wisdom, that with all celerity thou come unto us, whereby thou shalt satisfie thy longing desires, thou shalt have trial of our wonted clemency, and be restored to thine own Sea, and Native soil. For to this end I have entreated my Lord and Brother Constantine the Puissant and Noble Emperour, that he would license thee to return unto us, whereby thou mightest by the means of us both enjoy thy Country, and have this token for trial of our singular clemency, and good Will towards thee.

But whilest Athanasius doubted and feared to go unto Constantine, by reason of the false and slanderous reports that were raised of him, and the implacable malice of his Enemies, Constantine wrote this second Letter to him.

Constantine the Puissant and Noble Emperour, unto Athanasius the Bishop sendeth greeting. Although by our former Letters we have signified to thy Wisdom after the plainest manner, that with secure minde and safe conduct, thou shouldst come unto our Court, because we were fully determined to restore thee to thy former dignities: We have notwithstanding sent these Letters also to thy Holiness, that thou hire a common Wagon, and removing all timorous thoughts from thy distrustful minde, thou speedily repair unto us, to the end thou mayest the sooner enjoy thy long wished desires.

Presently after he wrote again this third Letter for his further satisfaction.

Constantine the Puissant and Noble Emperour, unto Athanasius the Bishop sendeth greeting: Being lately at Edessa, where also were some of thy Presbyters then present, it seemed good unto us, to send one of them unto thee, that thou shouldst hasten unto our Court, and after thy coming into our presence, without delay return unto Alexandria: And forasmuch as it is now a great while ago since thou receivedst our Letters, and hast deferred thy journey, therefore now also we thought good to put thee in remembrance, that without delay thou come unto us, and so thou shalt possess the liberty of thy Country, and thy long wished ease and quietness. And that thou mightest fully perswade thy self of all the promises, we have sent unto thee Achetas the Deacon, by whom thou shalt understand, both what our purpose is, and also how that thy hearts desire shall prevail.

His second letter to Athanasius.

His third letter to Athanasius.

Athanasius

Julius his Letter in the behalf of Athanasius.

Athanasius being at *Aquileia* when he received these Letters, immediately posted to *Rome*, and shewed them to Bishop *Julius*; whereby the Church of *Rome* rejoyced much, conceiving that *Constantius* the Eastern Emperour was of the same Faith and opinion with themselves, whereupon *Julius* wrote this Letter to the People of *Alexandria* in the behalf of *Athanasius*.

Julius Bishop of Rome, unto the Presbyters, Deacons, and Wel-beloved Brethren of Alexandria, sendeth greeting in the Lord: I do greatly rejoyce with you (Wel-beloved Brethren) that henceforth you may behold with your Eyes the fruit of your Faith: For that is to be seen in my Brother and fellow Bishop Athanasius, whom God hath restored unto you, partly for his sincere and godly life, and partly also by the means of your Prayers. Hereby it may be easily conjectured what pure and fervent Prayers you have always poured out unto God; for when you called to minde the heavenly promises, and the intire affection which you bare unto them, all which you learned of my foresaid Brother, you understood plainly, and through the right Faith ingrafted into your mindes you were fully perswaded that Athanasius, (whom in your godly mindes you beheld as present) should not be always severed from you: wherefore I need not to use many words unto you, for whatsoever I can say, the same hath your Faith prevented: and whatsoever you all heartily desired, the same (through the Grace of God) is now fully come to pass. And that I may repeat the same again, I do greatly rejoyce with you, that you have continued so firm and stedfast in the Faith, that by no means you could be withdrawn from it. Moreover I do no less rejoyce for my Brother Athanasius, who notwithstanding the manifold calamities, and sundry miseries which he endured, yet remembred almost every hour your intire love, and great longing for him: And though for a season he seemed to be absent from you in body, yet lived he always as present with you in the Spirit. I think verily (Wel-beloved Brethren) that all the temptations and pains which he indured are not void of their commendations or profit: For by this means both his Faith and yours have been made manifest to the whole World. If he had not been tried with such great and lamentable temptations, who would ever have thought, or known that your minds had been so unmovably fixed upon so Worthy a Bishop; or that he was the man that excelled in such rare gifts, by means whereof he is made partaker of the hope

that

that is laid up for him in Heaven: wherefore he hath attained to a notable testimony of his Faith, not only in this life, but of that which is to come: For by his patient suffering of much adversity both by Sea and Land, he hath trampled and trod under foot all the malicious treacheries of his Arian adversaries: Oft-times by reason of their spite, he stood in great hazard of his life, yet made he no account of death; but through the Grace of Almighty God, and power of our Lord Jesus Christ he escaped their hands, whereby he conceived good hope that in the end he should quit him of his adversaries, and be restored to the comfort of you all, and bear away together with you the victorious garland of Wel-doing, in that he is already famous even to the ends of the World: highly commended for his good life: renowned for his free and constant perseverance in the defence of the Christian and Heavenly Faith, and registred by the censure of you all to immortal memory, for the singular love and affection he shewed towards you; wherefore he is returned unto you bedecked with greater excellency and renown then before his departure. If the purity of fine and pretious mettall, as of gold and silver be exquisitely tried in the fire; what can be spoken of so excellent a man in respect of his worthiness, who after the quenching of so many flaming fires of Sedition: after the recovering of so many dangerous perils, and grievous downfalls, is now restored to you, and found innocent, not only by our determination, but by the Decree and censure of the whole Council? Entertain therefore (Wel-beloved Brethren) your Bishop Athanasius, and also such as have been partakers of his afflictions, with all reverence, joy and gladness: Rejoyce in that you have obtained your desires: in that you have (as it were) fed and quenched the thirst of your Shepherd, hungering and thirsting in his absence after your godly zeal: For thereby, during his abode in Foreign and far Countrys, you comforted him not a little, and whilest he was tossed to and fro with the storms of Persecution, and intangled with the snares of his malicious adversaries, you mitigated his grief and sorrow by sending to him tokens of your faithful and fervent mindes towards him; When that I think with my self, and cast in my minde the conceived joy of you all at his return: the flocking multitude full of Religion and godliness: the solemn Feast of sage Persons assembled together: what kinde of day the return of my Brother unto you is like to be, I cannot but conceive with

wonderful

wonderful joy; especially because the schism and discord which reigned heretofore will then be plucked up by the roots: for that his honorable return according to your own hearts desires, hath replenished you with incredible joy and gladness: So that the joy for the greatness thereof hath reached unto us, to whom it is given from above to have acquaintance and familiarity with so excellent a man. It seemeth good that we end our Epistle With a Prayer;

God Almighty, and his Son our Saviour Jesus Christ, give you always of his Grace, and grant you of his Mercy the reward of so noble a Faith which you have shewed towards you Bishop, with so worthy a testimony: that both you and yours may not only in this World, but also in the Life to come enjoy far more excellent gifts, which neither Eye hath seen, nor Ear hath heard, neither the Heart of man conceived the things which God hath prepared for them that love him through our Lord Jesus Christ, to whom with Almighty God be glory for ever and ever. Amen. God have you in his tuition, Wel-beloved Brethren.

Athanasius goeth into the East.

Athanasius having received these Letters went into the East, and though the Emperour *Constantius* at that time received him not unwillingly, yet giving ear to the crafty sleights of the despightful *Arians*, he thus reasoned with him.

His prudence.

Although thou art restored to thy Bishoprick by the Decree of the Council, and our determination: yet because there are in *Alexandria* certain people differing in opinion from thine, and severing themselves from thy Communion, my request is, that thou permit them one Church by themselves: *Athanasius* made answer to this request very wittily, and said, O Emperour it lieth in thee to do as pleaseth thee best: to command, and execute the Commandment: I also will crave of thee another thing by way of recompence, and my humble request is, that thou grant it me: And when the Emperour answered that with most willing minde he would condescend thereunto: *Athanasius* immediately said: My humble sute is, that I may obtain that which thou wouldst have at my hand, viz. That thou wouldst grant one Church through every City for such as will not Communicate with the *Arians*. The *Arians* perceiving that the request of *Athanasius* was not unreasonable, made answer, that they would defer the answer unto another time, and consider better of it; that they hindred not the Emperour, but suffered him

him to do what pleased him best: wherefore the Emperour restored *Athanasius* to his Bishoprick again, writing Letters to the Bishops, Clergy, and People of *Alexandria*, that they should receive him lovingly and willingly: the tenor whereof was as followeth;

Constantius the Mighty, Noble, and Puissant Emperour, unto the Bishops and Presbyters of the Catholick Church, sendeth greeting: It appeareth evidently, that Athanasius the Reverend Bishop was not destitute of the grace and goodness of God; but though by the judgement and censure of men he was dealt injuriously. Withall, and unjustly condemned for a little while: yet the Divine Providence of Almighty God; the beholder of all things, pronounced for him the just sentence of Innocency, so that by the will of God, and our Decree, he recovered both his Native Soil and proper Church, where the Holy Ghost hath assigned him Governor. He is to receive at your hands such things as our clemency, being led by right and reason, shall think convenient for him: so that all, whatsoever hath been heretofore decreed against such as communicated with him, he henceforth shall be forgotten, that all suspicion raised of him be henceforth removed, and that his Clergy (reason so requiring) may enjoy such liberty, freedom, and priviledge as they have enjoyed in times past. Moreover of our Sovveraign benightedness towards him, we have thought good to add this also, That as many as are allotted to the Sacred Venerate of the Clergy may understand of truth, that we have granted safety and good leave to as many as cleave unto him, be they Bishops, or of what other degree soever of the Clergy. Every ones firm and sure consent in this behalf, shall be a sufficient sign or token of his faithful minde and purpose: We have commanded that such as embrace his Communion, adding themselves to the sounder opinion and better sentence, all alike now by our permission, as heretofore by the Providence of God, may enjoy the benefits bestowed upon them from above.

He wrote also to the Governor this Epistle.

Constantius the Puissant and Noble Emperour, unto Nestorius sendeth greeting. If any thing be found decreed and recorded to the prejudice, hurt, or damage of such as communicate with Athanasius the Bishop, our will is that the same be wholly abrogated and dissolved. Our pleasure is moreover, that his Clergy shall enjoy

Constantius his Letter to the Alexandrians in the behalf of Athanasius.

His Letter to the Governor of Alexandria.

enjoy their like Franchises and liberty as in times past : we Will have this commandment put in ure, that as Athanasius the Bishop is restored to his Sea , so all the Clergy of his Communion may recover, and possess the like liberty with other Ecclesiastical persons , that so they may live at hearts ease.

But on the 1
 17th of the
 1st of the
 Athanasius is
 restored by a
 Council.

Athanasius having received these Letters, passed through Syria, and came to Palestine: and arriving at Hierusalem, he opened unto Maximus the Bishop, both the Decrees of the Council of Sardis, and also the Emperour Constantinus his agreement and consent therein; and procured a Synod of Bishops to be assembled there: which being gathered together, Maximus gave to Athanasius the Communion, and assigned to him his Dignity, and the Council signified by their Letters to the people of Alexandria, and to the Bishops of Egypt and Lybia, all their Decrees and Canons touching Athanasius, and so dissolved.

Hereupon all the adversaries of Athanasius cryed out against Maximus, because that aforetime he had subscribed to his Deposition; but now repenting of his folly, he became of his Faith, and awarded to him both the Communion and his Dignity.

When Ursacius and Valence, who formerly had been earnest followers of Arius, heard of these things, they condemned their former doings, and gat them to Rome, there to exhibit their Recantation to Julius the Bishop, subscribing also the Creed that contained the clause of One Substance, writing also to Athanasius, that thenceforth they would communicate with him.

Athanasius travelling through Palestine towards Alexandria, preached in every City where he came, exhorting them to eschew the Arians, and to embrace such as confessed the Faith of One Substance: and in divers of the Churches also he Ordained Ministers, which gave occasion to his adversaries to accuse him again for presuming to make Ministers in other mens Provinces.

Not long after it pleased God, that Constance the Emperour of the West dyed, and Constantius made challenge unto all the Dominions of his Brethren, and being proclaimed Emperour of the West, he made an expedition against Magnentius and Bretonian, two Tyrants that had usurped the Government there.

The

The Adversaries of *Athanasius* supposing that now they had gotten a fit opportunity, invent, and charge him with new hainous offences: Informing the Emperour that he had perverted all *Egypt* and *Lybia*: they urged against him his late Ordination of Ministers in other mens Diocess. *Athanasius* in the mean time came to *Alexandria*, convened divers Councils of the Bishops of *Egypt*, where they agreed to the Decrees of the Council of *Sardis*, and of that held at *Jerusalem*.

The Emperour upon this occasion, who aforetime was addicted to the *Arian* Heresie, wrested all things that he had lately decreed on the contrary part; and first he banished *Paulus* the Bishop of *Constantinople*, whom the guides that were to conduct him into exile, very seldly stifled at *Cucusum* in *Cappadocia*. *Marcellus* was expelled. *Lucius* Bishop of *Adrianople* was clapt up into Prison; and there choaked with stink. But above all, the Emperour was most incensed against *Athanasius*, giving commandment, that he should be executed whereever he could be taken. He charged also that *Theodulus*, and *Olympius*, Bishops of *Thrace* should be put to death, and *Arians* were placed in all these Bishops rooms.

But it pleased God that *Athanasius* was made privy to these bloody Decrees, of the Emperour; whereupon he fled from *Alexandria*, and escaped the danger. This the *Arians* rejoiced at, and grievously traduced him for it: which *Athanasius* hearing of, Apologized for himself, making relation of the horrible practises committed at *Alexandria* by *Georgius* the *Arian*.

There came (saith he) to *Alexandria* certain persons that sought us out to Execution: the Souldiers unawares beset the Church, and instead of devout serving of God, took in hand their bloody sword; *Georgius* also joined with them: then were the Virgins haled, and clapt up into Prison: the Bishops were bound, and led away by bands of Souldiers: the Fatherless and Widows were dispossessed of their Houses: whole Families were rifled: the true Christians were violently trailed and lugged out of their Habitations: their doors were nailed up: The Clergy mens Brethren were in great danger for their Brethrens sake: These things were very grievous, but that which followed was far worse. The Week after *Whitsontide* the people did Fast, and met in the Church-yard to Pray, because they abhorred the

He is again accused by the *Arians*.

Bishop *Paulus* murdered.

Others persecuted.

Athanasius flyeth.

His Apology for it.

The wicked practises of the *Arians*.

Their cruelty against the Orthodox.

Communion

Communion of *Georgius*: But when this passing lewd man heard of it, he stirred up against them one *Sebastian*, a Captain, who also was a *Manichee*. He immediately with a great Troop of Souldiers, all in Armour, and with naked Swords in their hands, and Bows and Arrows prepared, ran upon the people as they were Praying upon the Sabbath, and finding there but a few; (for the hour being past, the greater part was gone home) he committed such hainous acts as very well became his person. He set on fire a great company of faggots, he made the Virgins stand nigh the burning flame to scorch them: He endeavoured thereby to enforce them to confess the *Arian Faith*: But when he perceived that they would not, and that they despised the burning heat of the raging fire: He stripped them stark naked: buffeted them about the head and face, so that for a long time after they were scarce known of their own friends. He also took forty persons, and plagued them with a new kinde of torment, never heard of before: He took Palm-twigs newly plucked off from the Trees, and stripping them, scourged them therewith, and the twigs having on their pricking knobs, so rent them, that by reason of the stumps sticking in their flesh, they were faine to repair to Chirurgeons to be dressed of their wounds: Others of them not being able to endure such terrible pains, dyed of their wounds: And such Men and Virgins as remained alive, he sent away by the Souldiers into exile. The dead carkasses not yet fully cold, were denyed to their friends, being thrown here and there, and lying unburied (for that liked them best) the Souldiers insulting over them, as though they had not been faulty in committing such horrible crimes: This did they, having their mindes besotted with the furious rage of frantick Heresie. And when as the dear and familiar friends of the dead rejoyced at the bold and constant Protestation of their Faith, yet mourned, because that their corpses were not covered with Earth: the savage impiety and beastly cruelty of these Souldiers revealed it self with greater shame and infamy.

Moreover, they banished forthwith sundry Bishops of *Egypt* and *Lybia*, and some of the Presbyters: and having bereaved them of their Native Soil, they used them so mercilessly, that some of them dyed by the way, and others in Exile. They put to death also above thirty Bishops. They followed the steps of wicked

wicked *Ahab*, imploying all their art and industry to root out the Truth from off the face of the Earth.

Constantius his Armies having overcome and slain the Tyrants, he presently removed to *Rome*, there to celebrate the Triumphs for his Victories: and hoping that he might by one means or other draw the chief dissenting Bishops to an agreement in the Faith, he summoned a Council to meet in *Italy*: about which time *Julius* the Bishop of *Rome* dyed, having been Bishop 25 years, and *Liberius* succeeded him. Whereupon those Bishops which were against the *Nicene* Faith, perswading themselves that they had gotten a fit time to disperse their calumnies against the Orthodox, laboured by all means with the Emperour, that all those Orthodox Bishops, whom they had deposed, might not be again restored to their Churches, both because they maintained a Form of Faith contrary to theirs, as also for that in the life time of *Constance*, they had endeavoured to sow the seeds of contention betwixt the two Emperours. And this odious suggestion they made, because of *Constance* his Letters formerly mentioned in the behalf of *Athanasius*; but their chiefeft spleen was against *Athanasius*: Whereupon about thirty of these *Arian* Bishops meeting together at *Antioch*, they wrote to all other Bishops that *Athanasius* had returned to *Alexandria* against all the Laws of the Church: Not by the decree of a Council, but by the contention of some that were of his own opinion: whereupon they commanded that none should communicate with him, neither write to him, but that they should hold Communion with Bishop *Georgius* whom they had Ordained.

But *Athanasius* little esteemed these their doings, expecting to meet with far greater afflictions afterwards. For *Constantius* being now the sole Emperour of *Rome*, laboured by all means to draw the Western Bishops to agree with them that denied Christ to be consubstantial with the Father: yet at first he attempted not this by force, but sought rather to effect it by fraud, and fair means, endeavouring to perswade them to agree with the Eastern Bishops in that sentence which they had pronounced against *Athanasius*: assuring himself, thac if by this means he could but remove *Athanasius* out of the way, he could compose matters of Religion according to his own minde.

A Council
summoned in
Italy.

Athanasius
condemned
by a Conven-
ticle.

A Council therefore being called to meet at *Millain*, few of the Eastern Bishops came to it, some being hindered by sickness, and others by the length of the journey: But of the Western Bishops there appeared above 300.

The Eastern Bishops which were there, required that *Athanasius* might be condemned, and deposed from his Bishoprick: and of the Western Bishops, some (through fear,) others being circumvented by fraud, and another part being ignorant of former proceedings, assented to it: Only *Dionysius* Bishop of *Alba*, *Eusebius* Bishop of the *Verselle*, *Paulinus* Bishop of *Tre-vir*, and *Rhodanus* and *Lucifer* protested against such proceedings; For (say they) if such things be suffered, their evill will not rest here, but the Decrees which are rightly and truly established concerning God, and the *Nicene* Faith will be utterly subverted; and we discern that all the care of the Emperour and of the *Arians* is to bring this to pass: But because these men spake so freely in the Council, they were all of them banished: and the event shewed that they did not miss the mark. For shortly after there was another Council gathered at *Ariminum*, and another at *Seleucia*, both which laboured to introduce new things against the Decrees of the Council of *Nice*.

His prudence.

In the mean time *Athanasius* perceiving that snares were laid for him in the Emperours Pallace, and that he could not come thither without apparent danger, he appointed five Bishops of *Egypt*, amongst whom *Serapion* was one, a man eminent for Piety, and holiness of life; and also very Eloquent, to go to the Emperour, who was yet in the West: and with them he sent three of his own Presbyters to see if by any means they could reconcile the Emperour to him, and vindicate him from the calumnies which his enemies had cast upon him, as also to transact other businesses which much concerned the good both of him and his Church.

He is sent for to the Emperour.

But as soon as they were gone from *Alexandria*, he received Letters from the Emperour, requiring his present coming to the Court. This much troubled *Athanasius* and all his people, much doubting what the issue might be: for they knew that he could neither safely assent to the Emperour, who defended a contrary Faith, neither yet could he without apparent danger cross him therein. Hereupon *Athanasius* resolved to abide at *Alexandria*, and sent him back who had brought the Emperours Letters.

The

The Summer after came another messenger from the Emperour, who with the assistance of the Governors of *Egypt* forced *Athanasius* to depart out of *Alexandria*, and grievously molested the Clergy of his Church: But when the Messenger saw the people to be extreemly offended with these proceedings, and that they betook themselves to their weapons, he went his ways without effecting what he came about.

Shortly after the Forces which were called the *Latine Legions*, were commanded to assemble out of *Egypt* and *Lybia*, and to go to *Alexandria*, and the Captain of them being informed that *Athanasius* lay hid in one of the Churches, he took a Company of Souldiers, and *Hilarinus* that brought the Emperours command, and going to the Church, they environed it, and brake in at the windows, searching every corner, yet found not *Athanasius*. For it had pleased God by a Divine Revelation to warn him of his dangers, (as in many other straits he had formerly done): whereupon he had a little before conveyed himself out of the Church, and thereby escaped. The like also had happened once before, when being grievously threatened by *Constantinus*, in the life time of *Constance*, he had retired himself to a friend, and there lay hid in a Cave, that formerly used to be full of water: In that place he continued long, and a certain Maid used to minister to his necessities: but the *Arians* making diligent enquiry after him, had by their large promises corrupted this Maid to betray him: But God discovering the danger to him, a little before they came to apprehend him, he had conveyed himself to another place.

The like also happened at another time; for *Athanasius* being forced to fly from *Alexandria*, he entred into a Pinnace, and went up the River *Nilus*, which his adversaries being informed of, sent a Captain and Souldiers in another Ship to pursue, which being revealed to him by God, he required the Master of his Pinnace to turn again towards *Alexandria*, and so having the stream with him, he swiftly passed by his pursuers, and returning to *Alexandria*, he hid himself in his friends houses, and by reason of the multitude of people was easily concealed, thereby escaping the danger. For these, and such like miraculous escapes, his Adversaries, the *Arians* and *Gentiles* accused him for dealing in the Magical Art.

He is again
banished.

A special pro-
vidence.

The cruelty of
the *Arians*.

Athanasius being thus (as we said before) escaped, his Clergy and people enjoyed the liberty of his Churches, for a short time, viz. till the Governour of *Egypt* and the Captain of the Souldiers cast all that adhered to *Athanasius* out of the same, and delivered those Churches to such as longed for the return of *Georgius* the *Arian*: who shortly after came to *Alexandria*, and carryed himself very sternly towards all, but cruelly towards all the friends of *Athanasius*, casting both men and women into bonds, and cruelly scourging them, so that every one looked upon him as a Tyrant: Yea he grew into such hatred of the multitude, that on a time they rose up against him whilst he was in the Church, and he hardly escaped being torn in peices by them: which so affrighted him, that he immediately fled to the Emperour: Hereupon the friends of *Athanasius* recovered their Churches again; but they kept them but a while; for the Præfect of the *Egyptian* Souldiers drave them out, and restored the Churches to the followers of *Georgius*: The Emperour also sending his Secretary to *Alexandria*, he grievously punished many of the people, whipping and scourging them in a cruel manner: and shortly after him came *Georgius*, and for the aforementioned causes was far more terrible to them then formerly he had been: which procured him their implacable hatred, both for incensing the Emperour against them, and for his Heretical opinions, and cruel usage of them.

Georgius slain
by the *Gentiles*.

But not long after in a tumult raised by the *Gentiles*, *Georgius* was pulled out of the Church by the Ears, tyed to a Camel, torn in peices, and burned to ashes together with the Beast: *Constantinus* the Emperour also dyed, and *Julian* the Apostate succeeded him: about which time *Athanasius* returned to *Alexandria*, and was lovingly and chearfully entertained by his people: the *Arians* were banished, and the Church was restored to the Government of *Athanasius*.

But the *Arians* took occasion from his former flight exceedingly to reproach, and traduce him, whereupon he made this Apology.

Athanasius
his Apology
for his flight.

Behold (saith *Athanasius*) the lewd practises of wicked persons: although they are privy to the hainous offences committed

mitted against me, yet are they nothing ashamed of them: but charge me with a foul spot (in their opinion) and blemish of infamy for escaping the hands of cut-throats and blood-suckers; yea they beshrew themselves that they dispatched me not out of the way: Moreover, that they may stain my credit and estimation, they fall to accuse me of faint-heartedness; and a timorous disposition, being forgetful, that whilest they blaze these things to my dispraise, they cause the shame to light upon their own pates. For if it be a discredit to fly the hands of a Tyrant, how much more for them to persecute a man to death? He that flyeth, seeks means to save his life: But he that persecuteth, goeth about to procure anothers death. That we should fly in such cases the Scripture doth warrant us: but in thirsting after the blood of our brother, the command is broken, and the author thereof is found the chief cause of the flight. If they blame me for giving them the slip, they are worthy of far greater shame, and reprehension themselves: For let them cease from persecuting, and threatening with death, and then will I cease from running away. But their spite and malice hath no end: they do nought else but devise snares to bring men to destruction: Yea, though they know full well that the flight of the persecuted is a foul shame to the Persecutors. For no man flieth from the gentle and meek: but from the cruel and wicked man. They that were far indebted to others gave *Saul* the slip, and fled unto *David*. Wherefore these men go about to dispatch such as convey themselves out of their way, least the lewdness of their Bishops should be manifestly known. Herein also they seem to be stark blinde: For look how evident the flight is, far more apparent wil their slaughter and banishment seem unto the World. If they murder men, death no doubt listeth up her voice, and soundeth out their cruelty. If they banish them, therein they set up monuments for the remembrance of their wicked doings. Had they been in their right wits, they might have perceived their own folly, and seen themselves overthrown in their own devices. If they reproachfully charge them with hiding themselves from such as seek their lives, and accuse them for flying from the hands of their Persecutors; what have they to say, when they read that *Jacob* fled from the face of his brother *Esau*? and that *Moses*

for fear of *Pharaoh* conveyed himfelf to *Madian*? what have thefe contentious quarrellers to fay unto *David* who fled from *Saul*, which fent fome of his Guard to flay him, who hid himfelf in a Cave, counterfeited his perfon untill he had fubtilly paff *Abimelech* the Priest, and avoided their laying of wait for him? what answer can thefe rafh bablers give, when they fee that the great Prophet *Elias*, who fo devoutly called upon the name of God, and raifed the dead, was fain to flie from, and hide himfelf from *Ahab*, and run away becaufe of the threats of *Jezabel*? The fons of the Prophets alfo in thofe days being fought for, hid themfelves, and through the help of good *Obadiah*, were fufained in Caves. Have they not read thefe ancient ftories? Are they ignorant alfo of what the Evangelifts have written? For the Difciples fearing the *Jews* fled, and were fattered abroad in divers Countries. *Paul* alfo being at *Damafcus*, and fought for by the Governor of that country, was let down over the wall in a basket, and fo efaped the danger. The Scripture therefore having fhewed us thefe things, what colour can they finde to cloak their impudent cavils? If they charge them with timorousnefs and fear; the fault recoils, and lights upon their own diftempered brains. If they fay it is contrary to the Will of God, then are they found altogether ignorant of the Word of God: For its commanded in the Law, that Sanctuaries and Cities of Refuge fhould be appointed for fuch as were purfued to death where they might live in fafety. Yea, what faith Chrift, *When they fhall persecute you in one City, fly into another*; And again, (faith Chrift) *When you fhall fee the abomination of defolation*, mentioned by the Prophet *Daniel*, ftanding in the Holy place, then let them that be in *Judaea*, flie into the Mountains: *He that is on the Houfe top, let him not come down to take ought out of the Houfe: and let not him that is in the Field return home for his rayment*. Holy men having learned thefe things, framed their lives thereafter. Yea the Word of God being made man, fticked not to hide himfelf, as we commonly do, when he was fought for; he fled to avoid the confpiracies of *Herod*, and afterwards of the *Pharifees* which perfecuted him. For as by his patient fuffering of hunger and thirft, and fuch miferies, he fhewed himfelf to be true man, fo alfo by flying away from the face of his Adverfaries.

And

And as in his childhood he fled into *Egypt* from *Herod*, so when he heard that *Archelaus* reigned in his Fathers stead, it pleased him to go aside into the parts of *Nazareth*. Afterwards when he manifested himself to be God, and healed the withered hand, the *Pharisees* went out, and took counsel how they might dispatch him, but *Jesus* perceiving their conspiracy, conveyed himself from amongst them. Again, when he restored *Lazarus* to life, they took counsel how they might put him to death: *Jesus* therefore after that time shewed himself no more openly amongst the *Jews*, but departed into a solitary place neer to the Wilderness. Again, when our Saviour avouched, *Before Abraham was, I am*, the *Jews* took up stones to throw at him: but our Lord hid himself, and went out of the Temple, and passing through the midst of the throng, escaped away. When they see these examples, and bethink themselves of these presidents, are they not inwardly pricked in their consciences, when they presume thus to sit in judgement upon the sayings and doings of our Saviour? So also when *Jesus* heard of the beheading of *John the Baptist*, the Text saith, that he took Shipping, and went aside into a Desert place. I would to God that these men would now at length be ashamed of their doings, and presently cease from slandering true Professors, and proceed no further in their furious dealings, charging even our Saviour himself with timorousness and fear thereby blaspheming the Majesty of his blessed Name. But no man can away with such persons as are wholly given over to all manner of ungracious behaviour. It may easily be proved, that they are altogether ignorant of what the *Evangelists* have left us in writing: The cause that moved our Saviour to fly and go aside, (being laid down in the Gospel) was most agreeable unto reason; and was therefore an example for all his Saints: For whatsoever things are written to have happened unto him after the manner of men, the same is to be referred unto all mankind, insomuch as he took our nature upon him, and lively expressed in himself the humane affections of our frail constitutions: He suffered not himself to be taken before his hour came, neither yet hid himself when his hour was come, but yielded himself to the Enemy. In like sort the blessed Martyrs in the great heat and troublesome storms of Persecution, which often fell out,

being pursued by men, fled away, and hid themselves in secret and solitary places: but being taken, they valiantly encountered with their Adversaries, and ended the combat with Martyrdom.

His return to
Alexandria.

He is banished
by *Julian.*

Gods provi-
dence over
him.

*Athanasius in
Alexandria.*

Though this ^{valiant} Champion of Christ *Athanasius*, in the beginning of *Julians* Reign returned to *Alexandria*, yet long could he not rest in quiet: For his Adversaries forged false accusations against him, complaining unto the Emperour that he had subverted *Egypt*, and the whole City of *Alexandria*, so that it stood with the Emperours interest to banish him the City: Upon these suggestions the Emperour wrote to the Governor of *Egypt*, and greatly incensed him against *Athanasius*, which he being informed of, said to some of his familiar friends; My friends, let us go aside for a season, *Nubecula est, & cito transibit*, this is but a little cloud, which will quickly vanish away; and accordingly taking Ship, he fled away into other parts of *Egypt*: The Enemy hearing of it, made haste to overtake him: But when they approached (God revealing the danger to him, as was said before) his friends in the Ship gave him counsel to haste to the shore, and to fly into the Desert; but he on the contrary required the Pilot to sail back to *Alexandria*, and when they met the Pursuers, they enquired of them if they had not seen *Athanasius*; to whom the other answered, that if they made haste they might overtake him, and so let them go: But *Athanasius* returning to *Alexandria*, hid himself amongst his friends till the storm of Persecution was blown over: and indeed most of that time he lay hid in the house of a most beautiful, chaste, and godly Virgin, who was very careful to supply him with all necessaries, and to borrow such Books for him as he stood in need of: and when news came of *Julians* death, *Athanasius* that very night appeared in his Church, to the great rejoycing of his Friends, and the astonishment of his Adversaries, who wondred how he could so suddenly be there, when he had been so diligently sought after by the Magistrates, and could not be found.

Not long after, hearing that *Jovianus* the Christian Emperour was come to *Antioch*, *Athanasius* consulting with his friends, thought good to visit him: Some say that this good Emperour sent for him, craving his advice for the establishing
of

of the true Orthodox Religion, which when he had done, he was to return to *Alexandria*: But *Euzoius* the *Arian* Bishop of *Antioch*, joining with him *Probatius* an *Arian* Eunuch, and some others of that Faction, went to the Emperour, and made grievous complaints against *Athanasius*, that all the time since he was made a Bishop, he lay under great scandals, for which by the former Emperours he had been often condemned and exiled: as also that he had been the Author of much discord in Religion, and of great tumults amongst the people; whereupon they prayed that another Bishop might be appointed for *Alexandria*. But the good Emperour knowing that these were malicious forgeries, would by no means hearken to them, commanding *Probatius* and the rest, as they loved their own ease and good, to give over such malicious proceedings, adding threatnings in case they obeyed not: And as for *Athanasius*, whom he highly esteemed for that worth which he found in him, he sent him back into *Egypt*, bidding him Govern his Church as he saw best. Commending him highly for the Vertue, Piety, and Prudence which he found in him.

Not long after it pleased God to take away this good Emperour by an immature death in *Bythinia*, as he was going to *Constantinople*, having reigned only eight moneths: and the Army coming to *Nice* in *Bithynia*, chose *Valentinian* a good and worthy man for their Emperour, who when he came to *Constantinople*, chose his Brother *Valence* for his Companion in the Empire. These, though they were Brethren, yet did they differ in their Religion: For *Valentinian* was Orthodox, and *Valence* an *Arian*. *Valence* Raigning in the East, sent his Mandate to the Magistrates, that such Bishops as had been deposed in the time of *Constantius*, and returned to their Seats under *Julian*, should be again banished and expelled from their Churches. Hereupon the Magistrates of *Egypt* took occasion to endeavour the expulsion of *Athanasius* out of *Alexandria*. For the Emperours Letters grievously threatned such Magistrates with great mulcts and corporal punishments, that should neglect to observe them. But the multitude of Christians meeting together in *Alexandria*, desired the President that he should not rashly nor inconsiderately go about to drive away their Bishop *Athanasius* from them; but rather seriously

He is again complained of to *Jovianus*.

He returns to *Alexandria*.

See the Life of *Jovian* in my second Part.

to consider what the scope of the Emperours Letter was: For (say they) they extend only to such as were banished by *Constantinus*, and returned under *Julian*: But *Athanasius* though he was banished by *Constantinus*; yet was he by him called back again, and restored to his place: and *Julian* whereas he called from Exile all the other Bishops, yet *Athanasius* alone was by him driven into Exile, whom *Jovian* again restored to his Seat.

When the President would not be perswaded by these arguments, the people resisted him, and would not suffer their Bishop to have any violence done to him: Hereupon the people being assembled from all parts, a great tumult was raised, so that every one expected a Sedition to ensue: the President sent presently to the Emperour to acquaint him with these proceedings, and in the mean time suffered *Athanasius* to remain in the City.

Athanasius
flyeth again.

Many days after, when the Sedition was well appeased, *Athanasius* privily stole out of the City, and went and hid himself in a certain secret place. The night after the President and Colonel of the Souldiers went to his house which joined to the Church, and there sought every corner for him, but not finding him, they lost their labours: For they thought that now the people were quieted, and feared no such matter, they might easily apprehend him, and so execute the Emperours command: But when *Athanasius* could not be found, every one much wondered at it, believing that God had discovered the danger to him, and thereby preserved him from it. Others say, that *Athanasius* mistrusting the heady and rash motion of the common people, fearing that if any mischief were wrought by them, it would be laid to his charge, retired privily and hid himself for the space of four months in his Fathers Monument. But in the mean time the Emperour *Valence* considering how many friends *Athanasius* had: which by reason of his absence might happily raise commotions, to the great prejudice of the Empire: and withall considering that *Valentinian*, who was an earnest Defender of the *Nicene* Faith might take the banishment of *Athanasius* very hainously; hereupon he wrote very loving Letters to the people of *Alexandria*, signifying that his pleasure was, that *Athanasius* should quietly, according to their hearts

He is again
restored.

hearts desire enjoy his Bishoprick. Yet in other places a great Persecution was raised against the Orthodox, who were driven out of their Churches, and *Arians* placed in their rooms, only the Churches of *Egypt* enjoyed Peace all the life time of *Athanasius*, whose death fell out not long after, when having endured many skirmishes in the quarrel of the Church, and having been Bishop 46 years, in which time he had often been in great hazard of his life, yet at the length through the goodness and mercy of God, he dyed in peace in his own City of *Alexandria*, leaving behinde him *Peter*, a godly and zealous man to succeed him *Anno Christi* 375. It was said of him, *Non solum Episcopi, &c.* Not only Bishops, but Emperours, Kingdoms, Nations and Armies opposed him: whereupon he used to say: *Though an Army should encamp about me, yet would I not fear.*

The cruelty of the *Arian* Hereticks.

His death.

In the time of *Julian* the Apostate, (who made much use of Conjurers) the Magicians and Southsayers in *Alexandria* cryed out, that they could do nothing in their Art, except *Athanasius* were removed out of the City.

It was said of him, *Unus Athanasius contra totum mundum*: One *Athanasius* stood firm against all the world. *Gregory Nazianzen* stiles him *Tubam ingentem, & Columnam Ecclesie*: The great Trumpet and Pillar of the Church. *Theodoret* stiles him *Πρόβολον τῆς ἀληθείας*. The Bulwark of Truth.

His Works are commonly printed in two Tomes, which *Scultetus* distinguisheth into *Germana, Dubia, & Supposita. Germana sunt*

His works.

Oratio adversus Gentes. Oratio de incarnatione verbi. Expositio Fidei. Respons. ad Liberium. Epistola de fide ad Jovinianum. Sermo de incarnatione, Orationes quinque contra Arianos: Tractatus in illud dictum, Omnia mihi sunt tradita à Patre. Epistola, ad Adelphinum fratrem: ad Maximum Philosophum: de sententia Dionysii. Refutatio hypocrisis Miletii, Eusebii, & Pauli Samosetani. Sermo de humana natura suscepta. Epistola ad Epictetum; de Incarnatione Christi contra Apolinarium. Oratio contra Apolinarium. Oratio contra gregales Sabellii. Epistola duæ ad Serapionem de spiritu sancto. Epistola de Incarnatione Verbi Dei. Apologia ad Imperatorem Constantinum. De fuga sua prima, & secunda. Ad Africanos.
Narratio

Narratio de Concilio Nicano : Epistola Catholica. Epistola ad Antiochenſes : ad Serapionem de morte Arii : ad omnes ſolitarianam vitam agentes. De Synodis Arimini, & Seleucia : ad omnes ubiq; Orthodoxos : Ad Joan. & Antiochan. Ad Paladium : Ad Dracontium : Ad Ruſſianum. De Sabbato, & Circumciſione. De peccato in S. Sanctum. Synopſis Scriptura ſancta : Dubia ſunt, Orationes de Semente : De Aſcenſione Chriſti : Symbolum Athanaſii. Epistola ad Aremun. Fragmentum Epistola feſtalis. Vita S. Antonii. De Virginitate, ſive de meditatione. Omnia reliqua ſunt ſuppoſititia.

The Life of Hilarie, who flouriſhed An. Chri. 355.

His works.

Hilarie Biſhop of Poitiers, was nobly deſcended, and of excellent gifts : He was frequent in Preaching, exemplary in Life : a great oppoſer of the *Arian* Hereſie : whereupon the Biſhops, *Valence* and *Urfacius* procured the Emperour to baniſh him into *Phrygia* : Afterwards the Emperour commanding many Biſhops to aſſemble at *Seleucia* to give their opinions about the *Arian* Hereſie, *Hilarie* carried himſelf ſo well there, that he was reſtored to *Poitiers*. After which he travelled over *Italy* and *France*, diligently inſtructing the Biſhops of both thoſe countries in the Canons of the Catholick Faith : He was a very Eloquent man, and wrote many things in the *Latine* tongue, amongſt which he wrote 12 Books of the Trinity, expounded the Canon containing the claufe *Of One Subſtance*, proved it ſufficiently, and confuted the arguments of the *Arians*. He was a very Heavenly man both in his Life and Doctrine, and by his means eſpecially, the Faith confirmed in the *Nicene* Council, was propagated and defended in theſe Weſtern parts of the World all his life time. He wrote alſo againſt the Emperour *Conſtantius* one Book Two Books to the Emperour againſt *Auxentius* the *Arian*. Commentaries on *Matthew* : *Epistles* to *S. Auguſtine*, &c. He dyed in peace under *Valentinian* and *Valence*.

The



CYRIL

S. P. Jc

The Life of Cyril, who dyed Anno Christi 365.

Cyrillus, Bishop of Jerusalem, was at the first an *Arian*, and therefore by that faction was made Bishop of *Hiernsalem*: but shortly after he was accused in a Council for certain hainous crimes, by whom he was deposed from his Bishoprick, and being often called by them to purge himself from those crimes, he still absented himself for the space of 2 years, thinking thereby to escape, and the crime to be forgotten; as soon as he was deposed he sent an appellation in writing to his Deposers, appealing from them to the Judges of the Higher Court. *Constantius* the Emperour admitted his appellation, so that Cyril was the first and the only man that brought in

He is deposed.

His appeal.

this

His reformation.

His patience.

His charity.

Gods judgement on the Jews.

Testimonies of him.

His death.

His sayings.
The benefit of hearing.

this president, so prejudicial to the Ecclesiastical constitutions. At length he came to *Selencia* to have his cause heard, where his Deposition was confirmed for his communicating with certain heretical Bishops: and *Herennius* was substituted in his room Bishop of *Hierusalem*, and after him *Heraclius*, and after him *Hilarius*; These continued the Government of that Church, till the reign of *Theodosius senior*: At which time *Cyrl* having reformed his former miscarriages, was again placed in the Bishoprick of *Hierusalem* by that good Emperour, and he proved an eminent instrument of Gods glory and his Churches good: Insomuch as one saith of him, that he was *Magna sanctimonia vir*, a man of great Sanctity, Learning and Wisdom; he endured many heavy things for the testimony of Faith and a good Conscience, being often forced to forsake his place by the rage of the *Arians*: He was very charitable, insomuch that in a great Famine many poor people resorting to him for relief, he gave them all he had, and that not sufficing, he took the Vessels, and Church Ornaments, and sold them to relieve their wants: When *Julian* the Emperour had given command to re-edifie the Temple at *Jerusalem* in his time, one night there was such a terrible Earthquake, that it parted the very stones of the foundation, and so all the upper buildings fell down; and when many *Jews* came together to behold what was done, suddenly there came fire from Heaven that consumed all the tools and instruments of the workmen.

Epiphanius gives him this testimony: He not only not feared to encounter *Acacius* the *Arian*, but did Christianly and faithfully oppose divers other Heretical Bishops. *Hierom* also saith thus of him; *Cyrl* that valiant Souldier and Combatant for Jesus Christ, that most constant maintainer of the Orthodox Faith, for many years together strove for the propagation of Divine Truth, suffered various and heavy Persecutions: being exercised in such dangers from almost the beginning of *Constantinus* his reign, to the reign of *Theodosius*; yet all this while in the midst of these manifold afflictions he kept his first resolution, and dyed in the Faith at last, Anno Christi 365.

He used to say, *Some come to the Church to see fashions, others to meet their friends; yet its better to come so then not at all: in the mean time the Net is cast out, and they which intended nothing less,*

less, are drawn in to Christ, who catches them, not to destroy them, but that being dead, he may bring them to life eternal.

He wrote divers Treatises, which are called his *Catechisms* upon the principal Heads of Divinity.

His works.

The Life of Ephrem Syrus, who dyed
Anno Christi 404.

Ephrem Syrus was born in Nisiba, and by the care of his Parents was educated in Learning, in the study whereof he was exceeding industrious, insomuch that without the help of an instructor he attained to excellent skill in the *Syriack* tongue: He was also a great Philosopher, and a very good Orator, so that he far excelled most of the *Greek* writers. Basil Bishop of *Cæsarea in Cappadocia* did wonderfully admire and commend him for his Learning. He is said to have written three hundred thousand verses, which were much esteemed in those times, many endeavouring to imitate his Learning therein; amongst whom were *Akhus, Zenobias, Abraham Meras, and Symeon*, all of them famous amongst the *Syrians*, and amongst all such as diligently study that language. But besides his exquisite Learning, he also gat great honour and commendations for his many good works, and exact course of life. He was very grave and severe in his carriage, and living a single life, that he might prevent all calumnies and scandals, he shunned the sight of a woman: For the report goes, that a certain woman dissolute in life and manners, and of an impudent face, either on purpose to tempt the man, or else being hired thereto by some others, on purpose met him in the City gate, and earnestly stared in his face: *Ephrem* taking notice of it, sharply rebuked her, and bade her look down upon the ground: But the woman answered, How can I do that, who am not made out of the Earth, but of thee? Its more meet that thou shouldst look upon the ground from whence thou hadst thy original, but that I should look upon thee, from whom I was procreated. *Ephrem*, wondering at the woman, went his ways, and wrote a Book of these passages betwixt them, which the learned in the *Syrian* tongue do much esteem. Its also recorded of him, that though

His birth and education.

His excellent learning.

His Chastity.

His patience.

though by nature he was very cholerick, and all his Youth, could not bridle his anger; yet after he entred into this strict course of life, he was never seen to be angry with any man.

His humility.

Having fasted divers days, one of his Servants that was bringing him his supper, let the Earthen Pitcher fall wherein it was, and brake it, and *Ephrem* seeing him overwhelmed with fear and shame, said to him: Be of good cheer, let us go to our supper, since it will not come to us, and so sitting down by the fragments of the pot, did eat his supper. He was very humble, full of self-denial, and a great enemy to vain-glory, as will notably appear by this example. Upon a time he was voted to an Episcopacy, and they that had chosen and designed him thereto, sought him out to bring him to the place where he was to be created Bishop, which as soon as he understood, he ran into the Market place, and there by sundry signs made shew as if he was crack-brained; so that they that came for him, thinking him to be besides himself, took further counsel what to do: by which means he having gained time, fled privily away, and concealed himself, till he had heard that they had chosen another Bishop to that place. Another notable example of his charitable disposition will appear by this instance: Upon a time there was

His charity.

a very great Famine in *Edeffa*, whereupon *Ephrem* coming out of his house, and calling many rich men together, he grievously accused, and complained of them, that the poor were almost starved, whilst they in a covetous manner kept their riches by them, which (saith he) will in the end turn to your own great loss, and to the torment of your souls, whereas you ought to prefer the wealth of your souls not only before all your riches, but before your very bodies themselves: They hearing this, were much affected with his words, and said thus unto him: Truly we care not much for our riches, but we know not whom to commit them to, to be faithfully distributed amongst the Poor, seeing that almost every man is infected with the desire of lucre and gain, and they use to make merchandise and advantage to themselves upon such occasions: Then said *Ephrem* to them, What do you judge of me? To whom they answered, We judge you to be a very faithful, good, and upright dealing man, as every man esteems you to be. Well (said he) and for your sakes I will undertake this great
and

and troublesome work ; and so receiving their money, he caused three hundred beds to be provided, and laid in the cloisters, placing in them such as were sick by reason of the terrible Famine, for whom he made convenient Provision; and not only for them, but also for strangers, and for all such as were driven by the Famine out of the Villages to seek relief in the City. And thus he continued till the Famine being ceased, he returned into his retired house again, and not long after he quietly slept in the Lord, *Anno Christi 404.*

His care for the poor in a Famine.

His death.

He was a great opposer of *Sabellius*, *Arius*, *Apollinarius*, and other Hereticks : So chaste, that he repelled the shameless behaviour of a lewd woman, which being instigated by the Devil, thought to have enticed him to lust ; but with his grave Exhortations, Admonitions, and Divine speeches he caught and overcame the tempter : so that by his Fatherly advice she proved a grave, modest, and religious Matron : In his Will he commanded that they should sing no verses in his commendation, bury him in no fine linnens, nor with ointments ; raise no monuments for him : for (saith he) *I am a stranger and sojourner, &c.* He was very merciful to the poor, as in part we have heard before, and having not of his own to give, by his sweet and attractive Sermons, he stirred up the hearts of others to relieve them.

An enemy to Hereticks.

His chastity.

His humility.

His charity.

He used to say, *That the resolute Traveller knows that his journey is long, and the way dirty, yet goes on in hope to come to his house : so let a Christian, (though the way to Heaven be narrow, though it be set with troubles and persecutions) yet let him go on till he hath finished his course with joy, for Heaven is his home. And again, He that feasts his body and starves his soul, is like him that feasts his slave and starves his wife. He dyed under Valence.*

His sayings.
The benefit of perseverance.

His Works are contained in three Tomes upon several Subjects.

His works.



BASIL

R.E. sc.

The Life of Basil, who flourished An. Chr. 370.

His birth.

Basil was born in *Pontus*, of noble and religious Parents: his Grand-Father, and great Grand-Father suffered Martyrdom under *Galerius Maximus*. He was called *Basilus Magnus*, for as one saith of him, he was great in wit, great in eloquence, great in wisdom, great in defending, great in propagating Gods glory, great in convincing Hereticks, &c. when he was grown up to years of discretion, he went to *Casarea* of *Capadocia*, which was then the most famous City of *Asia* for learning: In which place in a short time he made such a proficiency in his studies, that he excelled all his equals in all sorts of Learning: From thence he went to *Constantinople*, where having

His education.

studied

studied a while, he went to *Athens*, where he heard those famous Rhetoricians *Himerius* and *Proaeresius*: at which place also he fell into acquaintance with *Gregory Nazianzen*, and joining studies together, they continued in firm amity all their life after: He was of an excellent constitution, but by much watching, praying, fasting, reading, and spare dyet, he much weakened his body.

Afterwards he went to *Antioch* in *Syria*, where he frequented the School of *Libanius*, and became an excellent Orator. So that he was thought worthy to deliver to the World the Precepts of Philosophy, and was much solicited thereunto by many excellent men: Others perswaded him to become an Orator: but neither of these employments suited with his purpose: wherefore having sufficiently profited in Philosophy under *Libanius*, he provided for himself the Commentaries of *Origen* (who then was famous throughout the World) and learned out of them to interpret and expound the Sacred Scriptures: then did he valiantly encounter with the *Arians*, and when as they alleadged *Origens* Books for the confirmation of their Heretical opinions, he refuted their ignorance, and shewed by plain demonstrations, that they understood not the minde and meaning of *Origen*. Yea *Eunonius* a favourer of that Sect, and as many *Arians* as were of greatest reputation, and accounted the profoundest Scholars, when they disputed with him and *Gregory Nazianzen*, proved themselves fools and unlearned persons.

He was at first Ordained Deacon by *Meletius* Bishop of *Antioch*, afterwards Bishop of *Casarea* in *Cappadocia*. where he was born: after which he gave himself wholly to benefit and profit the Church: And when he greatly feared that the new device of *Arius* his brain would creep throughout the Province of *Pontus*, in all haste he gat him into those parts, instructing the ignorant, and confirming the wavering minds of weaklings in the Faith. A little before some difference arose betwixt *Eusebius* Bishop of *Casarea*, and *Basil*, about their different opinions, which *Valence* the *Arian* Emperour hearing of, hastened thitherward, and when he came into *Cappadocia*, according to his usual manner, he grievously afflicted the Orthodox, thrusting them out of their Churches, and placing *Arians* in their rooms: and he hoped easily to do the like when he came to *Casarea*,

His zeal against Heresie.

because of the enmity that was betwixt *Eusebius* and *Basil*. But it fell out far otherwaies; for *Basil* in *Pontus* hearing of the Emperours proceedings in *Cappadocia*, hasted to *Casarea*, and presently was reconciled to *Eusebius*, and by his Ministry seasonably strengthen the Church: So that when *Valence* came thither, finding his hopes frustrated, he returned without effecting what he came about.

A good Pastor.

Not long after *Eusebius* dyed, and *Basil* was chosen and ordained Bishop in his room; where he performed the Office of a worthy Shepherd to his flock, as well by duly and truly feeding them with the sincere milk of Gods Word, as by driving away all Hereticks, that like Wolves sought to devour his Sheep.

A special providence.

At last came back the Emperour *Valence* into *Cappadocia*, fully purposing to drive *Basil* out of *Casarea*: but the Lord prevented him by this means. The very night after he attempted this wickedness, his Wife was grievously troubled with dreadful dreams about him, and his only Son *Gallates* fell sick of a sharp and violent Feaver, so that the Physitians despairing of his recovery, gave him up for dead: His Wife also told him of those ugly shapes, and fearful visions of Devils and wicked Spirits which she had seen in her sleep: adding, that their childe also was visited with that sickness, because of the evil and mischief which he had purposed against *Basil*.

The Emperour marking diligently the words of his Wife, and musing with himself, cast in his minde what to do, and at length resolved to send for *Basil*, and when he came, spake thus unto him; *If thy Faith and Opinion be true, pray that my Son dye not of this disease.* To whom *Basil* answered; *If thou wilt promise me to believe as I do, and if thou wilt bring the Church into unity and concord, thy childe no doubt shall live: But the Emperour would by no means agree unto this: Then said Basil, Let the Lord deal with the childe as pleaseth him, and so departed, and immediately after the childe dyed.*

His charity.

He was very charitable, insomuch as in a great Famine, he sold his lands and all his other goods to relieve the Poor, and stirred up other rich Merchants by Scripture, and sweet speeches, to contribute to their necessities: He was also careful to see the sick provided for: and caused publick places to be erected for their maintenance, and would often not only visit them,

but

but also administer to them. *Julian* the Emperour having formerly known him at *Athens*, sent, and desired him to write to him, which he refused to do, because of his Apostasie: Nay *Valence* the Emperour, when he persecuted the Orthodox, and had put eighty Presbyters into a Vessel, thinking to have burnt them at Sea, yet meeting *Basil*, he spake him fair, and sent also to him by many messengers to win him to that Heresie; yet neither threats, nor promises could once move him; for when the messenger gave him good language, and promised him great preferment, he answered, Alas Sir, these speeches are fit to catch little children that look after such things: but we that are taught, and nourished by the Holy Scriptures, are readier to suffer a thousand deaths, then to suffer one syllable, or tittle of the Scriptures to be altered: And when *Modestus* the *Præfekt* asked him, Know ye not who we are that command it? No body, (said *Basil*) whilst you command such things: Know ye not (said the *Præfekt*) that we have honours to bestow upon you? to which he answered, They are but changeable, like your selves: Hereupon in a rage he threatned to confiscate his goods, to torment him, to banish or kill him: to which he answered, He need not fear confiscation that hath nothing to lose; nor banishment, to whom Heaven only is a Country: nor torments, when his body would be dashed with own blow: nor death, which is the only way to set him at liberty: the *Præfekt* told him that he was mad; to whom he replied, *Opto me in æternum sic delirare*, I wish that I may for ever be thus mad: yet the *Præfekt* gave him that night to resolve what to do; but he was the same next morning: whereupon the *Præfekt* related all to the Emperour, who went to Church with intentions to have disturbed him in his holy duties; but seeing his reverend carriage, he was so convinced that he made a large offering, which *Basil* refused, as coming from an Heretick.

His zeal.

His courage
and con-
stancy.

His zeal.

His courage.

An excellent
speech.

His zeal.

At another time the *Præfekt* sending for him, commanded him to comply with the Emperour in his opinion, or else threatned him with death: whereupon *Basil* unfeignedly and freely spake his minde about the Emperours opinion, withall highly commending the Faith Of One Substance: and whereas (saith he) you threaten me with death, would it would fall

Death desired
for Christs
cause.

His courage
and con-
stancy.

A Miracle.

His death.

His sayings.

Love.

out so well on my side, that I might lay down this carcase of mine in the quarrel of Christ, and in the defence of his Truth, who is my Head, and Captain. Then said the *Præfect* : Be not so rash in thy answer : second thoughts may prove better, and therefore I give thee this day and night to consider further of it, and to morrow I will expect thy answer, desiring that thou mayst not wilfully cast away thy self : Whereupon *Basil* replied ; I have no need to take further Counsel about this matter : Look what I am to day, the same thou shalt finde me to morrow ; but I pray God that thou change not thy minde : For since I am a creature my self, I can never be perswaded to Worship one that is like me, and to acknowledge him for God ; or to conform my self to thine, and the Emperours Religion. For though you be Illustrious Persons, and command a great part of the World, yet must not I submit to your wils, being but men, nor obey you, with the neglect of my Faith in God, which God assisting, I will never betray, though you confiscate my goods, though you banish me, or torment me to death : Seeing none of these things will trouble me at all : As for riches, truly I have none besides my torn garments, and a few Books, and I so dwell here in this World, as one that is always ready to leave it : and as for my body, it is so weak, that one only blow will make it insensible both of grief and torments. This resolute answer caused the *Præfect* to dismiss him.

Yet after this the *Arians* prevailed again for his banishment ; but when the writing was brought to *Valence* to be confirmed, the pens would not write the least title, being often tried ; and when the Emperour being mad with rage, still endeavoured to confirm the Edict for his banishment, he was struck in his right hand with a great trembling : So that at last being terrified with these judgements of God he tore the paper in pieces.

So having been Bishop at *Cæsarea* and *Cappadocia* eight years and an half, he departed this life with these words, *Into thine hands, O Lord, I commend my spirit.*

He used to say, *To know thy self is very difficult : for as the Eye can see all things but it self ; so some can discern all faults but their own : And again, Divine Love is a never failing treasure :*

treasure : he that hath it, is rich ; and he that wanteth it, is poor : When he had read the Bible over, he said, *It's a Physicians Shop of Preservatives against paysonous Heresies : a pattern of profitable Laws against rebellious Spirits : a treasury of most costly jewels, against beggerly elements : and a fountain of most pure water, springing up to eternal life.*

Erasmus saith, that he rather deserved the name of *Maximus*, then of *Magnus* : Concerning whose Eloquence (saith he) I take it to be a great disgrace to him, if I should compare him with any of those whom the *Gracians* most admired, and endeavoured to imitate. For which of all those great Orators did so excel in Eloquence, wherein something was not either wanting or offensive ? Did *Percydes* Thunder and Lighten in his Orations ? yet it was without Art. *Lysias* was frozen in his Attick subtilty. *Phalerens* had much sweetness, but wanted gravity. *Isocrates* was but the shadow of an Orator. *Demosthenes*, whom *Tully* maketh the compleat example of an exquisite Orator, yet wanted affections, and urbanity in his Orations : But *S. Basil* was an incomparable man, in whom was wanting neither Nature nor Art, nor Exercise : He was not only an excellent Orator, but a great Philosopher, and exactly skilled in all kinde of Learning. But as I said before, its a disgrace to compare such a Christian with any of the Heathens : Its fitter therefore to compare him with Christians, like himself, and truly that Age produced many excellent men famous both for their Learning and Piety ; as *Athanasius*, *Gregory Nazianzen*, *John Chrysostom*, and *Gregory Nissen*. And each of these excelled in their severall gifts : *Athanasius* for excellent teaching : *Nazianzen* for his florid and acute Orations : *Chrysostome*, though he answered his fir-name by reason of his golden mouth, yet he hath many superfluous words, and was immoderate in his digressions. *Nissen* was content with his pious simplicity. But I know not what the most critical Reader can desire more then he shall finde in *Basil*. He shall finde in him a simple and natural form of speech flowing from his most holy breast, drained of all humane passions : whatsoever Art can do, is to be found in him ; yet without the appearance of Art. There thou mayst finde the knowledge of mundane Philosophy, without the least ostentation

Scriptures.

Erasmus his
Testimonie
of Basil.

tation of it : there thou mayst discern his skill of the Liberal Sciences, and amongst them of the *Mathematicks*; and yet he makes them all handmaids to Piety. In his discourses he doth exquisitely mingle Divine testimonies of Scripture, that they are like to precious stones not sowed to, but bred in purple clothes.

His Works are these;

His works.

In Opificium sex dierum. Hom. 11. In Psalmos. Hom. 17. Variorum argumentorum. Hom. 28. De Virginitate. De Paradiso. Contra Apologeticum Eunomii. Contra Sabellianos, & Arium. De S. Sancto. De Libero Arbitrio. De Baptismate. Exercitamenta per aliquot Sermones. Prefatio de iudicio Dei. De Fidei Confessione. Moraliū Summa. Questiones diffusè Explicata. Alia compendio Explicata. Constitutiones Exercitatoria. Epistola. Explicationes in Psalmos Davidis.

All printed at Basil by Froben. Anno Christi, 1566.

The



GREGORI NAZIANZEN

*The Life of Gregory Nazianzen, who flourished
Anno Christi 370.*

Gregory Nazianzen was first Bishop of *Sasima*, then of *Nazianzum* in *Cappadocia*, and lastly, of *Constantinople*: he was a living Library of Philosophy and Divinity: exceeding Eloquent: a defender of the poor and oppressed; and a comforter of the afflicted. In his younger days he became acquainted with *Basil*, and joined studies with him: So that with him at *Athens* he heard those famous Rhetoricians *Hymerus* and *Proeresius*. At *Antioch* in *Syria* he frequented the School of *Libanius*, and by these means he became an excellent Orator. By reading the Commentaries of *Origen*, he learned

His Character.

His education

to

His zeal against Heresie.

He is made Bishop of Nazianzum.

His judgment on Julian.

A description of Julian.

to expound, and interpret the Sacred Scriptures. In disputation he foiled and overthrew the most learned amongst the *Arians*: and fearing least those Errors should infect the Churches of *Cappadocia*; he gat him thither to oppose them, where he was made Bishop of *Nazianzum*, a mean City of *Cappadocia*, whereof his Father had been Bishop before him.

What insight he had into mens dispositions by their Physiognomies, may appear by that which he wrote concerning *Julian* the Apostate, in his second Oration against the *Gentiles*, where he thus writeth; I foresaw (saith he) long ago in *Julian* that which is now come to pass, when I knew him at *Athens*: For he came thither when the Empress had procured License of the Emperour for his voyage, and when his Brother *Galvus* had conspired the death of the Emperour *Constantius*. There were two causes that moved him to repair to *Athens*: The first was tolerable; the second had small honesty in it: The first was to see *Greece*, and the Schools that flourished therein: The second (which was more secret, and was known unto few) was to consult with Southsayers, and Sacrificers, about his affairs in time to come, because it was not permitted openly for the Authors of such impiety to practise such devilish inventions. And I my self in conjecturing of him at that time, (although I am not of the number of Prophets) yet was not much deceived: For his wavering minde and frantick disposition made me Prophet good enough. I saw not one sign in him that gave me any hope that ever he would become an honest man.

He had a running head: his shoulders did never leave wagging: he had winking eyes that continually rouled in his head: His countenance was staring: He had a sliding and limping pace: His visage was scornful. He had a steering face of his own, the which, his immoderate laughter, and continual scorning did declare. His manner was without all honesty, to say and unsay: His words came tumbling out with vehemency and stops, the sentence broken in the midst: His questions and objections were rash and foolish: His answers were little better, which oftentimes followed one after another, and as there was little hold of them, so were they proposed without order. But what need I to run over all particulars? I

foresaw

foresaw in him before he was created Emperour, that which afterwards proved to be most true. If there were any of my familiar friends present which heard me thus divining of him, I am sure they would testifie this to be no otherwise then I do report it: in whose hearing also at the foresight of these things, I uttered these words; *O good God, what a Monster the Empire of Rome doth nourish?* When I had uttered these words, I desired of God, that in this matter I might be found a lyer. For that had been far better, then that the whole World should have been visited with so many mischiefs, or then that such a Monster should have been seen amongst men, the like unto whom had never been remembred before: For in his time happened many deluges, and flouds overflowing the Countries, the which both young and old do at this time remember: Besides great losses by fire, terrible Earthquakes and gapings of the ground: Men also of a strange shape were born into the World, of mixt and compound natures, being half Men, half Beasts: But he purchased to himself such an end as his frantick disposition justly deserved: These things did *Gregory* report of *Julian*.

Not long after, in the reign of *Theodosius senior*, *Gregory* was translated from the City *Nazianzum* to govern a little Church within the wals of *Constantinople*; unto which the Emperour afterwards annexed a goodly Temple, called the *Resurrection*: But *Gregory* being a famous man, and excelling in vertue and godliness all that flourished in his time, when he perceived that some murmured, and objected to him that he was a stranger and foreigner, although he rejoyced at the Emperours coming, yet utterly refused to continue any longer at *Constantinople*.

He had such a dexterity of wit, that which way soever he turned himself he could happily effect it: In opening the Mysteries of the Sacred Scriptures he was an excellent Teacher, diligent, cautious, plain, and without offering violence to the Text. Nature seemed to have framed him for *Panegyrick* Orations, yet did he so temper his speeches therein to the mindes and ears of the multitude, that he was very plain to the ignorant, and yet at the same time to be admired by the learned. In his Disputations against *Eunomius*, he shewed admirable acuteness,

His excellent parts.

His modesty.

His excellent
gifts.His desire of
Martyrdom.

Eloquence.

His saying.
Preaching.

acuteness, yet never receded from perspicuity of speech : and so contained himself within bounds of defence of the Catholick Truth, that he never brake forth into reproaches extravagant from the cause. Neither was he unlike himself in his work to *Amphilocus* about the Holy Ghost. But what argument soever he handled, wholesome and pleasing speeches were never wanting to him, and those not acquired, but natural. According to his name in all his works there appears a certain Kingly Majesty, mixed with admirable humanity. He so inveighed against the evil manners of men, that they could not but love him whilst he chid them. And look what his Doctrine was, such was his life. By this dexterity of his wit, when *Eusebius* Bishop of *Cæsarea*, by his ambition stirred up Sedition, of an *amulus* he made him his very good friend. By this he so contented *Modestus*, the Emperours *Præfect*, that he drew that wicked man by the shining of his vertue to admire him. By this when the Emperour *Valence* himself entred into his Church, he first astonished him, and afterwards by his discreet conference, deterred him from his cruelty, yea reclaimed him from the faction of the *Arians*, though afterwards those wicked men prevailed to bring him over to them again. He had always a minde so prepared for Martyrdom, that he desired it as a great favour. In all his writings there is such a peculiar grace and excellency, that he never tires his Reader : but always dismisseth him with a thirst after more. One saith of him, that the true beauty of his soul did shine forth in his Eloquence, Rhetorick being both his companion and servant. *Hierom* was his scholar : He was of such Authority in the *Greek* Churches, that whosoever durst oppose his testimony, was suspected for an Heretick. He so loved solitude, that when for his excellent Learning and Sanctity, he should first have been made a Bishop, he retired himself into obscurity ; but being discovered, the people chose him for their Bishop. At last, growing old and unfit for his publick imployment, he constituted another Bishop, and returned to his former solitude. He flourished under *Theodosius*.

He used to say, *That in a great multitude of people of several Ages and Conditions, who are like an Harp with many strings, it is hard to give every one such a touch in Preaching, as may please all, and offend none.* He wrote divers works both in prose and verse.

The Life of Epiphanius, who flourished
Anno Christi 370.

Epiphanus Bishop of Salamine in Cyprus, was born in Palestine, in an obscure Town called *Besanduces*, of poor and obscure parents; his Father dying when he was young, he was adopted, and brought up by one *Tryphon* a Jew, whereby he attained to an excellent knowledge in the *Hebrew*: He was converted to the Christian Faith by one *Lucianus*, famous for his Learning and Vertue: *Lucianus* put him to *Hilarion* to learn, under whom he profited exceedingly: Whilest he was a boy, certain Hereticks, called the *Gnosticks*, cunningly sought to inveigle him, and to draw him over to their opinions: but it pleased God to preserve him from the temptation, and to keep him in the Truth. In his riper years he was famous in the Church for his Piety, Holiness of Life, and for the Sincerity of his Doctrine, and Elegancy of his Stile, as his Books witness, which shew their Author to be a man of great reading, skilful in the Tongues, well acquainted with Controversies, prudent in asserting the Truth, and acute in confuting Errors; whereupon *Melancthon* saith of him; We have no fuller an History of those ancient affairs of the Church then the writings of *Epiphanius* do contain, in which whilest he intends the Confutation of Heresies, he inserts many Historical passages: So that out of this Author may be collected almost a continued History of the ancient Church, if any would with prudence join his Narrations together: and I wish that some Prince would take care to see such a work done.

He was of a very liberal and charitable disposition, inso-much as he spent all his estate in relieving the Poor. Being afterwards chosen Bishop of *Salamine* in *Cyprus*, he at first modestly refused that dignity, but importunity prevailing with him, he so lived that *Vitam doctrinæ, doctrinam vitæ comprobaret*, his Doctrine approved his Life, and his Life defended his Doctrine: He was *semper Hereticorum acerrimus oppugnator*, always a sharp opposer of Hereticks: He purged all *Cyprus*, defiled and slurried with divers Heresies: and having gained

His birth and education.

His Conversion.

Hereticks seek to ensnare him.

His commendations.

Made Bishop of *Salamine*.

Preachers pattern.

His zeal against Heresies.

an Edict from *Theodosius* the Emperour, he cast all the Hereticks out of the Island.

Epiphanius
abused by
Theophilus.

Origens books
condemned.

Epiphanius his
weakness.

His contests
with *Chrysostom*.

About this time *Theophilus* Bishop of *Alexandria* having upon some false surmises conceived displeasure against *John Chrysostom* Bishop of *Constantinople*, he sought cunningly to thrust him out of his Bishoprick : whereupon he sent Letters to the Bishops throughout every City, concealing his principal drift, and only pretending that he misliked the Books of *Origen* : *Epiphanius* also being at this time very old, *Theophilus* wrought upon his weakness, and prevailed with him to call a Council in *Cyprus* : In which Council the Bishops Decreed that thenceforth none should read the works of *Origen* : and by the instigation of *Theophilus*, they wrote also to *Chrysostom*, exhorting him to abstain from the perusing of those Books, and requesting him to summon a Council at *Constantinople*, and to ratifie that Decree with the uniform consent of all.

After this *Epiphanius* went to *Constantinople*, contrary to the Canons of the Church, Ordained some Ministers there, and administred the Sacrament : Yet *Chrysostom* honoured him highly, went with the rest of his Clergy to welcome him to the City; invited him to lodge at his own house, and to make use of his Church during his abode there : But *Epiphanius* being prepossessed with prejudice, answered that he would neither lodge in his house, nor join with him in Prayer, except he would condemn the Books of *Origen*, and drive away *Dioscorus* with his associates from him, who were favourers of *Origen*. But *Chrysostom* answered, that it would be great injustice to condemn men before their cause was heard; especially considering that the time for administration of the Sacrament was now near, and with this answer he left him.

Presently after the Enemies of *Chrysostom* came to *Epiphanius*, and perswaded him publickly before all the people to condemn the Books of *Origen*, and also *Dioscorus* and his followers, and withall to tax the Bishop of the City for favouring these persons : *Epiphanius* being of too facile a disposition, went out the next day to perform these things, which *Chrysostom* hearing of, sent *Serapion*, who met him not far from the Church, and protested, that if he did these things, he would do that which was neither just nor equal, nor convenient for himself : For that hereby

hereby he might bring himself into danger, if any tumult should be raised amongst the people. Hereupon he desisted; yet privately he called together some Bishops that stayed in the City, and shewed them the Decrees which condemned the Books of *Origen*, and drew some of them to assent to the same: but the greatest part refused, and *Theotymus* Bishop of *Scythia* blamed him to his face for it, and told him that it was altogether unlawful thus to calumniate and asperse a man that was dead long since, especially being of so great worth, and his writings approved of by the Predecessours, &c.

At last he resolved to return into *Cyprus*, and for a farewell to *Chrysostom*, he said, *I hope that thou wilt not dye a Bishop: To which Chrysostom replied, and I hope thou wilt never return into thy own Country*: Both which came to pass: for a while after *Chrysostom* was cast out of his Bishoprick: and *Epiphanius* dyed upon the Sea: and when he found himself mortally sick, he called his friends, and said to them, *Salvi estote filii, &c.* God bless you my children, for *Epiphanius* shall see your faces no more in this life; and shortly after he dyed, aged 115 years, having been Bishop 55 years, his loss was exceedingly lamented at *Salamine*.

He used to say, *That he never let his adversary sleep; not that he disturbed him in his sleep; but because he agreed with him presently, and would not let the Sun go down upon his wrath.*

His Works are printed together, being most of them against the Heresies of his time, the names are;

Opus contra Octuaginta Hæreses. Panarium Appellatum. Compendium Fidei Christianæ. Anchoratus, docens de Fide Christiana. Anacephalæosis, sive summa totius operis Panarii appellatum. Libellus de mensuris & ponderibus. Historia de Propetarum vita, & interitu. Epistola ad Johannem. Episc: Constantinopolitanum.

Two Predictions.

His death.

His sayings.
Harred cured.

His works.

The



AMBROSE

R.V. 56

The Life of Ambrose, who dyed An. Christi 397.

His birth.

A Prodigy.

His education.

Ambrose Bishop of Millain, his Father was a *Præfect* in France: when Ambrose was an Infant, a swarm of Bees (as he lay in his Cradle) settled on his Face, and flew away without hurting of him, whereupon his Father said, *Si vixerit infantulus iste, aliquid magni erit*, if this childe live, he will be some great man. Afterwards he went to Rome, and gained great knowledge in the Liberal Arts, and was excellently accomplished with Eloquence, and sweet behaviour, whereupon he was made Governour of *Insubria*, and so went to Millain, where he was made Lieutenant, and being made Lieutenant thereof, about the same time this strange act happened; When

Auxentius

Auxentius whom the *Arians* had chosen to be Bishop of that Sea, dyed, all was there on an uprore about the Election of another Bishop, and great strife there was, whilst some would prefer this man, and some others that man unto the Bishoprick. The tumult being raised, *Ambrose* the Lieutenant of the City, who also was a Consul, fearing greatly lest that Schism would breed mischief in the City, came purposely into the Church to appease the Sedition: And his presence prevailing very much with the people, after he had given them many notable exhortations, and thereby mitigated the rage of the heady and rash multitude; All on a sudden with one voice, and as it were with one mouth nominated *Ambrose* for their Bishop, hoping hereby that all things would be reconciled, and that all would embrace one Faith and Opinion. The Bishops that were present thought verily that the uniform voice of the people was the voice of God himself: wherefore without any further deliberation they took *Ambrose* (who was but a Catechumenist) and baptized him, purposing also to ental him in the Bishoprick: *Ambrose* came willingly to Baptism, yet denyed utterly to be a Bishop; whereupon the Bishops made the Emperour *Valentinian* privy to their doings: He wondering at the consent and agreement of the people, judged that which was done to be the work of God himself: he signified therefore to the Bishops, that they should obey the Will of God, and create *Ambrose* Bishop, saying, that God rather than men preferred him to this dignity. Thus *Ambrose* being made Bishop, the Citizens of *Milain*, who aforetime were at discord amongst themselves, thenceforth imbraced Peace and Unity. Whereupon the good Emperour publicly returned thanks unto God in these words; *I give thee humble thanks O Omnipotent God, and our Saviour Jesus Christ, that whereas I had committed the Government of their Bodies to this man, thou hast also committed their Souls to his care, and thereby hast declared that my sentence was just in appointing him to such a place.*

Not long after *Ambrose* spake very freely to the Emperour, complaining of divers things which were ill administred by sundry of the Magistrates: To whom that worthy Emperour answered; I knew long ago that thou wast a free-spoken man, for which cause I was so far from resisting thine Ordination to

A special providence.

Ambrose baptized.

He is made Bishop.

His fidelity and courage.

Justina's malice.

The people resist her.

The Emperour enraged against *Ambrose*.

the Bishoprick, as that I gave my free and full consent to it ; wherefore according to the rule of Gods Holy Word, do thou prepare a medicine for our erring mindes.

This good Emperour a while after dying, *Justina* his Wife, being infected with the filth of *Arianism*, yet whilest her husband lived, she could no kinde of way molest those that embraced the Faith of *One Substance* : but after his decease removing to *Millain*, together with her young son, she raised such tumults against *Ambrose* the Bishop, that in the end she prevailed for his banishment : But the people, who bore singular love and affection to *Ambrose*, withstood her Act, and hindered their force that went about to convey him into exile ; and it pleased God, that just at the same time news came that *Maximus* a Britain had rebelled, and that *Gratian* the Emperour was slain in *France* by *Andragathius* the Captain of *Maximus* : Which news so cooled the heat of *Justina's* spleen, that she was content to let *Ambrose* alone. Yet did she proceed to work upon the tender and flexible minde of her young son *Valentinian junior*, and to insfil into him the Principles of *Arianism*; and the young man deceived by the enticements of his Mother, too greedily drank in the poison thereof, whereupon at length he began to communicate his minde to *Ambrose*, supposing that if he could but draw him to his opinion, he could easily overcome the rest : But *Ambrose* began to minde him of the Piety and Sincerity of his Father, exhorting him to defend the Truth which he had received from him, as he would defend his Empire: He also opened to him the difference between those two opinions, shewing him how that of the *Arians* was directly contrary to the Doctrine of Christ, and his holy Apostles, and that of the Orthodox was most consonant thereunto : But the young man, as a young man that was blinded with the Error of his Mother, was so far from hearkening to the good counsel of *Ambrose*. that on the contrary, being inflamed with wrath, he compassed the Church where *Ambrose* was, with a great number of armed Souldiers, thinking thereby to terrifie him.

But when he saw that this valiant Champion and Souldier of Christ was no whit affrighted, he grew into such a rage, that he commanded him to come forth of the Temple : To

whom

whom *Ambrose* answered : That will I never willingly do, neither will I betray the Sheepfold of my Sheep to the Wolves, nor deliver up this Temple of God to the Authors of blasphemy : but if thou pleasest to kill me, here is my breast, pierce it either with thy sword or spear as thou pleasest, for I desire and am willing to embrace such a death : This his resolute answer made the Emperour to withdraw.

About this time *Theodosius* the great, reigning in the East, there fell out a great Sedition in the City of *Thessalonica*, which some of the Magistrates coming to quiet, by the furious people they were not only greatly reproached, but stoned to death : The news hereof being carried to *Theodosius*, he was so grievously incensed against the Citizens of *Thessalonica*, that he sent an Army against them, and slew seven thousand of them, even the innocent amongst the guilty, without ever examining the fact, and proceeding judicially against the nocent : And presently after he went into the West against the Tyrant *Maximus*, whereof you may read the story in my second Part of the *Marrow of Ecclesiastical History*, in the life of *Theod. senior*. And having obtained a wonderful victory, he went to *Millain* ; but as he was about to enter into the Church, *Ambrose* met him at the door, and said unto him : Its very likely O Emperour that you know not the greatness of that murder that was committed by you, neither after your anger was appeased, did you by reason weigh the greatness of your crime. For it may be the greatness of your Imperial Dignity would not suffer you to acknowledge your sin: but your Power blindes your Reason : For you ought to consider the weakness and frailty of our Humane Nature, and to bend your Eyes upon our Mother Earth, from which you had your Original, and into which you must return: neither ought you by reason of the splendor of your Purple garments, to be ignorant of the weakness of that body which is shrowded in them: Consider further that you rule over those who are partakers of the same Nature with you, and therefore are your fellow-servants. For God the Creator of the Universe, is Lord and King of all men : With what eyes then can you behold his Temple who is Lord of all? With what feet can you tread in his Courts? How dare you (I pray you) stretch forth be-

His courage
and constancy.

A passionate
act of *Theodo-*
sus.

Ambrose his
speech to
Theodosius.

He excommu-
nicates *Theo-*
dofius.

Theodosius his
humility.

He seeks for
absolution.

fore him those hands which are defiled with murther, and unjust bloodshed, and with the same receive the Holy Sacrament of Christs Body? Or how dare you put his Holy Blood into your mouth, which being inflamed with anger, commanded unjustly the spilling of so much blood? Depart therefore, and do not increase your former sin by adding a new one to it, but embrace that bond which the Lord of all doth from Heaven impose upon you : which bond truly hath force to cure you of the disease of your Soul, and of restoring you to health.

The godly Emperour willingly submitted to him (for having been religiously trained up, he knew full well what was the duty of Gods Ministers, and what was proper for Kings to do in such cases) and accordingly returned to his Palace full of sighs and tears. And about eight moneths after, the Feast of Christs Nativity being to be celebrated, the Emperour sate still in his Palace, giving himself to lamentations, and pouring out abundance of tears : which *Ruffinus* the Master of his Hall taking notice of, being very dear unto the Emperour, went to him, and asked him the cause of his weeping : Then the Emperour mourning more bitterly, and pouring out more abundance of tears, said; Surely *Ruffinus* thou dost but mock me! or knowest not with how great misery I am afflicted : For I sigh and bewail my calamity, whilst I consider in my minde how open the Church is to my servants, yea to beggars, who have free leave to pour out their Prayers before God : But not only that place, but even Heaven it self is shut up against me : For that saying of our Saviour comes into my minde, *Whose sins you bind on Earth shall be bound in Heaven* : To this *Ruffinus* answered, therefore if it please you, I will run to the Bishop, I will intreat, beseech, and perswade him to free you from this bond. But I fear (said the Emperour) that he will not hearken to you. For I know that *Ambrose's* sentence is so just and equal, that he will not violate the Law of God for fear of the Imperial Power. But when *Ruffin* was not yet satisfied, promising that he would prevail with *Ambrose*, the Emperour bade him run quickly : and himself hoping that *Ruffin* might prevail, immediately followed him. But as soon as *Ambrose* saw *Ruffin*, he said unto him : Thou seemest unto me (*Ruffin*) to imitate the impudency of dogs : For al-
though

though by thy perswasion that cruel slaughter was committed, yet thou hast so steeled thy Face that thou art not ashamed, neither art thou grieved that by so great madness thou ragedst against the Image of God : But when *Ruffin* had earnestly entreated him to be pacified, and told him that the Emperour would presently be there, *Ambrose* being kindled with an holy zeal, said, I profess, *Ruffin*, that I will forbid him entrance into the Church, and if he will turn his Power into Tyranny, I am willing to be slain by him. *Ruffin* hearing these things, presently sent a messenger to the Emperour, intreating him to stay in his Palace. The Emperour meeting with this message in the Market place, said, *Yet I will go that I may undergo his just reproofs which are due to me* : And when he came to the Church door, he entred not, but went to the Bishop, desiring him to absolve him from his Excommunication. But *Ambrose* told him, that his coming was Tyrannical; and that he was enraged against God, and trampled his Laws under his Feet. To whom the Emperour answered : I do not oppose those Laws with an obstinate minde, neither do I desire wickedly to enter into the Church, but I intreat thee to absolve me, and to set before thine eyes the clemency of him who is Lord of all things : neither shut thou those doors against me which he opens to all that truly repent of their sins. To which *Ambrose* answered : What repentance dost thou shew after so grievous a sin committed ? What medicines hast thou applyed for the healing of such great wounds ? It is thy part (said the Emperour) to prepare the medicine, to apply it, and when the wound is cured, to remove it : It's my part to follow thy directions. Then said *Ambrose* ; Because thou gavest way to thy anger, and didst not temper it with reason, but pronouncedst sentence with an inflamed minde, I desire that thou make a Law, that all sentences pronounced in anger shall be void : and that in all causes which concern death, or confiscation of goods, thirty days intervene between the sentence and execution, that so if there be just cause, the sentence may be revoked : and that at the end of the thirty days, they which writ thy sentence, shew it thee, that so laying aside all anger, thou mayst weigh the cause with judgement, and so either establish it or make it void.

The Emperours mildness.

How to prevent sinful anger.

Theodosius absolved.

Special providences.

Profane's punished.

His charity.

His death.

Repentance not to be delayed.

True charity.

Conscience.

The Emperour judging this most prudent counsel, willingly imbraced it, and presently commanded a Law to be Enacted, which he confirmed by his subscription : which being done, *Ambrose* absolved him; and the Emperour presently entring the Church, fell prostrate, pronouncing that verse of the Psalm; *My soul cleaveth to the dust, quicken me according to thy Word*; and then with many tears and testimonies of sorrow he begged pardon, and afterwards was made partaker of the Sacrament of the Lords Supper.

Upon a time a certain Witch sent his Spirits to kill *Ambrose*; but they returned answer, that God had hedged him in as he did *Job* : Another came with a sword to his bedside to have killed him; but he could not stir his hand, till repenting, he was by the prayer of *Ambrose* restored to the use of his hands again : When *Eugenius* was Emperour, *Flavianus* the Prefect desired leave of him to build the Altar of Victory at *Millain*, which *Ambrose* hearing of, departed from thence to *Bononia*; but after a while (*Eugenius* and *Flavianus* going to war against *Theodosius*) he returned to *Millain* again : But before they went, they sent word, that when they returned Conquerours, they would make the great Church in *Millain* a Stable for Horses : but God prevented them : for *Eugenius* was slain by his own Souldiers, and *Theodosius* got the victory. This *Ambrose* was very abstinent, full of watchings and prayer, diligent in writing, never dining but on the Sabbaths : he was very couragious for the Truth, and merciful to the Poor, and Captives : he would weep when he heard of the death of any godly Minister : Falling sick, he appointed *Simplicianus* a godly old man to succeed him, and continuing instant in Prayer, he departed this life the third year after *Theodosius*, Anno Christi 397.

He used to say, *When gold is offered to thee, thou usest not to say, I will come again to morrow and take it, but art glad of present possession : But Salvation being profered to our Souls, few men haste to embrace it : And again, It is not so much to be enquired how much thou givest, as with what heart : It's not liberality, when thou takest by oppression from one, and givest it to another : And again, A clear Conscience should not regard slanderous speeches; nor think that they have more power to condemn him,*

him, then his own Conscience hath to clear him : And again, Death is the burial of all vices ; for it is the progress and accomplishment of the full mortification of all our Earthly members, wherein that filthy flux of sin is dried up in an instant : It is a voluntary sacrificing of the whole man, Soul and Body to the Lord, the greatest and highest service we can do him on Earth.

His works are printed in five Tomes.

Death.

His works.

The Life of Gregory Nissen, who flourished Anno Christi 480.

Gregory was surnamed *Nissenus* from the City whereof he was Bishop ; He was born in *Cappadocia* in the fourth age after Christ. His Fathers name was *Basil*, his Mothers *Emmelia* : His Brothers names were *Basil* Bishop of *Cesarea*, and *Peter* Bishop of *Sebastia*. He had a Sister called *Macrina*. From his childhood he was much affected with the study of *Rhetorick*, wherein he grew as famous as any of the ancient Fathers. He affected not that solitary life which his Brother *Basil* did, but imployed himself in instructing others. First he was a Professor in a School of *Rhetorick* : Afterwards he became a Reader of Divinity in the Church : Yet after a while returning to his *Rhetorick* School again, he was reduced to his former work of reading Divinity by *Gregory Nazianzen*. *Suidas* saith, that he was *Vir insignis, omniq^{ue} Doctrina exuberans* ; A famous man abounding with all manner of Learning : Neither was he less signal for his Piety and Holiness of Life, as *Nicephorus* testifies. For his great worth he was preferred to the Bishoprick of *Nyssa*, a chief City in *Cappadocia*.

His parentage.

His learning.

He was banished by the *Arian* Emperour *Valence*, and from the seventh to the fifteenth year of his Reign, he wandred up and down ; yet still went to such places where the necessity of the Church required his presence, and where he might do most good ; In which godly imployment he was much encouraged by *Gregory Nazianzen*. He lived under *Constantius*, *Julian*, *Jovian*, *Valentinian*, and *Valence*, *Gratian*, and *Theodosius* the Great : and in his time, together with *Gregory Nazianzen*, was President in the Universal Council of *Constantinople* against the

He is made Bishop.

He is banished.

His zeal to do good.

Scriptures.

Macedonian Hereticks, Anno Christi 492. When *Hierom* wrote his Catalogue of Illustrious men, he was alive ; but the year of his death is not expressed by any Author. He was admired for his Eloquence, and one calleth him *pervigilem Antistitem*, the faithful and vigilant Prelate : He used to read the Scriptures with all diligence, reverence and strictness, having a special regard to the genuine sense of them : He was a strong opposer of *Eunomius* his Heresie : By the Oecumenical Council of *Constantinople* he was appointed as a man most fit to visit the Churches planted in *Arabia*.

His works.

After the decease of his brother *Basil* he finished his Commentaries which he had left imperfect upon the *Six Days Works*. He also preached at *Constantinople* a Funeral Sermon upon the death of *Miletius* Bishop of *Antioch*. He wrote an admirable book against *Eunomius*, and another no less famous of the *Creation of Man*, besides many Excellent Sermons which he made : But the Treatise *Of the Soul*, which he wrote to his sister *Macrina*, deserves the praise of Learned men in all succeeding Ages. Many things are fathered upon him : but judicious *Sculctetus* owneth only these ; *Exegetica Scripta in Ecclesiasten. In Cantica Canticorum. In Psalmos. De Occursu Domini. De Deo & Trinitate. De Creatione. De Providentia. De Christo Θεανδρώ. De Baptismo. De cultu Dei in genere. De cultu Dei in specie. viz. De Peregrinatione ad loca sancta : De Oratione. De Pauperum Amore. De Beatitudinibus. De Fornicatione fugienda. De iis qui agrè ferunt reprehensiones. De iis qui temerè alios damnant. De Usurariis. Funebres Orationes sive de morte piorum. De Resurrectione mortuorum. De Theologia Universa in Oratione Catechetica magna.*

His sayings.
Usury.

He compared the Usurer to a man giving water to one in a Burning-Feaver, which doth him no good, but a great deal of mischief : so the Usurer, though he seem for the present to relieve his brothers want, yet afterwards he doth greatly torment him : He gave this Character of an Usurer, He loves no labour but a sedentary life : the Plough his plough : Parchment his Field : Ink his Seed : Time is the Rain to ripen his greedy Desires : his Sickle is calling in of Forfeitures : his House the Barn where he winnows the Fortunes of his Clients : He follows his Debtors as Eagles and Vultures do Armies, to Prey upon the dead Corps : And again, Men

come

come to Usurers as Birds to an heap of Corn; they desire the Corn, but are destroyed in the Nets: And again, There is no excuse for hard-heartedness; for Where can a rich man cast his eyes but he may behold objects of his charity? &c. He dyed under Valentinian and Valence.

The Life of Theodoret, who flourished
Anno Christi 420.

Theodoret Bishop of Cyrus was born at Antioch of Noble and Religious Parents: His Mother before she had him was much grieved in minde, because she was barren, and without hope of issue to inherit their large possessions, whereupon she with her husband resolved to bequeath all their Revenues to the maintenance of Poor Christians: Yet at last God was pleased to answer her requests, giving her a son which she named Theodoret, The gift of God: He proved of great acuteness, and in a short time profited so in Piety, and in Letters, that he was made a Bishop whilest he was yet a young man: and shortly after he set forth that excellent work which he called The History of the Lovers of God: He was a great opposer of Hereticks, and wrote much against them, and reduced many round about him that were Marcionites, even to the hazard of his life: He was wondrous charitable, visiting and refreshing the bowels of the poor: He was a careful imitator of Chrysostom, whom he always proposed as a worthy pattern for his stile in his writings: and by this means he proved very fluent and eloquent, which his learned Works do plainly declare: His Commentaries upon the Scriptures are very excellent, wherein he resolved many of the hardest questions in the Old Testament. He shewed much learning in his Divine Treatise Of Gods Providence: He very strongly opened and confuted the fond conceits of abundance of Hereticks: as of Simon Magnus, Menander, Basilides, Carpocrates, &c. A Synod being appointed at Ephesus to stop the Heresie of Nestorius, and Cyril coming first thither, (not knowing that the Bishops of Syria were coming also) he of himself condemned Nestorius, which afterward caused much contention, especially between

His parentage.

His birth.

His learning.

His zeal against Heresie.

His charity.

His works.

Theodosius his
wisdom.

between *Theodoret* and *Cyril* : But *Theodosius junior* calling them together to *Constantinople*, by his care and wisdom healed this breach, and *Theodoret* and *Cyril* were wondrous loving each to other ever after. In that famous Council of *Chalcedon*, wherein were above six hundred Bishops, he was stiled by their unanimous consent, *Catholicus & Orthodoxus Ecclesie Pastor, & Doctor sincerus*. A Catholick and Orthodox Pastor of the Church, and a sincere Teacher of the Truth. *Gennadius* testifieth of his writings that they were strengthened with impregnable and undeniable Arguments, by which with Reasons and Testimonies of Scripture, he proves and confirms that Christ was truly incarnate of the Virgin *Mary*. *Bellarmino* stiles him *Virum planè doctissimum*, An absolute learned man. He wrote an Ecclesiastical History which is of great use to the Church : He dyed in the reign of *Theodosius junior*, being not very old ; but rather spent with labors and studies then with age.

His death.

His saying.

He used to say, *That the delights of the Soul are to know her Maker, to consider his Works, and to know her own Estate.*

His works.

His Works were printed in two Tomes, at *Colleen Anno Christi 1617*. Which besides his Ecclesiastical History, contain Expositions upon many portions both of the Old and New Testament.



JEROM

V. Hove sc

The Life of Hierom, who dyed Anno Christi 422.

Hierom was born in a Town called *Stridon* in the confines of *Dalmatia* and *Pannonia*, Anno Christi 331. His Fathers name was *Eusebius*, a pious and godly man, who before his Country was overrun and sacked by the barbarous *Goths*, (who about this time laid all waste before them) was a man of a middle and competent estate, and very careful of the education of this his Son: His Mother also was a religious Woman; and therefore from his infancy he was trained up (like another *Timothy*) in the knowledge of Christ and of the sacred Scriptures; and as he grew in years, so did he also in learning; and when he was a boy, he was by his Parents sent to *Rome*, at that time

His birth and parentage.

His education.

He goes to *Rome*.

His studies.

time the most famous place both for Piety and Religion, in the West, where he was brought up in the study of the Liberal Sciences. For they seemed to foresee that they had begotten a son for the good of the World, and therefore in his Education they did not indulge their private affections, but sought to promote the publick good : He quickly by reason of his ingenuity became very expert both in the *Greek* and *Latine* Tongues : then he became a very good *Grammarians* and *Rhetoricians*, having an excellent wit, and being of an indefatigable disposition. And it was his hap to have excellent Schoolmasters : *Donatus* for the *Grammar*, and *Victorinus* for *Rhetorick*, who were at that time famous men in *Rome*. Afterwards being grown riper in years, he fell to the study of *Philosophy* of all sorts, as *Aristotles*, *Plato*, the *Stoicks*, &c. Yet he spent not too much time herein, but proceeded to the study of *History*, *Cosmography*, and *Antiquities* : because he perceived that even to that time amongst the *Latines*, *Theology* was but an Infant, whereupon many abhorred reading of Divinity books, and therefore he thought that if a man could attain to set forth the Dignity of *Theology* with excellency of speech, it would come more into request : besides he thought by this means to stop the mouths of the *Eibnicks*, who reproached Christians as barren and barbarous persons.

He had for his fellow Students, *Pammachius* of Noble Parentage, a man of such Learning and Integrity, that he was solicited to be Bishop of *Rome* : *Bonofus*, who also proved very famous : *Heliodorus* whose vertue advanced him to a Bishoprick.

His travels.

Having now sufficiently profited in the knowledge of Humane Arts, he proceeded to more grave and weighty studies, and after the example of other worthy men, for the further polishing of his minde with Wisdom and Experience, he travelled all over *France*, procuring the acquaintance of, and familiarity with the most worthy men of that Country : *Bonofus* also was his companion in these travels : He was very diligent in searching the Libraries in every place where he came : and at *Trevir* he wrote out with his own hand a great Volume of *Hilary de Synodis* ; and having much profited himself, not only in Learning, but Religion also, after a long time, he returned

turned to visit his Countries, both where he was born, and where he was new born [*Rome*].

Then did he begin to consider what course of life to betake himself to, and in what place to fix his habitation; knowing that it would much conduce to his comfort, if he undertook such a course with judgement as was most suitable to his *Genius*. He seriously considered that *Rome* was as yet over spread with Paganism, and that it was not safe for a young man to be in a place of so much pleasure, which himself sometimes called *Babylon*: He also considered, that his own Country was corrupted with barbarous pleasures, as himself somewhere notes in one of his Epistles: Whereupon he consulted with some of his intimate friends, resolving to depart to some place where he might with more privacy follow the study of Divinity, and wholly dedicate himself to Christ. It was also a great trouble to his minde, to consider how Christians and Pagans were intermixed together, whence it necessarily came to pass, that many who professed Christ, were Christians rather in name than in truth. He considered further, that in marriage, besides other incumbrances, he should lose his freedom; And that in the life of Ministers and Bishops there was a great deal of danger; that will he, nill he, he must be intangled with riches, honours, and cares of the World, and thereby be cast upon many temptations: Besides, the lives of many of them displeased him seeing the ancient Piety of the Ministry to begin to degenerate into Pride and Tyranny. All these things seriously considered, he began to be in love with a Monastick life, which in those times did far differ from their lives in future Ages, which was afterwards intangled with Ceremonies and Superstitions. For in those times they had liberty to change their condition when they pleased, to go whither they pleased; they had a great deal of freedom to attend their studies; betaking themselves to Fasting and Prayer, they were not bound under any humane constitutions. Their Apparel was mean, yet not enjoined, but left to every ones free will, not which was noted for prodigious novelty, so that every one might point at them with the finger, but which was most agreeable with Christian simplicity; they were tyed by no Vows but such as every true Christian ought to be subject to.

He considers
what course of
life to choose.

Having

Having resolved upon this course of life, his next endeavour was to associate some companions to him therein : But *Pammachius*, who hitherto had been his chamber-fellow, and fellow-student, for his course of life was wholly of another disposition : The greatest freedom was most pleasing to *Hierom*, and a married life to *Pammachius*. *Bonofus* having settled his affairs, forsaking his Country, Parents and Friends, and only accompanied with his Books, was departed into a solitary Island ; and therein had out-run *Hierom*, extricating himself from the snares of the World to enjoy more freedom in the service of Christ.

Hierom goes
into *Syria*.

His sickness.

Not long after *Hierom* having settled his affairs, and provided things necessary for his journey, especially a fair Library, he sailed into *Syria*, having *Heliodorus* for his companion, who having remained a while with him in *Syria*, disliking that course of life, left him. Yet did not *Hierom* at all break off his good esteem of him for the same. Then did *Hierom* go to *Hierusalem*, viewing all the observable places about that once famous City : But shortly after by reason of the change of Ayr and Country, he fell into a grievous sickness, at which time *Eva-grinus* entertained him into his house, and shewed much kindness to him. Having recovered his health, he was inflamed with an earnest desire of prosecuting his former resolution for the manner of his life, and thereupon retiring himself into a Desert between the *Syrians* and *Saracens*, he had no company besides wilde Beasts and Serpents, and here and there a Monks Cell that had betaken himself to the same course of life, as *Hierom* now did. But before his fixing in this Wilderness, he spent some time in *Antiochia*, which yet he stayed not long in, partly by reason of the celebrity of the place, and partly because of a Schism that was in the Church : Neither could he stay long in *Chalcis*, because of the neighbourhood of some *Arians*, which molested him : and indeed this holy man was grievously vexed by their wicked practices, who daily cited him before them to give an account of his Faith. In brief, he met with so many molestations, that many times he repented his coming into *Syria*. And thereupon at length he shut up himself far from the commerce of men in that forenamed Desert, thinking it far better to live amongst Thieves, and wilde Beasts, then

His troubles
by the *Arians*.

His retreat in-
to the wilder-
ness.

then amongst such Christians. And continuing there four years together, he only conversed with Christ, and his Books, seriously busying himself according to his former purpose. And having in his youth fallen into some looseness, the first thing he did was with showres of tears to bewail his sins, and to endeavour to make his peace with God; Then by abstinence, watchings, and incredible austeritty of life to beat down his body, and to bring it into subjection to his spirit, that so he might be freed from all temptations to fleshly lusts: and lest his carnal affections should impede his heavenly life, he prescribed and exacted of himself a daily task wherein he was employed. He distributed his time into two parts, one for his studies, the other for meditation and prayer, wherein also he spent a good part of the night: He allowed himself the least part for sleep, less for his food; and none for idleness: when he was aweary of study, he betook himself to Prayer, or singing of a Psalm: and then presently returned to his studies again. He read over all his Library, and then rubbed up his old studies: He learned most of the Scripture by heart. He meditated much upon the Prophets, labouring to finde out the Mysteries of their Prophecies: He extracted Christian wisdom out of the Evangelists and Apostolical Writings, as out of most pure Fountains. For it is the first step to Piety, to acquaint our selves with the Truths of God. Then he read over the Works of such as had Commented thereon with great Judgement, not pretermittting the Works of Ethnicks and Hereticks. For he knew how to gather Gold out of a Dunghil, and Honey out of Weeds, leaving the Poyson to Spiders: then did he collect what he could out of the *Egyptian* Writers, endeavouring to beautifie the House of God by the spoils of his Enemies: And for the help of his Memory, and to make him more prompt, he digested all that he read into certain heads and common places. But especially he read over *Origens* Works, whom he called *Saum*, his own: and some of whose Homilies whilest he was a young man, he had turned into *Latin*: His reading also he mixed with writing.

About this time he interpreted the Prophecie of *Obadiab* Allegorically, because he knew not the History, as himself afterwards confessed in his Preface to his second Interpretation of

His carriage there.

His industry.

His study of the Scriptures.

His study of
the *Hebrew*
and other
Eastern lan-
guages.

of that Propheſie, in which he makes amends for his former youthly precipitation. In brief, he pretermitted nothing that might make him an admirable Doctor of the Church, and a moſt accompliſhed Divine: that nothing might be wanting in his Learning: nothing amiſs in his Life, which might any whit tend to the diminiſhing of the credit of his Doctrine. Afterwards alſo finding by experience, that many ſecrets could not be underſtood, nor handled as they ought to be, without learning thoſe Languages wherein they were firſt written, and taught, by hard ſtudy and induſtry he overcame the difficulties which are in the *Hebrew* tongue; Yea, he did not only labour for the knowledge of it, but to give the right ſound and pronunciation to ſome barbarous and ſtrange Languages which he ſtudied. And for his perfecting in the *Hebrew*, he did with great charges hire the moſt learned of the *Jews* to inſtruct him; emptying his Purſe to enrich his Soul with Learning. He alſo learned the *Chalde*, becauſe the Books of *Job*, *Daniel*, and ſome other Portions of the Old Teſtament, though they were written in *Hebrew*, yet much uſe of the *Chaldean* Language is made therein. He ſtudied alſo the *Syriack*, becauſe through their commerce with the *Hebrews* their ſpeech was nere of kin to it. In theſe holy labours, though he ſpent ſome years, as alſo in his rigorous courſe of Life, yet he profeſſeth that he took much pleaſure therein: For that which at firſt ſeemed difficult and troubleſome, by degrees became eaſie and familiar to him; and that which was beſt in its own nature, became moſt pleaſant alſo. Yea, he was ſo far from prizing and deſiring the delights of *Rome*, that living in a Wilderneſs, he ſeemed to converſe with Angels. Sometimes his friends viſited him, and ſometimes himſelf viſited his neighbour Monks, and by intercourſe of Letters he enjoyed the ſociety of his abſent friends. And though he could have deſired all his life long to enjoy this pleaſing retiredneſs, yet it much conduced to Gods glory, and the good of the Church, that this Champion of Chriſt ſhould at laſt appear in publick, and that this excellent Light ſhould no longer be hid under a Buſhel: and therefore though he ſeemed unwilling thereto, yet Divine Providence ſo ordered it, that at laſt he was drawn back to *Rome*, and that by the means of *Epiphanius* Biſhop of *Salamine* in *Cyprus*, and *Paulinus* Biſhop of *Antiochia*,

His return to
Rome.

by

by whom he was formerly Ordained a Presbyter. At *Rome* he became acquainted with some Noble Matrons, and amongst the rest with *Marcella* : all whom he inflamed with the desire of studying the Sacred Scriptures, yea himself became an Interpreter thereof unto them, especially to *Marcella*, who so profited under him, that afterwards when any controversie arose about the testimony of Scripture in such and such points, they repaired to her to be a Judge therein. By these means the fame of *Hierom* grew so great, that every one judged him worthy to succeed *Damasus* in the Bishoprick of *Rome*. But as there is never a shadow but when the light is present, so the eminency of this holy man wanted not envy. There were not some wanting who calumniated him for his first departure into *Syria*, and in his absence wounded him with the darts of their virulent tongues : Notwithstanding which he was very dear to, and highly prized by *Damasus* the present *Romane* Bishop, and living three years in strict friendship with him, and *Paula* a Noble Matron, he procured the greater envy to himself thereby, which at length brake forth into open burning. For certain of the *Arian* Faction were closely crept into *Rome*, who the better to conceal themselves, had taken upon them the name of *Origenists*; These men that they might the better strengthen themselves, screwed themselves into familiar acquaintance with sundry Noble Matrons, amongst whom they secretly spred the poyson of their Doctrines : and because *Hierom* was much taken with *Origen*s wit, and had highly commended him, they sought to make him a partner of their Faction: being so much the more dangerous by how much under a pretence of friendship they plotted his ruine, so that he began to consult about leaving *Rome*, of which himself in a certain place speaks thus. I was accounted a scandalous person, a turncoat and inconstant, a lyar, and one that deceived by Satans artifice. They kissed my hands, whilest like Vipers they detracted me behinde my back; they seemed to grieve for me with their lips, whilest in their hearts they rejoyced at my hurt. One jeered at my gate, another at my laughter, another under my simplicity seemed to fear some mischief.

His employment.

He is envyed by some.

The subtilty of the *Arians*.

Their dissimulation.

He had many reasons to induce him to leave *Rome* : The remembrance

membrance of his former ease and freedom from the troubles and distractions of the City; then the troublesome celebrity of the City, the more troublesome delights, together with the pride and luxury which attended the same.

For about this time the riches of the Church increasing, Christian simplicity began to decrease: Also the malice and envy of the *Origenists* against him grew daily more violent: especially *Ruffinus* living in the City at this time, who as he never was a sincere friend to him, so now he was a secret, yet pestilent adversary against him.

His return in-
to Syria.

Upon these and such like reasons *Hierom* left *Rome*, and went back to *Syria*: concerning which journey himself, thus he writes; When (saith he) I touched at *Cyprus*, I was entertained lovingly by the venerable Bishop *Epiphanius*: when I came to *Antiochia* I enjoyed the society of that excellent Confessor *Paulinus*, and departing from him in the midst of Winter, the weather being extream cold, I came to *Hierusalem*, where I veiwed all things, and saw those places with mine Eyes which I had only read, or heard of before. From thence I went into *Egypt*, where I saw Asps lurking in the Monks Cels: Lastly, I returned to *Bethlehem*. I saw also the famous Lake: neither did I indulge my self, but by travelling up and down, learned many things which before I knew not.

His travels
and studies.

In this journey he grew acquainted with *Gregory Nazianzen*, whom he calls his Master, and professeth, that he learned much out of the Scriptures by his assistance. He also often heard *Apollinarius* at *Antioch*, and had much familiar society with him: by whose perswasion he went to *Alexandria*, and there completed his studies in Divinity by the help of *Didymus*. Lastly, by the help of *Barhanina* a Jew, he perfected his studies of the *Hebrew* tongue.

Thus by long experience having got much Wisdom, and by the society of many Learned and Excellent men, having attained to a great measure of Learning, he buckled himself to the handling Divinity. Undertaking the Office of a Divine: settling himself at *Bethlehem*, which place by his Vertues and Writings, he made famous all over the World; and in which place he lived a very quiet and comfortable life in the company of some godly, learned, and faithful friends, spending his

His labors at
Bethlehem.

time

time in Singing Psalms, Translating the Bible, and Preaching to his Auditors. Very many resorted to him out of all Countries, all whom according to his ability he entertained lovingly and bonatifully, driving none from his house but such as were branded for Heresie : He wrote much against the Heresies of those times, so that there was no chief Heretick but looked upon *Hierom* as his great Adversary : And indeed there were never any times more full of Sedition, and Confusion then now, wherein the Hereticks had so diffused their Errors, that it was a peice of great Art to be Orthodox. Especially the *Arians* by their writings, weapons, and countenance of the Emperours, had not only disturbed the Peace of the East, but almost of all the World : And when that Heresie was in some measure lulled asleep, it revived in the *Origenists*, who were crept into *Rome* it self, and there secretly and cunningly spread abroad the poyson of their Doctrines : the Captain of whom was *Ruffinus* of *Aquileia*, who in his childehood had been very intimate with *Hierom* : But afterwards these great friends became great enemies : though the first breach betwixt them was pieced up by the Prudence of *Hierom*, who saw, and yet connived at his secret devices and clancular detractions : But when *Ruffin* began to charge the Truth with Heresie, and to make *Hierom* a partner in his impious Opinions, the Holy man could bear no longer, but breaking the bands of friendship, they wrote most bitterly one against another ; *Hierom* thinking that all forbearance towards a Heretick was impiety, not a vertue. Many were stirred up by *Ruffinus* means to write against *Hierom*, and to charge him with many and foul aspersions both in his Life and Doctrine ; but he like to an old and well rooted Oke, brake the windes that assaulted him on every side : He remained in all these storms unbroken, and unconquered, and was so far from departing from that which was honest : That the more his Enemies barked against him, the more he was provoked to the study of Piety, And against the violence and fraud of Hereticks, he was somewhat holpen by *Epiphanius* and *Theophilus* Bishops of *Alexandria* : At *Rome*, he had *Pammatus* and *Chromatius* to take his part. By reason of these troubles his Life was a continual Martyrdom : He spent whole 30 years in the study of the sacred Scriptures and Di-

His zeal against Heresie.

The increase of *Arianism*.

His great troubles.

His death.

vinity, and to extream old age continued in Teaching and Writing : He was of a very weak constitution, and conflicted with many painful diseases, before old Age came upon him : which diseases he procured by the great austerities of life, and his nightly studies: But especially by his indefatigable labours in writing so many great Volumes, for which cause it was that sometimes he was forced to make use of Notaries : And at last having worn out himself with his great pains, and continual labours, he quietly slept in the Lord in the ninety first year of his Age, *Anno Christi, 422. Honorius and Constantine* being Emperours.

His great esteem.

His holy Life and his Books stuffed with so much Learning and Eloquence, procured him so much credit and authority, that learned *Greece* which used to undervalue the Learning of all Nations but their own, took care that his Commentaries should be translated into *Greek*. He was so famous in his Life time, that if any difficulty did occur in Expounding Scriptures, all men had recourse to him as to the Oracle of the Christian World. Frequent Letters and Messengers were sent to him out of *Italy, Spain, France, Germany, and Africa* : He was consulted with by Bishops, by Noble men, by Matrons, and by the chiefest of all sorts : Many from all parts repaired to *Bethlehem*; not so much for Religion sake, as to see and confer with *Hierom*. *Augustine* held a strict bond of friendship with him, and was willing to learn of him as of his Master. *Paulus Orosius* the Historiographer learned many things by conference with him. His Indultry was admirable, whence *Erasmus* saith of him; *Minima pars vite dabatur somno, minor cibo, nulla otio. Et Sacras literas ad verbum ediscebat.* His usual Prayer was; *Lord, let me know my self, that I may the better know thee the Saviour of the World.*

His saying.
Christian fortitude.

He used this excellent saying, *If my Father stood weeping on his knees before me, and my Mother hanging on my neck behinde, and all my Brethren, Sisters, Children, and Kinsfolk bowling on every side to retain me in a sinful life, I would sling my Mother to the ground, run over my Father, despise all my Kinred, and tread them under my feet that I might run to Christ.*

Love of
Christ.

Erasmus saith of him, *Quis docet aptius? quis delectat urbanius, &c.* Who teacheth more distinctly? who delights more

more modestly? who moves more effectually? who praises more candidly? who perswades more gravely? and who exhorts more ardently? *Trithemius* saith, *Vir in secularibus valdè eruditus, &c.* He was a man well seen in Secular Learning, but in Divinity he was inferiour to none of the Doctors of the Church, and famous for his skill in the Languages: a rooter out of Hereticks, and a defender of the Truth.

He used to say, *Dead flesh is to be cut off for fear of a Gangrene*: Arius at first was but a spark, but being not suppressed betimes, he proved the Incendiary of the whole Church: And again, *You must be a Dove, and a Serpent*: one, not to do hurt to others; the other, not to be hurt by others: And again, *That woman is truly chaste, that hath liberty and opportunity to sin, and will not.*

What ever he did, he still thought that that voice was in his Ears, *Surgite mortui, & venite ad iudicium*, Arise you dead, and come to judgement: And again, *All vertues are so linked together, that he that hath one, hath all; and he that wants one, wants all.*

He translated the Bible out of the Originals into Latine.

His Works were printed in nine Tomes at Paris, Anno Christi 1534. with *Erasmus* his Scholia upon them: where he also shews which of them are genuine, which doubtful, and which spurious.

The danger of Heresie.

Chastity.

Judgement.

Vertue.

His works.

**CHRYSOStOM**

*The Life of Chrysostom, who flourished
Anno Christi 400.*

His parentage.

Iohn Chrysostom was born in *Antioch*, a City of *Celosyria*; his Father was called *Secundus*, his Mother was *Anthusa*: he descended of the Noble Race of Senators: He was the Disciple of *Libanius* the Sophist, and the Auditor of *Androgathius* the Philosopher: His first purpose was to apply himself to the study and practice of the Law, and to handle the publick affairs of the Common-wealth: but when he perceived how lewd and unrighteous a trade of life they led which busied themselves therein, he left that troublesome and dangerous course, and betook himself to a quiet and more retired manner

of

of life : and so changing both his habit and behaviour, he addicted himself wholly to the study of the Sacred Scriptures, devising with himself how he might be most useful and profitable to the Church of Christ. He perswaded *Theodorus* and *Maximus* his fellow-Students, who together with him had frequented the School of *Libanius*, to forsake that trade of life, which was wholly set on lucre and gain, and to follow that which was contented with a little. He also associated himself with *Basil*, and was a partner in his studies; After which he was made Reader in the Church of *Antioch* by *Zeno* Bishop of *Hierusalem*, and a while after was made Deacon by *Meletius*, and afterwards for three years space he lived a retired life, severed from all the troublesome affairs of the World : at the end whereof he was made a Presbyter by *Evagrius*, then Bishop of *Antioch*. He was a man of marvellous great temperance, very austere in life, and rather harsh then curteous in his deportment : He had no great forecast, made no account of the World, and because of his plain and simple meaning, was soon deceived : He was very copious and free of speech with all such as had any conference with him. In his Ministry he was very diligent and painful, endeavoring all that possibly he could to reform the lives and manners of his Auditors : and he had an excellent faculty in perswading, wherein he excelled most men of that age. He was very frequent and earnest in reprovng sin, not only in his publick Ministry, but by going to the houses of such as were scandalous, and dealing privately and plainly with them, laying to heart the dishonour done unto God, as if himself had been personally wronged by them ; By this means he became very grateful to the common people : but most ungrateful to great and rich men, who usually take most liberty in sinning. Hereupon his fame spread all over the *Roman Empire* : Such as knew him, prized his great experience ; such as knew him not, were drawn by the fame of his great Learning : insomuch as the Bishoprick of *Constantinople* being void, he of all others was thought most worthy to succeed therein : and thereupon he was unanimously chosen both by the Clergy and Laity, the Emperour himself approving well of their choice, and sending some messengers to fetch him. In the mean time also the

His studies.

His Ordination.

His diligence in his Ministry.

Emperour convocated a Synod, that by that means his Ordination to the Bishoprick might be better approved of.

Afterius the Praefect of the East, having received the Emperours Letters, sent to *Antioch* for *John*, as if he meant to confer with him about something: But as soon as he came, taking him up in his Coach, he carryed him to *Pagra*, where he delivered him to the Emperours Messengers: and this he did because he knew the tumultuous disposition of the *Antiochians*, who would have raised some Sedition rather then have parted with him, and would never but by force have suffered him to have gone from them.

When he came to *Constantinople*, the Clergy were called together: But *Theophilus* Bishop of *Alexandria* opposed his Ordination, endeavouring to prefer to that place one of his own Presbyters called *Isidore*, who had been his Instrument in an action very prejudicial to the Emperour. But when *Eutropius* one of the Courtiers had told him that except he consented with the rest for the choice of *John*, he should be questioned for that former fact, he also gave his suffrage for him.

Thus *John* being settled in the Bishoprick of *Constantinople*, his first study and care was to reform the lives of his Clergy, and making a diligent Inquisition into their conversation, their dyet, and other earriages, he reprov'd, corrected, yea and cast some of them out of the Church. For *John* being of a cholerick and hasty Nature, and now armed with Authority, would not indolge their faults, but laboured throughly to reform them: And this he did not only to the Clergy of his own Church, but being of a great spirit, and inflamed with zeal, he endeavoured the Reformation of all within his Jurisdiction: And finding also a great Rent and Schism between the Eastern and Western Churches, he did all that possibly he could for the healing and making up of the same, and prevailed somewhat therein, though he could not perfectly attain his desire.

His Government and Ministry (through Gods mercy) proved very effectuell in *Constantinople*, so that he converted many Pagans to Christianity, and reduced many Hereticks from their Errors. Many flocked dayly to him, some for the profit and

He reforms
his Clergy.

and benefit which they got by his Doctrine; others for the tempting of him, all whom he held Captive, and prevailed with them to agree with him in matters of Religion. So great a confluence of people resorted to his Sermons, with an insatiable desire after them, that they were ready to stifle one another whilst every one crowded to come neereſt to him.

About this time *Chrysostom* was informed that the Churches in *Asia* were generally governed by unworthy Bishops, who either for affection or bribes preferred unfit persons to the Ministry, whereupon he went to *Ephesus*, and examining these things, he deposed thirteen Bishops, some in *Lycia*, some in *Phrygia*, and the rest in *Asia*, placing more fit persons in their rooms. At *Ephesus* finding the Bishop to be lately dead, he placed *Heraclides*, born in *Cyprus*, and sometimes a Disciple of *Evagrius*. But upon the removal of these Bishops, they with their adherents raised many slanders against *Chrysostom*, accusing him every where as a violator of their Country Laws: and amongst others they stirred up *Eutropius*, an Eunuch in the Emperours Court against him, who was in great favour, and was esteemed as the Father of the Emperour, and made one of the Consuls of the City. This *Eutropius* procured a Law to be Enacted, that Malefactors taking Sanctuary in the Church, should be drawn thence and punished according to their demerits. Shortly after himself was accused for using the Emperours wife unworthily, whereupon he fled to the Church, and there lay under the Communion-Table. *Chrysostom* being to Preach the next day, took occasion to speak against the Pride and Insolency of Great men, and to shew the vanities and uncertaintie of all worldly glory: and *Eutropius* according to his own Law was fetched out of the Church and beheaded.

About the same time also the *Arians*, who by the Emperour *Theodosius* were driven out of all the Churches within *Constantinople*, held their Conventicles in the Suburbs, where first they met together in the night-time, and made certain songs and responsories in favour of their own Heresies, and in disgrace of the Catholicks, and at last they grew so bold, that they went about the streets every morning, especially on the first and last days of the Week, singing them as they went.

The great success of his Ministry.

His zeal.

He is hated for it.

The subtilty of the *Arians*.

Chryſoſtom
counter-plots
them.

The danger
of riches.

Ignorant
Monks.

John Chryſoſtom ſuſpecting leaſt ſome of his people might be ſeduced by theſe means, ſtirred them up to the like practice : whereupon the Hereticks being enraged, fell upon the Orthodox, ſo that ſome of both ſides were ſlain ; which ſo incenſed the Emperour againſt them, that he forbade all the Conventicles of the *Arians* : by which means the people were more in love with *John*, both for his Prudence and profitable Preaching. Yet many of the Great, Rich men, and of the Clergy hated him, becauſe he was ſo free and impartial in his reproofs : for as oft as any of his Clergy offended, he puniſhed them : and ſuch as abuſed their Riches to Pride, Luxury, and diſhoneſt Pleaſures, he laboured by all means to reduce them to Virtue. Some of the Clergy joyning with ſome Monks reproached him as a cholerick and implacable man ; and endeavoured to alienate the affections of the people from him by ſuggeſting that he was unfociable, never inviting any man to his Table, nor going to any Feaſt when he was invited : whereas the reaſon of it was becauſe of his great temperance, and by reaſon of his hard ſtudies he was troubled with Rhumes and Head-ach, which made him ſhun ſuch meetings.

About this time there aroſe a great contention amongſt the Monks in *Egypt*, whileſt ſome of the more ignorant and illiterate held God to have a body like unto man ; others denied it : *Theophilus* Biſhop of *Alexandria* held with, and favoured the former, laying ſnares to entrap ſome of the latter, who thereupon went to *Conſtantinople* to complain of him to the Emperour, and to *John* : Theſe he received very courteouſly, and admitted them to the Prayers of the Church, but not to the Sacrament till their cauſe was heard before the Emperour. But a rumour being ſpread in *Alexandria*, that he had admitted them to the Sacrament, *Theophilus* was extremely offended with him, and ſought to put him out of his Biſhoprick : Whileſt he meditated theſe things, he wrote to all the Biſhops thereabouts that they ſhould condemn the Books of *Origen* : and conſidering that it would much advance his affairs, if he could draw *Epiphanius* Biſhop of *Salamine* in *Cyprus*, a man famous for his Life and Learning, to ſide with him, he wrote very flattering Letters to him, where- by he made him his friend ; Then did he perſwade him to call

call a Synod in *Cyprus* to condemn the Works of *Origen* : which the good man too easily assented to : and calling a Council they condemned them : Then did *Epiphanius* write to *Constantinople* to *John*, to call a Council and to condemn them likewise there. *Theophilus* in the mean time considering that he might safely do what such a famous man as *Epiphanius* had done, he also summoned a Council of all the *Egyptian* Bishops, where they also condemned the Books of *Origen*. But *John* thought that this business did not deserve the calling of a Council, and therefore neglected it, shewing to his friends the Letters sent him by *Theophilus* and *Epiphanius* : Hereupon the Clergy, and the Rich and Great men who were angry with him for the reasons aforesaid, perceiving that the purpose of *Theophilus* was to remove *John* from his Bishoprick, they studied how they might promote the same, and so far prevailed with the Emperour, that a very great Council was summoned to meet at *Constantinople*, which *Theophilus* much rejoicing at, presently commanded all the Bishops of *Egypt* to repair thither : He wrote also to *Epiphanius*, and to all the Eastern Bishops that they should hasten to *Constantinople*, himself following them.

Epiphanius was the first that arrived, and in a Town near to *Constantinople* he went into the Church, where he made public Prayers : From thence going to the City, *John* with all his Clergy met him with all the respect that might be : but *Epiphanius* shewed by his carriage that the calumnies raised against *John*, had made too deep an impression in him : For when he was invited to the Bishops house, he refused to go in, and shunned to have any society with *John* : Yea moreover calling privately together such Bishops as were at *Constantinople*, he shewed what they had Decreed against the Books of *Origen*, and prevailed with some to give their suffrage to the same, though the greater part protracted the doing of it. And *Theotinus* Bishop of *Scythia*, blamed him to his face for it, saying that it was altogether unlawful thus to condemn a man that was dead so many years before ; and that it was not without blasphemy thus to calumniate the judgement of our Ancestors, and to reject those things which they had Decreed : and withall plucking forth a certain Book of *Origens*, he reads part of it,

Epiphanius his weakness.

A Council called.

Origens books condemned.

and

Johns meek-
ness.

and shews how useful and profitable it was for the Church : saying further , they that discommend these things, shew their great folly, and its to be feared that in time they may condemn the Scripture it self, about which these Books are written.

Notwithstanding these things, *John* did much reverence *Epiphanius*, intreating him to partake with him both in his House and Table; yea and in the Church too : But he returned answer, that he would neither come into his House, nor Communicate with him at Church, except he would condemn the Books of *Origen*, and drive away *Dioscorus* with the rest of the Monks his companions : *John* thought this very unequal thus to drive them away before their cause was heard, the rather because he had appointed a Sacrament in the Apostles Church. Then did the Enemies of *John* suborn *Epiphanius*, that he should come forth in publick, and before all the people condemn the Books of *Origen* with *Dioscorus* and his companions for holding the same opinions, and that withall he should tax the Bishop *John* for favouring of them : The design of these men which thus set him on was to alienate the affections of the people from their Bishop. Accordingly two days after *Epiphanius* went to the Church to accomplish these things : at which time *John* hearing of his purpose, sent *Serapion*, one of his Presbyters to meet him, and to protest to him that he was going about that which was neither just nor safe for himself : for that hereby he might bring himself into danger if any Tumult or Sedition should arise amongst the people, whereof he would be judged the Author: This cooled his heat, and made him desist from his purpose.

Epiphanius re-
proved.

About this time a young son of the Emperours fell sick, whereupon the Empress sent to *Epiphanius*, requesting him to pray for him. *Epiphanius* answered, that the childe should live, and do well, if she would forsake *Dioscorus* and his Heretical Associates. But (said the Emperess) I leave my childe in the hands of God ; Let him do with him as he pleaseth; he gave him me, and he may take him away again ; But for thy part, if thou canst raise the dead, why didst thou suffer thy Arch-Deacon *Crispion* to dye, who was so dear unto thee ? Shortly after *Epiphanius* departed towards *Cyprus*, and as he went down to the Haven to take Shipping, he said to *John*, *I hope thou shalt*

Two Reli-
gions.

thou shalt never dye a Bishop : And John answered him again, I hope thou shalt never come alive into thy Country : Both which came to pass : Epiphanius dying by the way in the Ship, and John being deposed and banished, as afterwards we shall hear.

After the departure of Epiphanius, Theophilus came to Constantinople ; but none of the City Clergy went to meet and entertain him, because they knew that he was an Enemy to their Bishop ; yet some Mariners of Alexandria which were then at Constantinople, met him, singing songs in his praise, and so he went to the Emperours Palace, where a lodging was provided for him : He also cunningly found out many which hated John, and were ready to accuse him, whereupon he went to Quercus, a Suburb of Chalcedon, where he gathered a Council, and there again condemned the Books of Origen. The Council also sent to Constantinople to summon John, and some of his Presbyters to appear before them, and to answer to such things as should be objected against them. John answered, that he refused not to come to his trial, if first he might know his Accusers, and the crime objected against him, and be brought before a free Council : But (said he) I am not such a fool as to appear before such Bishops as are my professed Enemies, and to suffer them to be my Judges : Most of the Bishops were much incensed at this answer ; only Demetrius and some few that favoured John departed out of the Council. Then did the rest cause John to be called four times, and because he appeared not, but had appealed to an Oecumenical Council, they deposed him. When tidings hereof was brought to Constantinople, the whole City was on an uproar, and they watched his house all night, lest he should be thrust out of the City : They cryed out also that he should have been heard before a fuller Synod : But the Emperours command was that he should be carried into Exile : Hereupon John the third day after his deposition about noon, unknown to the people, (for he was loth there should be any ado for his sake) yeelded himself into the hands of his Adversaries, and so privately went away ; This being known, the people were all in a Sedition, and many that hated him before, changing their minds pittied his case : yea some that before desired to see his deprivation,

now

John condemned by the Council unjustly.

He is banished.

And recalled.

now cryed out that he was falsly accused, and craftily dealt withall. Many cryed out against the Emperour, but more against the Council, and most of all against *Theophilus*, whom they knew to be the Author of all this mischief. Hereupon in all hast, the Emperour caused *John* to be sent for again; the Messenger was an Eunuch of the Emperesses, who found him at *Prencum*, a Mart Town over against *Nicomedia*, and brought him to *Constantinople*: Yet *John* though he was thus brought back from Exile, resolved not to enter into the City till his innocency was cleared, and he were acquitted by the sentence of higher Judges, and thereupon he stayed in the Suburb called *Mariana*; But because he returned not into the City the people fell a rayling upon the Magistrates, which necessitated him to come home. As he came into the City multitudes of people met him, brought him to the Church with great reverence, requested him to continue their Bishop, and thenceforward after the usual manner to pray for the peace and prosperous estate of the Church of God.

His sharp reproof.

Shortly after a Silver Picture of *Eudoxia* the Empress was made and erected upon a Marble Pillar near to the Church called *Wisdom*, and common Plays and Shews were celebrated at the same time: and *John* believing that these things were very scandalous and dishonourable to the Christian Religion, not forgetting his wonted audacity and liberty of speech, sharply reproved the Authors and Abettors of such vanities: whereupon the Empress applying these things to her self, and supposing that they were spoken in disgrace and reproach of her, she caused another Council of Bishops to be called together against him. *John* being informed hereof, in his Sermon used these expressions; *Herodias* rageth afresh, stomacketh anew, danceth again, seeketh the head of *John* in a Platter, which Sermon more enraged the Empress against him. Then did divers Bishops meet together, as *Leontius* Bishop of *Incyræ* in *Galatia*, *Anthonius* Bishop of *Laodicea*, *Briso* Bishop of *Philippi*, *Acatius* Bishop of *Berea*, &c. who called the late accusers of *John* before them, to accuse him again: *John* trusting to their just dealing, requested only that the accusations against him might be equally and indifferently examined: In the mean time the Emperor sent *John* word that he would not communicate with him before he had

A Council summoned.

had cleared himself from the crimes laid to his charge: But the accusers being stricken with shame, could prove nothing; so that the Bishops then present, affirmed that they ought not to examine any other offence, saving whether after his Deposition he had not of himself assumed his Bishoprick again of himself without the admission of a Council? To this *John* answered, that he had the consent of fifty Bishops which communicated with him. *Leontius* replied that there were more against him. Again, *John* said that that Canon belonged not to their Church, for that it was made by the *Arians* at *Antioch* against *Athanasius*: But they making no account of this answer, proceeded to pass sentence against him, not considering that they which were Authors of this Canon, were also Deposers of *Athanasius*. Upon this the Emperour sent *John* word that he had no Authority to go into the Church, for that he was deposed, whereupon he kept himself in his house; till by the Emperours command he was carryed into Exile: But God suffered not this wickedness to go long unpunished; for *Cyrinus* Bishop of *Chalcedon*, who had railed upon him, had a sore brake forth in his Leg, so that he was forced to saw it off, yet then did the sore grow in his other Leg, which he was forced to cut off also: and presently after so great a hail fell in the Suburbs of *Constantinople*, as the like was never seen; and four days after dyed the Empress: *John* was carryed to *Cucusus* in *Armenia*: and divers Ministers that adhered to him were carryed to *Chalcedon*, and there cast into bonds: and his Enemies going about *Constantinople*, sought out as many as were favourers of him, dragging them to prison, and forcing them to curse *John*. *John* whilest he was at *Cucusus* in *Armenia* grew very famous; for having much money sent him by his friends, he wholly employed it for the Redemption of Captives, and for the relief of the Poor: He also by his Ministry gat him many friends, so that he had great resort to him, not only of the *Armenians*, but out of *Syria* and *Cilecia*; which so incensed his Enemies at *Constantinople*, that they gat a new Order from the Emperour to carry him to far remoter parts; which also they put in practice: but by the way, he being grown weak, and not able to endure the scorching of the Sun in those hot Countries, made an end of his Earthly Pilgrimage, to receive his Crown in Heaven.

He is condemned.

Banished.

Gods judgments on his persecutors.

His charity.

His death.

Why so called:

Lying abhorred.

Preachers pattern.

His Zeal.

His zeal against Heresie.

His magnanimity.

His Courage.

Chrysostom was so stiled *ob venustatem Eloquii*, for his graceful Eloquence: He was Disciple to *Eusebins*: of an admirable wit in framing his Homilies; beloved and revered of all men: *Sophronius* testifies *numquam eum mentitum fuisse*, &c. that he never told Lye, never cursed any; never spake any scurrilous matter, and never admitted of vain sports: His style was neither too lofty, nor too mean, but fitted to the profit of the hearers: Holiness and Scholarship are joined in one, his works throughout: He studyed not *ures titillare*, but *corda pungere*, to tickle the Ears of his hearers, but to prick and ravish their hearts: He used to tell his Auditors, That they were not only to learn, but exercise themselves in practising and searching the Scriptures, to avoid idleness. He contemned Riches, and hated vices: was full of sweet similitudes: *Theodore* styles him, *Eximium orbis terrarum luminare*, The eminentest light of the whole world. By authority from the Emperour, he employed some to throw down and demolish all the Idols, and their Temples throughout all *Phenice*; and reformed all the Churches in *Asia*, stirring up the Ministers to the study of Piety: He sent many Ministers and Deacons into *Scythia*, which was over-run by the *Arian* Heresie, reducing many thereby to the Orthodox Faith. Hearing also that the *Scythian Nomades* by the River *Isther* thirsted after the knowledge of Christ, he sent some to bring the glad tidings of the Gospel to them: And whereas some of the *Marcionites* had infected the parts about *Ancyra* with their Errors, he procured an Edict from the Emperour, which he sent to the Bishop of *Ancyra*, to expel them out of their places: Also, whereas one *Gainas* a great man in *Scythia*, of an Insolent and Tyrannical spirit, had importuned the Emperour for a Church for himself and his followers, being *Arians*; the Emperour acquainted *Chrysostom* with it, telling him that he durst not say him nay: He desired to speak with this *Gainas* before the Emperour, where in his presence he so daunted the proud Tyrant with his stout and resolute speeches, that he caused him to be ashamed of his request, and to be content without it: Yea, he afterwards so prevailed with *Gainas*, that when he had invaded some parts of the Empire, he brought him not only to make peace with the Emperour *Arcadius*, but also to set his Prisoners free. He stoutly

told

told *Endoxia* the Empress, that for her covetousness she would be called a second *Jezabel*: she thereupon sent him a threatening message, to which he answered, *Go tell her, Nil nisi peccatum timeo*, I fear nothing but sin: yet when she, confederating with some others his Enemies, had procured his banishment into *Hieron*, as he went forth of the City, he said, None of these things trouble me; but I said within my self, If the Queen will, let her banish me; *The Earth is the Lords and the fulness thereof*: if she will, let her saw me a sunder; *Isaiah* suffered the same: if she will, let her cast me into the Sea, I will remember *Jonah*: if she will, let her cast me into a burning fiery Fornace, or amongst wilde Beasts; the three Children and *Daniel* were so dealt with: if she will, let her stone me, or cut off my head; I have *S. Steven* and the *Baptist* my blessed companions: if she will, let her take away all my substance; *Naked came I out of my mothers womb, and naked shall I return thither again*. He was so beloved, that on a time when he was like to be silenced, the people cryed out, *Satius est ut Sol non luceat, quam ut non doceat* *Chrysostomus*, We had better want the shining of the Sun, then the Preaching of *Chrysostom*.

He used to say, *As a great shower of rain extinguisheth the force of fire: so meditation of Gods Word puts out the fire of lust in the soul*: And as a Boat over-laden sinks: so much wealth drowns men in perdition. And a bulwark of Adamant is not more impregnable, then the Love of Brethren. And as a rock, though windes and waves beat against it, is unmovable; so Faith grounded on the Rock *Christ*, holds out in all temptations, and spiritual combats. And the Devils first assault is violent; resist that, and his second will be weaker: and that being resisted, he proves a coward.

His Works were printed very accurately in Greek by Sir Henry Savill at Eaton Colledge, Anno Christi, 1613. in eight Volumes.

Love to the Ministry.

His sayings.
Meditations.
Danger of riches.

His love.
His faith.

His Temptation.

His works.



AVGVSTINVS S. P. Sc.

The Life of Augustine, who dyed An. Christi 430.

His birth and
parentage.

Augustine was an *African* by birth of *Thagaſta*, of pious parents, *Patricius* and *Monica*, who by breeding their ſon in Learning much weakned their eſtate : He attained to ſingular ſkill in the liberal Arts, wherein he was much holpen by the bountiful contribution of *Romanian*, a Noble Gentleman : In his youth, he was vicious in manners, and erroneous in judgement; tainted with the Error of the *Manichees*. He firſt taught Grammer in his own City where he was born : Then *Rhetorick* in the Regal City of *Carthage*; Afterwards he went to *Rome*, and from thence to *Millain*, where he was Tutor to *Valentinian* the Fifth ; And by the Doctrine and Wiſdom of
Ambroſe,

Ambrose, he was reduced from his Error, and Baptized : after which, he wholly set his heart to seek the Lord, regarding neither honour nor riches, being then about thirty years old : This much rejoiced *Monica* his Mother, then a Widdow, who was more glad that her son devoted himself to the Service of God, then she would have been of having Grand-children by him : He also gave over reading of *Rhetorick*, leaving his Scholars to seek them a new Master. After this he returned into *Africa*, spent his time in Watchings, Fastings, and Prayer, serving God both day and night, and at last was chosen Minister in *Hippo*, where he Preached both by Life and Doctrine diligently.

He is reclaimed by *Ambrose*.

Preachers pattern.

But before this it fell out that a certain Great man at *Hippo*, hearing the fame of *Augustine*, both for his Life and Learning, was very desirous to see and speak with him, promising to himself that he should easily be perswaded to forsake the World with the allurements of it, and all the lusts of the flesh, if he could but once hear the Word of God taught by him : which when *Augustine* was informed of by faithful witnesses, being desirous to deliver a soul from the perils of this life, and eternal death hereafter, he hasted to *Hippo*, where he visited and often preached to the man, exhorting him to remember his promise, and to perform his Vows to God ; yet he deferred the performance of it from day to day ; neither did *Augustine* at that time see his desires accomplished. At this time one *Valerius* was Bishop of *Hippo*, who (the necessity of the Church requiring it) was very solicitous to procure a Minister for that place : whereupon when the Congregation was assembled, he exhorted and perswaded them, seeing they now had experience of the Life and Doctrine of *Augustine*, to make choice of him : *Augustine* not suspecting any such matter, was present amongst them. Hereupon the people laid hold of him, and presented him to the Bishop, all of them with one heart and mouth earnestly desiring that he might be their Minister. At this *Augustine* wept very much, which some of them misinterpreting, laboured to comfort him, saying, that though he deserved a better place, yet being called to the Ministry, he was in the next degree to a Bishop ; whereas indeed the cause of his weeping was, because he foresaw how many and great perils hung over his head by undertaking the Government of that Church : Thus

His zeal.

His humility.

He is made a
Presbyter in
Hippo.

being made a Presbyter for that place, he associated to himself some others which might live with him according to the example of the Primitive Church, having all things in common. *Valerius* the Bishop being a very godly man, rejoiced exceedingly, and gave thanks to God for answering his Prayers, by such a special Providence sending him one so able by his Doctrine to edifie the Church of Christ: and this he did the rather, because himself being by Nation a *Grecian*, was not so fit nor able to instruct that people as was *Augustine*; and contrary to the use and custom of the *African* Churches, he permitted, yea urged *Augustine* often to Preach in his own presence; for which some other Bishops reproached him: But this Venerable and good man, knowing that it was usual in the *Eastern* Churches, and seeking the glory of God and the good of the People, regarded not the reproaches of evil tongues, whilest his Minister did that which himself was less apt and fit to do: By this means *Augustine* like a bright candle set in a candlestick, gave light to all that were in the house. The fame of this thing flying abroad, was the occasion that many Presbyters being allowed by their Bishops, Preached the good Word of God to the People in the Bishops presence.

His diligence.

- At this time the *Manichean* Heresie had infected many, both Citizens and Strangers in the City of *Hippo*, being deceived by a certain Pestilent Heretick, by name *Fortunatus*, a Presbyter, remaining in that City: Hereupon many of those Citizens and Strangers, both *Catholicks* and *Donatists* come to *Augustine*, requesting him to confer and dispute with this *Manichean* Presbyter (whom they judged a learned man) about his opinions: who willingly imbraced the motion, being ready to render a reason of the Faith, and Hope that was in him, to every one that should ask it: as also not only to exhort with wholesome words of sound Doctrine; but to convince the gainfayers: But he enquired whether *Fortunatus* was willing to do the like? Hereupon they halted to *Fortunatus*, exhorting, perswading, and earnestly intreating him to imbrace the motion. But truly *Fortunatus* was very fearful to encounter with *Augustine*, whom he had formerly known at *Carthage* infected with the same Error. But being overcome by their importunity, and ashamed to decline the encounter, he promised to

give

give *Augustine* a meeting, and to dispute with him. The time and place being appointed, multitudes flocked to it; publick Notaries were appointed to write down what passed; the Disputation continued two days: the event was that this Master of the *Manichees* was neither able to overthrow the Catholick Faith, nor to defend his own Erroneous opinions: and so wanting an Answer, he which before was accounted a great and learned man, was now judged of no value nor ability to defend his Errors; which did so fill him with confusion and shame, that presently after he forsook *Hippo*, and never after returned again. And so, through the blessing of God upon *Augustines* labors, many who before were infected with that Error, were reclaimed, and imbraced the true Catholick Faith.

He disputes with a *Donatist*.

The success of it.

Augustine continued to Preach the Word of Truth frequently, both in the Church and from house to house, confuting the Heresies of the times, especially the *Donatists*, *Manichees*, and *Pelagians*: The same also he did by his writings, the Christians wonderfully admiring and rejoycing in it: so that through Gods blessing the Catholick Church in *Africk* began to lift up her head, which formerly had been wonderfully corrupted and dejected by reason of Hereticks, especially through the Rebaptizings of the *Donatists*, whereby they had infected and seduced many. *Augustines* Books also and Tractates being dispersed, filled with Learning and the Authority of the Holy Scriptures, so prevailed through the Grace of God, that not only the Catholicks, but many Hereticks flocked to *Hippo* to hear him: and every one that could write, or get others to do it for them, wrote forth his Notes for their future benefit: so that the sweet smell of the Doctrine of Christ was by this means dispersed all over *Africk*, which the Churches beyond-Sea hearing of much rejoyced therein: for as when one member suffers, all the members suffer with it; so when one member is honoured, all the members rejoyce with it.

His zeal against Heresies.

At the same time the *African* Bishops holding a Synod at *Hippo*, by their command *Augustine* being yet but a Presbyter disputed before them of Faith, and the Creed, which he performed to the joy of them all. especially of the good old Bishop *Valerius*, who gave much thanks to God for his mercy vouchsafed to him therein: and fearing least some other City

He disputes in a Synod.

which wanted a Bishop should choose *Augustine*; and so get him away from him (which indeed had come to pass unless *Valerius* hearing of it, had caused *Augustine* to go to another place, and there hide himself, so that when they sought him he could not be found) wherefore this good old man, fearing the like again, and finding himself much weakned by Age, wrote privately to the Primate of *Carthage*, alleadging the weakness of his body, and the infirmities of his old Age, and therefore desired that *Augustine* might be made his Coadjutor in the Bishoprick of *Hippo*, which by his importunity he also obtained: So that the Primate coming to visit the Church of *Hippo*, and bringing some other Bishops with him, *Valerius* before them all, and before all the people which were assembled together, declared publickly his desire; which they all approved very well of, and the People earnestly desired that it might be effected: but *Augustine* refused the Bishoprick, being contrary to the custom of the Church whilest his own Bishop lived. But many perswaded him that it was not such an unusual thing, producing many examples both of the forreign and *African* Churches for it, so that he was forced to yeeld his consent, and was ordained to the charge of the Bishoprick. And when he was thus ordained a Bishop he Preached the Word of Life more frequently, fervently, and with greater authority then he did before, and that not only in his own City and Country, but in all places where he was requested, whereby the Church of God exceedingly encreased: Many also of the *Donatists* frequented his Sermons, took Notes, and carryed them to their Bishops, which when they had read, they used to contradict; but they that carryed them, either answered them themselves, or else carryed their answers to *Augustine* who with much meekness and gentleness confirmed the Truth, and refelled their Errors.

He also wrote many private Letters to the Bishops and many principal Laymen of the *Donatists*, admonishing and exhorting them that they would either reform their Errors, or come to a publick Disputation: but they, distrusting their own cause, would never write back to him again, but being enraged with anger, used to exclaim against, and both publickly and privately to rail upon *Augustine* as a deceiver of souls, and that as a Wolf he ought to be slain in defence of the Flock,

and

He is made
Bishop of
Hippo.

and without all shame, neither fearing God nor men, they proclaimed that whosoever would murder him should without all doubt have all their sins remitted unto them.

These *Donatists* had in their Churches a perverse and violent kinde of men, who went up and down under the pretence of chastity, who were called *Circumcelliones*; and there were very great numbers of these who were dispersed through all the Regions of *Africk*: These being instructed by evil Teachers, were so inflamed with Pride, and grew to such audacious boldness, that many times they neither spared their own nor other men, requiring them to do things against all right and reason; and if any one opposed them, he was sure either to be soundly beaten, or basely murdered by them, they being usually armed with sundry weapons, raging up and down through Villages and Countries, having no fear to shed blood. But whilst the Word of God was diligently Preached, and Peace was endeavoured to be held with these haters of Peace, they committed many acts of hostility: And whilst the Truth was made known against their Erroneous opinions, they which were Lovers of Truth shunned their society, and endeavoured to preserve the unity of Truth in the bond of Peace. Hence it came to pass that these men, seeing their number to be diminished, and envying the encrease of the Church, being incensed with extream anger, raised intolerable persecutions against the true members of Jesus Christ, often setting upon the godly Ministers both by night and day, and many times robbing them of all they had; and not contented therewith they often murdered them: and often threw Lime and Vinegar into their Eyes to blinde them: for which cause these Rebaptizing *Donatists* grew hateful to their own Disciples: So that (through Gods mercy) the Word of God prevailed the more in *Hippo* by the Ministry of *Augustine* and his Colleagues: and the same thereof spreading abroad, many Cities sent to chuse their Bishops out of that Society, which exceedingly conduced towards the furtherance of the Peace of the Church. He Preached and writ also very learnedly against the *Donatists*, *Pelagians*, and other Hereticks, whereby the *African* Churches recovered their ancient splendor. He went not so willingly to a Feast as to a conference to reduce any that erred. He would not

The malice of the Schismatics.

The *Circumcellions*.

They persecute the Orthodox, especially Ministers.

receive gifts to the Church from those which had poor kindred of their own.

The malice of
Schismatics.

A special pro-
vidence.

The cruelty of
Schismatics.

The Donatists
condemned
for Hereticks,

Augustines Books also being dispersed, and some of them translated into *Greek*, and sent beyond-Sea into the *Eastern* Churches, were means of very much good. But these things so much the more enraged the *Circumcellions*, insomuch as when *Augustine* went abroad to Preach to and visit his Churches, which he frequently used to do, they often lay in wait for him by the way to have murdered him, and had certainly one time effected it, but that the person who was his guide, by a special Providence of God mistook his way, and so led him by a By-way to the place, whereby he escaped their hands, as afterwards came to his knowledge, for which he praised God as his only deliverer: But these men in the mean time neither spared Ministers nor Lay-men. One notable example we have of their wickedness which is not to be passed over in silence: One of *Augustines* Society being called to be Bishop at *Calamen*, was very careful to propagate the Truth, and to beat down Heresies: but whilst he was going from Town to Town about this business, he fell into the hands of the Rebaptizing *Donatists* who lay in wait for him; these men took away the Beasts both from him and his company, and all their necessities, beating the Bishop very cruelly: Hereupon the Proconsul being made acquainted with it, sent for *Crispin* the Bishop of the *Donatists* in that place, and set a fine upon him according to the wholesom Laws made against Hereticks. But *Crispin* denied himself to be an Heretick; whereupon a Disputation was appointed at *Carthage* between these two Bishops, which was to be in the presence of *Augustine*, and the Eyes of all *Africk* were fixed upon the event of it: To be brief, the Bishops met, and after three days Disputation *Crispin* was overthrown, and by the Proconsul was adjudged and condemned for an Heretick: but he not standing to this sentence, appealed to the Emperour, who patiently heard all the cause, and at last concluded that the *Donatists* were Hereticks, that they ought not to be suffered in any Publick places, and that the Laws against Hereticks should be put in Execution against them: whereupon *Crispin* was fined in two pounds of Gold: But the Catholick Bishops, and especially *Augustine* so prevailed with the godly Emperour

Emperour that the rigour of his sentence was taken from them : which Piety and Charity of theirs much conduced to the encrease of the Church.

Not long after there was a Council held at *Carthage* by the appointment of the good Emperour *Honorius*, who sent thither a Tribune and a Publick Notary to supply his own place : This Council consisted of the Bishops both *Catholicks* and *Donatists* : wherein the *Donatists* being heard to the full whatsoever they could say for the defence of their opinions, were fully confuted by the *Catholicks*, and condemned for their Errors, and by the Emperours Judge were declared to be Hereticks : Their Persecutions also against the *Catholicks* were declared even to the cutting off their members, and taking away of their Lives to the great disturbance of the Peace of the Church : But after this Council was dissolved, many of their friends reported that they were not suffered to speak all they could for themselves and their cause, because that the Judge appointed by the Emperour was too favourable to the *Catholicks* : which yet appeared to be but a poor shift to excuse the weakness of their cause, seeing that they knew him to be a *Catholic* before the Disputation began, and yet never excepted against him.

A Council at
Carthage.

Not long after there was another Council assembled at *Cæsarea*, a chief City in *Mauritania*, for the settling of other affairs of the Church. In this City was *Emritas* the Bishop of the *Donatists*, a chief defender of his Sect, and one whom they most relied upon : Him therefore *Augustine* singled out, and in the Publick Congregation challenged him, desiring him now to produce what he had further to say for his Opinions, seeing his friends gave out that formerly he could not be suffered to do it at *Carthage* ; but now he had full liberty and security being in his own City, and environed with his friends : Notwithstanding which, neither by this Exhortation of *Augustine*, neither by the instant request of his Parents and Friends could he be perswaded to it, though they told him that they would all be of his Communion, though they lost their Estates, or underwent any other temporal punishment, if he could overthrow the *Catholick assertions* : yet nothing would prevail with him, having indeed nothing to say more then he had spoken before : which distrust of his cause, through Gods mercy, turned

A Council at
Cæsarea.

turned to the great advantage of the Church, which was much encreased and confirmed hereby.

Manichees converted.

The craft of an Arian.

Hereticks, Ly.
ars.

At another time at *Carthage* many *Manichees* being brought before him, of those whom they called *Elect men*, and *Elect women*, *Augustine* who had formerly known that execrable Sect, produced their damnable blasphemies out of their own Books, and at length brought them to an acknowledgement of their blasphemies : and those *Elect women* also confessed what filthy things had been (according to their customs) committed amongst them : all which things exceedingly redounded to the benefit of the Church, and to the securing of the flock against such thieves. There was also a certain Noble man called *Pascentius* an *Arian*, by whose authority the tribute was exacted with much rigour, the Catholick Faith was much opposed, and many godly Ministers were much molested and troubled ; *Augustine* coming to *Carthage* where he was, proffered to dispute with him in the presence of many Noble men : But this Heretick, though he accepted the challenge, would by no means suffer any thing to be written which passed betwixt them : his pretence was, least that which was written might be made use of against him to his prejudice because of the Law : Hereupon *Augustine* consented privately to dispute with him without Notaries; yet withall foretelling that after the Disputation every one would take liberty to make what reports they pleased of things never spoken, because there was nothing set down in writing to refel them. *Augustine* in the conference declared his Faith and Judgement, requiring an account of the same from the other; by Arguments and Authority of the Scriptures he confirmed his own, and refelled the Errors of the other, which so enraged him that he brake up the conference, and when he was departed, he falsly reported that he had overcome *Augustine*, and scattered abroad many such lyes; which coming to the Ears of *Augustine*, he was compelled to write to *Pascentius*, and therein to set down all the passages of the conference, which if he should deny, he was able to produce many witnesses for the proof thereof both worthy and Honorable men, who were then present : But he being thus twice written to by *Augustine* scarce returned a single answer, wherein also he rather railed, then asserted his Opinions.

Also

Also when the *Goths* came into *Africk*, there came along with them one *Maximus* an *Arian* Bishop, who coming to *Hippo*, at the earnest request of many godly and eminent men, and in their presence *Augustine* entred into the Lists with him, having Notaries to write down all that passed betwixt them: His Adversary shewed more subtilty then solidity, but the Truth prevailed: yet this impudent Heretick when he was returned to *Carthage* amongst his own Sectaries, lyingly boasted that he came away with the Victory: whereupon *Augustine* was enforced to publish in writing a Narrative of the whole Disputation with all the Objections and Answers, withall shewing wherein *Maximus* failed, and to what Arguments he was able to give no Answer.

Augustine confutes an *Arian*.

He took great pains also by the space of ten years against the *Pelagians*, who were subtle Disputants, publishing their Heresies by a very cunning way, and endeavouring to propagate them not only in Publick but from house to house: Against these *Augustine* wrote many Books, and often disputed with them in the Congregation, both to reduce them, and preserve others from the infection of their Errors. He was the Author also of calling many Councils in *Africk* against them, who wrote to the Bishop of *Rome* that that Heresie was abominable, and to be condemned by all that adhered to the Catholick Faith: whereupon the godly Emperour *Honorius* taking cognizance of it, condemned it by his Laws, and appointed the holders of it to be reckoned amongst the Hereticks; whereby many of them forsaking their Errors, returned to the true Church again. Thus was this holy man of God *Augustine* very solicitous about, and careful of the safety of the whole Church; and truly God gave him much comfort and occasion of rejoycing in the fruit of his labors even in this life: First in *Hippo* and the Country thereabouts, which was more immediately under his charge, the Churches thereof enjoying much Unity and Peace: Then in other more remote parts of *Africk*, which either by his labors, or by the labors of such of his Society as were very much established in the Truth; many *Manichees*, *Donatists*, *Pelagians*, and *Pagans* being converted from their Errors, and rejoycing that they were now made Members of the

His zeal against *Pelagians*.

The success of his Ministry.

His patience.

His great
labors.

His humility.

A special Pro-
vidence.

the true Church. He was very patient towards all men : he bore with the infirmities of the weak , mourned for the sins of the wicked , both of such as were within and without the Church ; rejoycing when any were gained to the Lord , and weeping when any were lost. So many things were dictated and published by him, so many Disputations held in the Church , so many things written against Hereticks , and so many Books of Sacred Scripture expounded by him for the edification of the godly, that a studious man all his life long can scarcely know and read over. And knowing the duty imposed by Saint *Paul*, 1 *Cor.* 6. 1, &c. of endeavouring to decide Controversies, he was very forward whensoever he was requested either by Christians, or by men of any other Sect to compromise and decide their Controversies, with much patience and prudence hearing both parties, that so he might pass a righteous sentence; and that he might the more fully take cognizance of the cause, he used sometime to spend a whole day sitting to hear the same, always taking advantage thereby to do what possible good he could to their souls, like a good Steward Preaching the Word in season, out of season, Exhorting, Instructing and Reproving with all long suffering and Doctrine, endeavouring to instruct the Ignorant, and to quicken those that were remiss in the way to Heaven. Many Letters he wrote to such as sought to him for counsel and direction in their secular affairs : But this he thought a trouble to him, and hinderance from better employments, and therefore he always thought best of those who would either write or speak to him about Heavenly businesses. He seldom was absent from the Councils which were often held in divers Provinces, yet always seeking therein the things which were of God, and not his own advantage : His endeavour was that the Faith of the Holy Catholick Church might be preserved inviolate : that such Ministers as were unjustly Excommunicate might be absolved : that such as were wicked and obstinate might be cast out. In the Ordination of Ministers he always judged that the consent of the godly should concur in it, and that the custom of the Church should not be violated.

Upon a time *Augustine*, forgetting the Argument which he
first

first proposed to prosecute, fell upon a confutation of the *Manichees* : and one *Firmus* a rich Merchant, and a *Manichee*, hearing him, was so convinced, that he came to him after, and with tears, on his knees, confessed his Errors, and promised Reformation. Also one *Felix* a *Manichee*, coming to *Hippo* to spread his Heresie, in a Disputation with *Augustine* after the third time, was so convinced, that he recanted his Errors, and was joined to the Church. He was termed *Hereticorum Malleus*, The hammer against Hereticks. He won also many Pagans to embrace the Truth. He took much pains in ending differences. His Apparel was neither sumptuous nor sordid : his Diet usually was Broth and Roots, (He used to say, *Non ego immunditiam obsonii timeo, sed immunditiam cupiditatis. Scio enim Noe omne genus carnis quod cibo esset usui manducare permissum, & Heliam cibo carnis refectum, &c*) Though for his Guests and sick-folks, he had better : His Dishes for his meat were of Earth or Wood, or Marble : His Table rather for Discourse and Disputation then for rich Banqueting, and it had Ingraven upon it,

His humility.

*Quisquis amat dictis absentem rodere famam,
Hanc mensam indictam noverit esse sibi.*

*He that doth love an absent friend to jeer,
May hence depart, no room is for him beer.*

Which rule some of his Fellow Bishops upon a time forgetting, he sharply reprehended them for it, and told them that he must either blot those Verses out of his Table, or arise from dinner, and go to his chamber.

He would never buy either House or Land : but any thing that was given to the Church he would not refuse it : yet he often refused Inheritances, when dying persons would have given them to the Church ; not but that he thought they might be profitable to the Poor : but because he judged it fit and equal that their Children, Parents, or Kindred should rather inherit them : often saying, that it was fitter that Legacies should be left to the Church then Inheritances, which are troublesome, and sometimes chargeable ; yet those Legacies he would have

His prudence

freely

His charity.

freely given, and not begged or extorted from men. He was almost wholly taken up with heavenly affairs, wherein he labored both day and night, with *Mary*, choosing the better part, which could not be taken from him. He was very careful of the Poor, and in case of great want would sell the Ornaments of the Church for their relief. And when the Church stock was spent, he used to declare to the people, that he had nothing left wherewith to relieve the Poor, that thereby he might stir up their charity to contribute to so good a work. All his Presbyters lived with him in the same House, fed with him at the same Table, and were maintained and clothed out of the common purse. He always judged it fit that Ministers should be present at Marriages, both to testify the mutual consents and compromises, and to bestow his Benediction upon the married persons. He always kept Scholars in his house, whom he fed and clothed. He was so severe against Oaths, that he abated of their allowance to those that swore. He never admitted women into his house, though of his own kindred; no not his own Sister when she was a Widdow, and had wholly devoted her self to the Service of God; nor his Uncles daughter; nor his Brothers daughter; saying, that though they might dwell in his house without suspicion; yet they could not be without Maids, or other Women would come to visit them, which could not be without offence and scandal; and when any Women sent to him, being desirous to see or speak with him, he would always have some of his Ministers present, and would never speak with them alone. He praised one, who when he was sick said; *I have not lived so, that I am ashamed to live longer; nor do I fear to dye, having so good a Master to go to.*

Oaths.

In his latter days he looked over all his Books: Those which he wrote at his first Conversion whilst he was a Lay-man, and those which he wrote when he was a Minister; and lastly, those which he wrote when he was a Bishop; and whatsoever he found in them less agreeing with the Word of God, and the Ecclesiastical Constitutions, he corrected, or retracted: Of which he wrote two Volumes, which he called his *Retractions*. He complained also that some Ministers had gotten and divulged some of his Books, before he had perfected them, though afterwards he amended them. Yet being prevented by death

His Retractions.

death he left some of his Books unperfected. And being desirous to profit all, knowing that many were desirous to read much, which yet for want of time they could not do, out of the Old and New Testament he collected such Precepts as concerned the rule of a Christian Life; and such things as were forbidden in the same; which he composed into a Book, adding a Preface to it, that so every one which pleased might read it, and thereby discern how obedient or disobedient he was unto God; and this he called *A Looking-Glass*.

His works.

But shortly after brake out (by the permission of God) that hideous inundation of *Goths* and *Vandals*, and other Northern people, who were *enſes Dei*, Gods sword to punish the pride of the *Romane* Empire. These sailing out of *Spain* arrived in *Africk*, over-running the whole Country of *Mauritania* and other *African* Provinces and Countries, laying all waste before them, and destroying all they could with barbarous cruelty and inhumanity, filling all places with torments of all sorts, murders, burnings, and with innumerable and abominable depopulations, sparing neither sex nor age; no not the Ministers of Jesus Christ: The Churches Ornaments they plundered, the Churches themselves they demolished, and like incarnate Devils made havock of all. This holy man of God lived to see these grievous calamities, and was not affected with them only as other men were: but considering them more deeply and profoundly, and in them foreseeing the great danger of souls, he poured forth Prayers and tears day and night. For he saw Cities subverted, Villages destroyed; the Inhabitants being either slain or driven away: Churches destitute of Ministers: holy Virgins deflowered; some of them dying under their torments; some slain with the sword; some led into captivity, in danger of having their souls infected with Error and Heresie, and their bodies enslaved under a cruel Enemy. He saw the *Psalms* of Thanksgiving ceased in the Congregations: the Temples burned: and the solemn Assemblies to be given over: The Sacraments either not to be sought after; or none to dispense them to those that desired them: And for those which fled into Mountains, Woods, Desarts, Caves of the Earth, or to any

The coming of the *Goths* into *Africk*.

Their horrible cruelties. See more of it in my *General Martyrology*.

*Augustine dies
before the tak-
ing of Hippo.*

His faith.

*The power of
his prayers.*

His death.

His poverty.

any other places of refuge, they were either hunted out and slain, or perished with famine and drought. The Bishops and Ministers of Churches, (which had by the goodness of God) escaped their bloody hands, being spoiled of all things, went about begging their bread. He scarce saw of all the innumerable Churches of *Africk*, three remaining, *viz. Carthage, Hippo, and Circe*, which through Gods mercy yet remained in some safety: though not long after his death *Hippo* being forsaken of her Inhabitants, was burned by the Enemy. These things this good man much bewailed; and that which much encreased his sorrow was, that just now the Enemies were coming to besiege *Hippo*, the Governor whereof was one Earl *Boniface*. This siege lasted fourteen moneths, wherein *Augustine* with his fellow Bishops that were fled thither for refuge, and his Presbyters, exercised themselves wholly in Prayers and Tears, intreating the Father of Mercies to be merciful to them, and to preserve his Church from the rage of the Adversaries. And one day as they sate at dinner together, *Augustine* said to them; You know Brethren, that from the beginning of this siege, my daily Prayers have been, that God would either free us from it, or give his servants patience and courage to undergo what he imposeth, or to take me out of this present evil World; and I believe that God will answer my desire, And indeed accordingly in the third moneth of the siege he fell sick of a Feaver, which proved his last sickness; neither would God defraud his servant of the fruit of his Prayers; And indeed he was very powerful in Prayers, so that sometimes thereby he hath cast out Devils, and restored sick men to their health. His Feaver proved so violent, that he dyed in the same third moneth of the siege. In his sickness he breathed forth most pious ejaculations: He made no Will, having nothing to bestow, but only Books upon several Libraries. He dyed Aged 76. *Anno Christi* 430. having been a Minister 40 years. It's written of him, that after his first Conversion to the Faith he was grievously vexed with inward conflicts against his corrupt affections, complaining of his inward, hereditary, habitual, inveterate vices; and after long struggling with them by purposes, vows, strong resolutions, watching, fasting, self-revenge, and other good means, finding still his own weak-

ness,

ness, and the encreasing violence of his corruptions, as he was intently musing and meditating what to do more, he heard a voice saying, *In te stas, & non stas*; whereupon rightly apprehending that his own strength of wit, carnal reason, and other powers and helps of nature could not serve the turn for the effecting of that which was the proper and peculiar work of Grace, he betook himself to his Saviour by humble, faithful, and fervent Prayer; and at last found such assistance from the Holy Spirit of Grace, as strengthened him to stand and make good his resolutions with more comfort then before. His usual wish was, that Christ when he came might finde him *aut Precantem, aut Pradicantem*, either Praying, or Preaching. When the *Donatists* upbraided him unworthily with the impiety and impurity of his former Life, Look (said he) how much they blame my former fault, by so much the more I commend and praise my Physitian.

He used to say, *Holy Marriage is better then proud Virginity. And again, Prayer that is pure, and holy, pierceth Heaven, and returns not empty. It's a shelter to the Soul, a sacrifice to God, and a scourge to the Devil. And again, There is nothing that more abateth sin, then the frequent meditation of Death: He cannot die ill that lived well; and seldom doth he die well that lived ill. A Christian at home in his house must think himself a stranger; and that his Country is above where he shall be no stranger. And again, If men want wealth, it is not to be unjustly gotten: if they have it, they ought by good Works to lay it up in Heaven. He that hath tasted the sweetness of Divine love, will not care for temporal sweetness. The reasonable Soul made in the likeness of God, may here finde much careful distraction, but no full satisfaction; for it being capable of God, can be satisfied with nothing but God. Not to be without affliction, but to overcome affliction is blessedness. Love is strong as death; for as death kils the body, so love of eternal life kils worldly desires and affections. He called Ingratitude the Devils Sponge, wherewith he wipes out all the favors of the Almighty. He so admired and loved the seven Penitential Psalms, that he caused them to be written in great letters, and hung within the curtains of his Death-bed, that so he might give up the Ghost in the contempla-*

An excellent speech.

His sayings.
Prayer.

Death.

Christians are pilgrims.

Ingratitude.

tion and meditation of them. His Prayer was, *Lord, give first what thou requirest, and then require of me what thou wilt. And, He that prays well, cannot chuse but live well.*

His works.

His Works are printed in nine Tomes at *Basil* by *Froben*.

*The Life of Cyril of Alexandria, who flourished,
Anno Christi 430.*

He is chosen
Bishop of *Alexandria*.

A Council.

Nestorius de-
posed and ex-
communi-
cated.

T*Heophilus* Bishop of *Alexandria* falling into a Lethargy, shortly after dyed; whereupon a great contention arose about the Election of a new Bishop: some standing for *Timothy* the Archdeacon, and others for *Cyrillus*: *Abudatius* the Captain of the Garrison laboured all that he could to prefer *Timothy*: but the other party prevailed, and so *Cyril* was chosen and settled in the Bishoprick: About this time *Nestorius* the Heretick vented his blasphemous opinions against the Deitie of our Saviour Christ, whom *Cyril* answered and confuted: Upon this the Emperour *Theodosius minor* summoned a Council at *Ephesus*, in which *Cyril* was chosen President, and where with much learning and judgement he confuted *Nestorius* and *Pelagius*. So that the Council after serious examination and deliberation, pronounced this sentence; *To omit the other abominable wickednesses of Nestorius, because being sent for by us, he hath refused to appear, neither would he receive those godly and religious Bishops Whom we sent to confer with him: being therefore forced by necessity, we proceeded to the examination of his wicked opinions, and finding partly by the Epistles and Books that he hath written; and partly by his words which in this famous City he hath lately spoken, which by sufficient witness have been proved before us, that he holds and publisheth Heretical opinions contrary to the Word of God and the Canons of the holy Councils; We therefore not without many tears are forced to pass this severe sentence against him: and our Lord and Saviour Jesus Christ, Whom he hath so grossly and grievously blasphemed, doth by us Decree that Nestorius be deposed from his Bishoprick, and excommunicated from the holy Assemblies of the Ministers of God. Which sentence the Emperour Theodosius did also approve of and confirm, and withall banished*

banished him to *Oasis*, and God to shew the severity of his justice against blasphemers, strake him with an incurable disease whereby his tongue rotted, and breeding many Worms was devoured by them, so that he ended his wretched life after a most miserable manner.

This *Cyril* was by birth a *Grecian*, and as one testifies of him, was *Vir doctus & sanctus*, a learned and holy man : He was President in the Council at *Ephesus*, where with much learning and judgement he confuted *Nestorius* and *Pelagius* : He was admirably experienced in the holy Scriptures : flourished under *Theodosius junior* : he was so famous for piety, eloquence, and wit, that the *Grecian* Bishops gat some of his Homilies by heart, and recited them to their people. After twenty two years labor in the Government of that Church, he quietly yeelded up his spirit unto God, *Anno Christi* 448. under *Theodosius junior*.

He used to say, *It's the best way for a rich man to make the Bellies of the Poor his Barn, to succour the fatherless and needy, and thereby to lay up treasure in Heaven, that he may be received into everlasting habitations.* And, *Where the Scripture wants a tongue of expression, We need not lend an ear of attention, we may safely knock at the Council door of Gods secrets; but if we go further, We may be more bold then welcome.* And again, *The Devil runs With open mouth upon Gods children to devour them: they manfully resist him: he thinks to weaken their Faith, and they, by his assaults are made the stronger: he fights against them, but they get ground upon him; and so what he intended for their destruction, full sore against his will, makes for their advantage.* He was called the Champion of the Catholick Faith.

His Works were printed in two Tomes at *Paris*, *Anno Christi* 1605.

The Life of Peter Chrysologus, who flourished
Anno Christi, 440.

Petrus Chrysologus, so called because of his golden Eloquence, was born at *Imola* in *France*, of honest Parents, bred under

Banished by
the Emperour.

His fearful
death.

His knowledge
in the Scrip-
tures.

His learning.

His death.

His sayings.
Charity.

Modesty.

Tentation.

His birth
and education.

Preachers pattern.

Prayer.

His sayings.
Charity.

Mercy.

Faith and
works.

Drunkenness
and gluttony.

His works.

Cornelius Bishop of that City, whose care it was not only to instruct him in good Manners and Learning, but to fit him for the Work of the Ministry, that he might bring glory to God in the service of his Church : And not long after he was made Archbishop of *Ravenna*. He excelled in Learning, Vertue, and all praise-worthy qualities. He was present at the Councils, the one at *Ravenna*, the other at *Rome* : and sent Letters full of Learning to the Synod of *Chalcedon* against *Eutiches* the Heretic. He was powerful in Eloquence, especially in his Sermons to the people, and very holy in Conversation, by both which he won many to the Truth. Always before he penned any thing, he would with great ardency and humility set himself to Prayer to seek unto God for direction therein. He lived long, having been Bishop about 60 years, flourished under *Martian* the Emperour, and dyed *Anno Christi* 500.

He used to say, *Let not thy care be to have thy hands full, whilst the Poors are empty: for the only way to have full Barns is to have charitable Hands : And, God had rather men should love him then fear him : to be called Father then Master : he wins by Mercy, that he may not punish by Justice : If thou wilt be like thy Father, do likewise. And, Neither in the Flint alone, nor in the Steel alone any fire is to be seen, nor extracted but by conjunction, and collision : So, nor by Faith alone, nor by good Works alone is Salvation attained, but by joining both together. And, As the Clouds darken Heaven, so intemperate Banqueting the Minde : as the violence of windes and waves sinks a Ship, so drunkenness and gluttony, our souls and bodies in the depth of hell. And, Virtues separated, are annihilated : Equity Without goodness is severitie ; and Justice without Piety cruelty. And, some that lived commendably before they attained to dignity, being set in the Candlestick of the Church, turn their light into darkness : It had been better for such lights still to have been hidden under a bushel, &c.*

He was a man of an Excellent Wit, and by his Ministry, and example won many to a love of the Truth.

He wrote 176. *Homilies : Lib. ad Eutychen, & Epistolas alias.*



PROSPER

R.E.sc.

The Life of Prosper, who dyed Anno Christi 466.

Prosp^r was born in *Aquitane*, and preferred to be Bishop of *Rhegium* in *France*; He was Scholar to *S. Augustine*, famous for Learning and Piety; learnedly confuted the *Pelagian Heresie*: He was assiduous in reading, especially of the Scripture: He usually had the four Evangelists in his hands: He distributed his goods freely to the Poor: His special care was to take away all strife and contentions from amongst his people. He was a Father to all ages and sexes that were in the City: He much addicted himself to Watching, Fasting, Prayer, and Meditation. He continued Bishop there twenty years: flourished under *Martianus*. Upon his death-bed, speaking to

His birth and education.

Scriptures delighted in.
His charity.
A peace-maker.

His speech at death.

many of his people that wept sore, he said, *The Life which I have enjoyed was but given me, upon condition to render it up again, not grutchingly, but gladly : For me to have stayed longer here, might seem better for you, but for me it is better to be dissolved, &c.* And so Praying and lifting up his hands to God before them all, he departed *Anno Christi* 466.

His character.

He was excellently versed in the Sacred Scriptures : and no less famous in Humane Learning : He was a very good Poet, and an Eloquent Orator : of a profound Judgement, subtile Wit, a nervous Writer, and holy Liver.

His works.

His Works are all printed in *Ottavo* at *Cullen*, *Anno Christi* 1609.

His sayings.

He used to say, *Thou shalt neither hate the man for his vice ; nor love the vice for the mans sake.* And, *Thou boastest of thy wealth, honour, strength, beauty, &c. consider what thou art by sin, and shalt be in the grave, and thy plumes will fall : for every proud man forgets himself.* And, *As the Soul is the life of the Body, so the life of the Soul is God : When the Soul departs the Body dies, and when God departs the Soul dies.* And, *Those things which God would have searched into, are not to be neglected ; but those which God would have hidden, are not to be searched into : by the later we become unlawfully curious, and by the neglect of the former, damnably ingrateful.* And, *The envious man hath so many tortures, as the envied hath praises : Its the Justice of envy to kill and torment the envious.* And, *The Life to come is blessed Eternity, and Eternal blessedness : there is certain security, secure quietness, quiet joyfulness, happy Eternity, eternal Felicity.*

Pride.

The Life of Fulgentius, who dyed An. Chri. 529.

His parentage.

HUnerick the *Arian*, King of the *Vandals*, having subdued *Carthage*, banished all the Senators thereof into *Italy*, amongst whom was *Gordian* Grandfather to *Fulgentius* : And after the decease of *Gordian*, *Claudius* his son returned unto *Carthage*; and though his house was given to an *Arian* Priest, he recovered a great part of his Inheritance by some favour which he found at the Kings hands, and so departing to *Lepte*,
he

he there settled his habitation : But shortly after dying, he left his son *Fulgentius* to the care of his Mother *Mariana*, who was very careful to train him up in Learning, causing him to be instructed in the *Greek* Tongue, before he learned *Latine*, that thereby he might attain to the greater perfection in that Language : and as his years encreased, so did he highly profit in all sorts of Learning, to the great joy of his Mother, who exceedingly rejoyced to see his wisdom and towardness, which also much refreshed her after the loss of her dear husband : yea she was so well satisfied with his Prudence, that she committed to his care the government of her whole house : and he so well behaved himself therein, that he pleased his friends, silenced his il-willers, and both by direction and correction procured an awful respect from the servants : he was also very careful to preserve his Patrimony.

His education.

His prudence in governing a family.

By this his deportment he gat so much credit and esteem, that he was made the Kings Collector, and required to be rigorous in exacting the rated payments : But after a while it pleased God, that this multiplicity and burden of worldly busineses began to be very heavy to his Soul ; and the vain flattering felicity of the World yeelding disgust, by little and little the love of spiritual life seemed to take root in his heart, and this begat in him a desire frequently to pray, and to read, and study the holy Scriptures : then did he often resort to such men as sequestred themselves from worldly busineses, and betook themselves to Monasteries, where he learned by experience the sweet conversation of Gods servants, those places being not yet degenerated into such superstition and profaness as afterwards they were. Amongst them he perceived that as they had no worldly solace, so had they no weariness in their present condition : as they had no temporal joyes, so neither had they that vexation of spirit which other men were subject to by reason of their worldly busineses : whereupon with himself he brake out into these words, *Why travel I in the World, which can yeeld me no future nor durable reward answerable to be my pains ? Though it all better to weep Well then joy ill : yet if to joy be our desire, how much excelleth their joy who have a good conscience before God ; who dread nothing but sin : study to do nothing but to accomplish the Precepts of Christ ? Now*

His Conversion.

His speech.

therefore let me change my trade; and as before I endeavoured amongst my Noble Friends to prove more Noble, so now let my care and employment be amongst the humble and poor servants of the Highest, to become more poor and humble then they, and like S. Matthew let me turn from a Publican to a Disciple.

His prudence.

Thus being resolved to renounce all terrene and worldly delights, and to make himself a partaker of that kinde of life which upon mature deliberation and examination his judgement approved as most excellent: yet withall, wisely considering that sudden changes might breed some distemperature either in body or minde, or both, he began by degrees to accustom himself to Fasting, to avoid the company and accustomed complements of his old acquaintance and familiar friends, addicting himself to solitariness, much reading and prayer. Hereupon all that knew him were stricken with great wonder and amazement at this sudden and unexpected change: imputing this strict demeanor in a man so delicately brought up to proceed from necessity, and privy poverty: But he having thus made some proof of such things, wherein he conceived difficulties might occur, and now finding by experience that nothing was hard to a willing minde, as also lighting upon, and reading that Divine Treatise of St. *Augustine* upon the 36 *Psalm*, his love to and longing after that more retired course of life much encreased in him, so that he resolved without any further delay to put his former purposes into practise, and accordingly going to *Fauslus*, who was one of those Bishops whom the *Arian* Tyrant *Hunerick* had confined to a certain place not far from his own Country, he beseeched him to admit him into his Monastery. The prudent Bishop wel knowing the worldly conversation of the young man in times past, gave no credit to his speech, nor comfort to his request, but willed him first to learn to live less delicately before he entred upon so strict a course of life: But he humbly kissing the Bishops hand, earnestly requested him that he would not reject him, but graciously admit him for one of his Disciples; and so by importunity declaring his sincere affections, he procured admittance: The fame of this thing spreading abroad, some dispaired of his perseverance because of his former delicate life; others considering the excellency of his wit were raised in expectation of

He retires
himself from
the world.

some

some notable and worthy consequence. Divers of his Familiars excited by his example, betook themselves to the like course of life: only his inconsiderate and worldly-minded mother grew exceedingly discontented at it, as if her *Fulgentius* were already dead; and so, impatiently running to the Bishop, she brawled with him, crying out; *Restore me Son to his Mother, the Master to his Servants and Household: It becomes you to comfort such disconsolate Widows, not to destroy my forlorn house.* The Bishop mildly reprehended her, but wisely concealed her son; wherefore she filled the Ayr with her exclamations, ever calling upon the name of *Fulgentius*: This violent temptation did he meet with at his first entrance into this strict kinde of life; but having his heart fixed in Heaven, he gave no Ear to her exclamations: so that his Mother verily thinking that he had not been there, sorrowfully departed: The Bishop having hereby had experience of the valour of his young Disciple, judged that he that could thus overcome his natural affections, no labour would be hard, nor conquest difficult for the time to come.

Whilst he continued in this place, he wholly abstained from Wine and Oil, and was so rigorous in Fasting that it much debilitated his body, and procured some diseases: but his heart being wholly set upon the working forth of his Salvation with fear and trembling, he committed himself to God, saying, *The daintiest feeders avoid not sickness*: and after he had a while been habituated to this course, he through Gods mercy recovered his health and pristine beauty. His Inheritance (though he had a younger Brother called *Claudius*) he wholly left it to his Mother, that at her decease she might leave it to *Claudius*, if he deserved well of her; by which means his Brother (for the Living-fake) was made more dutiful and submissive, and his Mother by this gift received no small consolation to counterpoise the sorrow of his absence.

Shortly after the *Arians* renewing their persecution (which for a space they had discontinued under a pretence of more moderation) Bishop *Faustus* was constrained by frequent removes from one place to another to hide himself, and *Fulgentius* had no better shift then to flee to another little Monastery governed by one *Felix*, who having sufficiently heard of his Learning and

His mothers
impatency at
it.

Temptation re-
sisted.

His absti-
nence.

His sickness,
and recovery.

He gives away
his inheri-
tance.

The *Arians*
renew their
persecution.

His remove to
Sicca.

Heretical mal-
lice.

Cruelty of
Hereticks.

He's cruelly
beaten.

and Vertue, would have resigned the government thereof to *Fulgentius*; but he constantly refused it: yet at the great opportunity of the Brethren, he was enforced to take part of the Government upon him: So that these two holy men equal in their love to God and their neighbors, equal in Vertue, and like in Conditions, mutually governed the place, each fearful of offending the other; each vigilantly attending the good of the Society. But the Persecution growing more hot, they together with their Disciples were forced to remove into more remote and unknown parts of *Africa*: and at last settled in the Territories of *Sicca*, where they exceedingly profited the people, and gained many Souls to Christ: But the old Enemy of mankind envying their godly labours, stirred up an *Arian* Priest called *Felix*, who, not far off, had corrupted many with his Heretical opinions, to molest and trouble them. This fellow, great in Power and Authority, but greater in malice, fearing lest by the means of *Fulgentius* (whose Learning now grew famous) many of his seduced Disciples should be reclaimed to the Truth, he caused all the ways to be beset by which these two Fathers used to go to instruct the people; and it pleased God, that as these two walked by the way, they fell into these watchmens hands, who presently loaded them with Irons, and carried them to the *Arian* Priest. *Felix* when he saw that he was like to be apprehended, threw away some money into a bush, which he happened to have about him for the Brethrens sustenance. The *Arian* Priest when they came before him used them very roughly, demanding of them why they came out of their own Country to subvert his Christian hearers? And as they were about to answer, he would not hear them, but first commanded them to be scourged: whereupon *Felix* requested that his Brother *Fulgentius* might be spared: For (saith he) he cannot endure the extremity of the torment, but in all likelihood will breath forth his innocent Soul under your hands. But rather let your wrath be wholly wreaked upon me, who am most guilty of that which you charge us with: *Felix* therefore was most cruelly beaten: but not that *Fulgentius* should be spared, who being of Noble Parentage was of a tender constitution, and so the blows with the staves were the more grievous to him, whereupon he earnestly desired to be heard having

ving somewhat to say ; and so the stripes and bastinadoes being intermitted , he began with his Eloquent mouth to relate the cause of their travel into those parts, causing his very Adversaries to wonder at his Eloquence and flowing Language So that the Priest had almost forgotten his cruelty , and shame of the injury was ready to embrace his obdurate heart : Yet least he should appear to be overcome with his words, he cried out ; *Lay him on lustily , and multiplying your blows rend this prattler. What ? Thinks he by his words to seduce me also ?* Hereupon he was again beaten most mercilessly : then were both of them shaven deformedly , their clothes pulled off , and so they were sent packing all naked. Forth then from the *Arians* house they departed no otherwise then as from a glorious combat, and as crowned with Lawrels of Victory : In their return they found the money which *Felix* had hidden, which was a great refreshing to them. The fame of this detestable fact gave great offence to many , and in particular to the *Arian* Bishop of the Diocese, who had a good opinion of *Fulgentius*, and much favoured him , and would have punished the Priest, if *Fulgentius* had desired it of him : and indeed many urged him to seek revenge ; but he gave them this humble denial, saying, *It is not lawful for a Christian to meditate revenge : our Lord Christ well knoweth how to repay the injuries inflicted on his servants. If my case be avenged, then lose I the reward of my patience ; especially seeing it might scandalize many little ones if I a Catholick should require judgement at an Arians hand.*

A while after *Fulgentius* having heard and read much of the strict lives of the Monks in *Egypt*, had a great minde to see the same, and so leaving his Monastery, he took shipping for *Egypt* : but a storm meeting him by the way , he was driven into the Haven of *Syracuse*, the chief City of *Sicily* : At this time *Eusalius* was Bishop there , who very curteously entertained *Fulgentius*, and upon converse, finding his sufficiency, enquired the cause of his voyage, and understanding by him the cause , he much dissuaded him from it, and perswaded him to continue at *Syracuse* that winter: which when he consented to, he maintained him all that time, and *Fulgentius* out of that little allowed him , carefully ministred somewhat to the necessities of others. Summer being come, he sailed to *Rome*, where beholding the glory

Rejoyceth in sufferings for Christ.

He seeks not revenge.

He sails into Sicily.

He goes to Rome.

Heaven more glorious.

His return into *Africa*.

He obſcures himſelf.

His great induſtry.

He is ordained a Presbyter.

glory of the *Romane* Nobility, the triumphant pomp of King *Theodorick*, and the univerſal ſplendor and joy of the City, he was ſo far from being taken with ſuch worldly toys and delights, that it raiſed up his deſires after heavenly joys, ſaying thus to ſome of his friends that accompanied him; *How beautiful may the Celeſtial Hieruſalem be, when Terreſtrial Rome ſo glittereth? If ſuch honour be given to lovers of vanity, What glory ſhall be imparted to the Saints who are lovers and followers of Truth?* Then did he return into *Africa* to the incredible joy of his Brethren; but after a while, finding the diſtractions which neceſſarily attended his abode there, partly by reaſon of his care in Government, and partly by reaſon of much reſort of Noble men, and others that dayly repaired to him (his fame being now ſpread abroad) he privily ſtole away, and went to another Monastery far off, amidſt the ſhelly Rocks of the Sea, deſtitute in a manner of all humane ſolace and neceſſaries, where being with all courteſie received, as much as he excelled others in Learning and Eloquence, ſo far ſubjected he himſelf to all in humility and obedience. Many Books he there copied out fair with his own hands, and for his recreation made many neceſſary implements for the houſe of *Palm-leaves*: But at laſt his old ſociety gained knowledge of the place of his abode, and preſently ſent to requeſt his return: Hereupon great contention aroſe between the two houſes, whilſt one ſought to retain, the other to regain him. The Controverſie at laſt came before Biſhop *Fauſtus*, who Decreed his return to his firſt place; and that he might be employed for the publick good, he ordained him a *Presbyter*: At which time ſundry Cities wanting Paſtors (for the King had forbidden the Ordination of any more Biſhops) many of them ſought and ſued to *Fulgentius* to undertake that charge, and ſome proceeded to Elect him outright; yet thought he himſelf ſecure by reaſon of the Kings prohibition, till at laſt the persecuted Biſhops, who yet ſurvived, reſolved rather to incur the diſpleaſure of the King then to ſuffer the people any longer to want Biſhops; and thereupon meeting together, they Decreed that Biſhops ſhould be ordained for all the vacant places; and forthwith (leaſt the *Arian* King hearing of it, ſhould prevent them) they ſought out godly Presbyters whom they might

might appoint to this Office, but then *Fulgentius*, who was most of all sought for, could no where be found; for he had hid himself to avoid that employment, and so continued till all the solemnities were over passed, and then returned hoping now to live in quiet. But it pleased God otherwise to dispose of it: For it so fell out that the City of *Ruspa* remained as yet unfurnished, the Citizens whereof getting inkling that *Fulgentius* was discovered, they came unto him, laid hold upon him, carryed him with them, and not request, but constrain him to be their Bishop: Yet in this dignity he nothing forgot his former integrity: he still used mean and simple attire, went many times barefoot, wholly abstained from Flesh, Wine, and Oil, and always kept about him some of his former associates: But he, with his fellow Bishops enjoyed not long their places: for that fell out which was easily foreseen to be a likely consequent, yet was contemned in respect of the Churches necessity and want, which was that the *Arian* King enraged by this act, banished about 60 Bishops into *Sardinia*, amongst whom *Fulgentius* was one, who joyfully ascended the Ship, being heartily glad that he had a share in such a glorious confession: Divers of his Clergy and Friends followed him, and being arrived at *Calaris* in *Sardinia*, he there lived with them at the same Table, and by his Sermons converted many.

Not long after King *Thrasamund* amongst the crafty fetches, and persecutory drifts whereby he endeavoured to allure the *Catholicks* to the *Arian* Heresie, used this Policy: He feigned a desire to become a *Catholick*, and setting down divers capitious and deceitful questions, pretended that he could not finde any that could sufficiently answer those questions, whereupon hearing the fame of *Fulgentius*, he hastily sent for him: who with an undaunted courage came to *Carthage*, and not being presently called to the King, endeavoured seriously to confirm the *Catholicks* in their Faith; and with much curtesie and affability answered all questions, rejecting no man; whereby he reclaimed many from their Errors, admonishing them to repent of, and to bewail their fall: others he exhorted not to hazard the damnation of their Souls for temporal advantages: and whom he saw in danger of perdition, with milde, yet effectual words he stayed and encouraged to a noble and generous resolution,

His humility.

He is made a Bishop.

His moderation.

He is banished.

He converts many.

Hereticks subtilty.

He comes to Carthage.

Doth good.

resolution,

He is sent for
to the King.

resolution, animating them to suffer any dangers or torments rather than to deny the Truth : and it pleased God so to bless his labors, that some who before were staggering, were now by his means imboldned plainly to reprove the weak-grounded impudence of the *Arian* party : And thus the Omnipotent God turned the Enemies device to the advancement of his own glory. Then did the King send for him, and questioned with him, and met with such solid and judicious answers, that he was forced to acknowledge that he found him every way to answer the report which he had heard of his Wisdom and Learning, and withall he proposed sundry difficult questions to which he required his answer in writing, *Fulgentius* having drawn up his Answer, communicated it to the most learned *Catholicks*, and after their approbation, to the people, before it was delivered to the King, *Thrasamund* having with great diligence perused it, praised his Wisdom, wondred at his Eloquence, commended his Humility; yet had his heart so hardened that he could not understand and submit to the Truth.

He is envied
and complain-
ed of.

Is sent back
into *Sardinia*.

Fulgentius could not be suffered to stay long at *Carthage*, for the *Arians* with their clamors incensed the King, complaining that he had already gained from them some of their Ministers, and that the people fell apace to him, so that their whole Religion stood in great hazard by his means : Then the King to quiet them, sent him back into *Sardinia*. Late in the night was he carryed aboard the Ship, that his departure might be the better concealed from the people : but it pleased God by contrary windes long to detain the Ship in the harbor, so that for many days almost the whole City flocked to him to take their farewell, and many communicated at his hands : And when great lamentation was made for his departure, he took one *Iulianus* (a very godly man) apart, and told him he should shortly again return, and that the Church should enjoy peace, which also came to pass : When he was requested to pray for any that were sick or in misery, he commonly used this Petition : *Thou (O Lord) knowest best what will make for our Souls health : Grant of thy mercy a supply unto our necessities, so far forth as shall not hinder our spiritual profit : And when God graciously answered his Prayers in their behalf,* he used to say, *That God did it for their sakes, not for his :*

His humility.

He

He commonly said that Miracles make not a man just or righteous, but famous.

When he was come back to *Sardinia*, he returned to his former strict course of life, with his Associates, who had all things in common; and when he distributed more to one than to another by reason of sickness or weakness, he used thus to say to them; *Who taketh of the common so much, becometh debitor to all, which debt he can only pay by humility.* It was very pleasing to him when any of the Brethren proposed any hard question; and gladly he hearkened to the doubts of any though they were never so simple; neither would he through weariness or tediousness cease to give them answers, until they confessed them selves to be satisfied: Though he was sometimes severe towards the obstinate, yet he remained even when he seemed most displeased and angry, nothing at all in minde troubled or disquieted.

His meekness.

Thrasamund the King being shortly after taken away by death, *Hilderick* succeeded him, who restored peace and liberty to the *Catholicks*, recalling their Bishops from Exile, and amongst the rest *Fulgentius*, who was received with great devotion by the *Africans*, no less in every City then if he had been their peculiar Bishop: Everywhere they met him with tokens of joy, with whom now rejoycing he rejoyced, as before with them lamenting he had lamented: Yea, their love was so great to him, that a showre of rain falling, they held their garments over his head to keep him dry. Then did he return to his proper seat, where he would do nothing without the advice of his Clergy.

He is restored to his place.

In the Council of *Vincenza*, he was by the common suffrage of the Bishops chosen President: Though Bishop *Quodvultdeus* claimed that preheminance as belonging to his Sea: and though *Fulgentius* for the present would not oppose this choice, yet at the next Sessions, he procured that the Bishop *Quodvultdeus* was restored to his right. A year before his death he retired with some Brethren into the Island of *Circina*, and there lived a most strict life: But the necessities of his people requiring, and their importunity prevailing, he returned to them, and shortly after fell into grievous pangs of sickness, wherein he continued sixty days, often crying out, *O Lord give*

His humility.

His sickness.
His deportment.

A good Pastor.

His charity.

His death.

Prayer prevalent.

His works.

His sayings.

me patience and pardon. Physicians perswading him to make use of a Bath, he answered; *Can Baths make that man who hath accomplished the course of Nature that he shall not dye? Why then do you go about to perswade me now at my last end to remit of that rigor which I have always used?* Lastly, calling together the Brethren about him, he thus spake to them; *Dear Brethren, having been careful of your Souls health, perhaps I have been austere and harsh towards you: If any one be offended, I beseech him to pardon me: and if my severity have possibly passed measure, and due moderation, pray ye to God that he may impute it not to me.* They all kneeling down acknowledged him to have been always loving, gentle, and milde towards them. Then did he pray for his people, that God would provide for them a Pastor after his own heart: After this he called for a sum of money, which as a faithful Steward he daily used to distribute amongst the Poor, willing it all to be presently divided; and reciting by name the Widdows, Orphans, and Poor, he allotted to every one his portion. Soon after in the midst of his Prayers dyed this blessed servant of God, and famous Doctor of the Church, in the 65. year of his Age, *Anno Christi 529.* having been Bishop about 25 years.

He was very powerful in Prayer, as may appear by this example: Some time before his death the *Moores* invaded the Territories of *Ruspa*, filling all places with Rapines, Murthers, Burnings, and Devastations, not sparing the Churches themselves, but murdering such as fled to them for refuge: But yet so long as *Fulgentius* lived, the City of *Ruspa* remained in safety, and when all the rest of the Province was under miserable Captivity, that City alone enjoyed an happy Peace.

He wrote many excellent Treatises against *Hereticks*, besides sundry Sermons and Epistles: His moving and affectionate Eloquence was such, as that the Bishop of *Carthage* hearing him Preach two days together in his Church, could not refrain from tears; Rejoycing that God had given to his Church in those afflicted and comfortless times such a worthy Instrument of his Glory.

He used to say, *Christ dyed for Men, and Angels; for Men, that they might rise from sin: and for Angels, that they might*

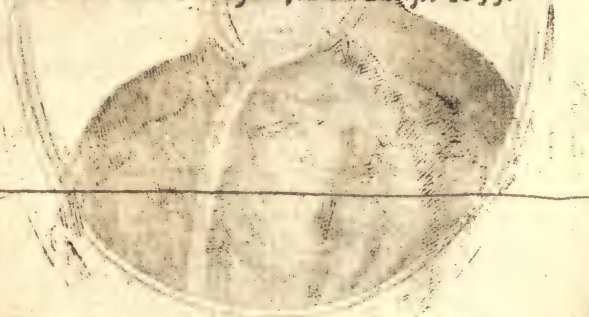
not fall into sin. And, If they go to Hell that do not feed the hungry, cloath the naked, &c. what will become of them that take away bread from the hungry, cloaths from the naked? &c. If want of charity be tormented in Hell, what will become of covetousness?

Covetous-
ness.

His Mother having committed the charge of her house to him in his youth, he so managed it that he gat this testimony, that he was *Matri presidium, domesticis solatium, &c.* A safeguard to his Mother, a comfort to the Family, and to all with whom he conversed, a rare example. In the midst of his greatest sufferings he used to say, *Plura pro Christo toleranda*: We must suffer more then this for Christ.

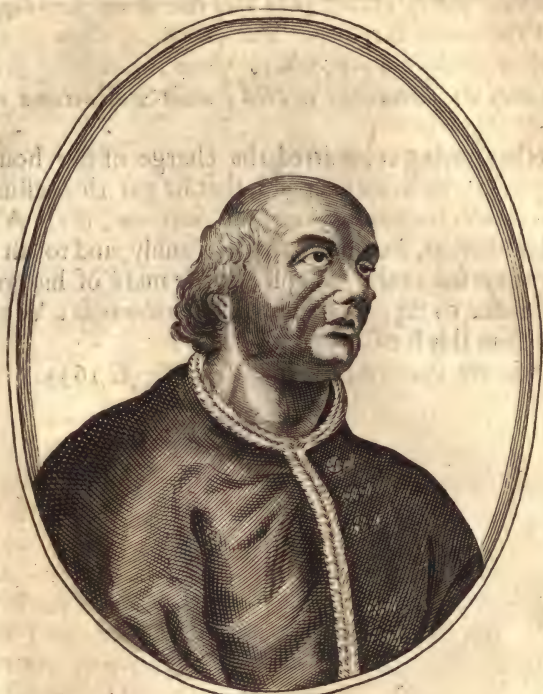
His Works are Printed at Lyons, Anna Christi 1633.

His works.



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The

GREGORY ^E GREAT

R. E. sc.

*The Life of Gregory the Great, who dyed
Anno Christi, 605.*

His birth and
education.

Gregory the Great was born in Rome: his Father was a Senator, by name *Gordianus*; his Mothers name was *Sylvia*, a woman Noble by birth, but both of them more Noble for their Piety. Our *Gregory* in his tender years was carefully educated by his Parents, being instructed both in Religion and Literature; and as he grew in years, so he encreased in Learning, which he retained with a firm Memory, whereby he was enabled afterwards to make good use of it for the profit and benefit of the Church of God: Having gone through the study of other Arts, he spent two years in reading of *Pythagoras*; but finding

finding little satisfaction therein, he at last with much diligence breathed after more Divine studies : And after his Fathers death, having more freedom in disposing of himself, and his estate, he gave all his riches towards the relief of the Poor, and betook himself to a Monastical life, first under *Hillarion*, and afterwards under *Maximianus*, who both of them were famous for their Piety and Learning.

His charity.
He turns
Monk.

He was very abstemious in his Dyet, frequent in Fasting and Prayer, and so studious of the Sacred Scriptures, that he could scarce finde leisure to eat his food till necessity urged him thereunto : And indeed his abstinence was so great that he much impaired his health thereby : yet would he not give over his employments, spending all his time in Prayer, Reading, Writing, or Dictating to others. His humility was very exemplary, for though he came of Noble Parents, yet had he so little respect to his descent, that with tears he would often say, *That all Earthly Glory was miserable, if the owner of it did not seek after the Glory of God*: He was very exact in spending his time, saying, *that he was to give an account of it unto God*: Neither was he less charitable to the souls of others : For on a time when many Merchants were met to sell their commodities at *Rome*, it happened that *Gregory* passed by them, and saw many young boys with white bodies, fair faces, beautiful countenances and lovely hair set forth to sell, whereupon going to the Merchant, their owner, he asked him *from what Country he brought them?* The Merchant answered from *Britain* where the Inhabitants were generally so beautiful: Then said *Gregory*; *Are they Christians, or Heathens?* Heathens replied the other; whereupon *Gregory* deeply sighing said, *Alas for grief! that such fair faces should be under the power of the Prince of Darkness, and that such beautiful bodies should have their souls void of the Grace of God*; Then did he again ask the Merchant *by what name that people were called?* He answered *Angli*: Truly said he, *they may be called Angli, quasi Angeli, for they have Angels countenances, and its fit they were made fellow-Citizens with the Angels*. Again he asked, *What was the name of the Province whence they came?* The Merchant answered, *Deiri*; well may they be of *Deiri*, for its fit they should be pulled *De ira Dei* [from under the wrath of God] and called into the grace of *Christ*. Again he asked

His studious-
ness.

His humility.

Frugal of his
time.

His charity
to souls.

He desires to
have England
converted.

him, *what was the name of their King?* The Merchant answered *Alle*; whereupon Gregory alluding to his name, said *Well is their King called Alle, for its fit that Alleluja to their Creator should be sung in those parts*: And so going strait to *Benedict*, who was Bishop of *Rome* at that time, he earnestly requested him to send some Ministers into *Britain* for the Conversion of the Inhabitants thereof; and when none could be found that would undertake that journey, himself would have gone if the Bishop would have permitted it: And indeed at the length, by his importunity he prevailed for leave, and set forwards on his journey: but within three days the people of *Rome* so complained to *Benedict* of the loss of *Gregory*, that he sent for him back, which occasioned his return (though with much sorrow) that he was hindered in so good a work.

He is sent to
Constantinople.

Not long after he was sent upon some *Ecclesiastical* affairs to the Emperour at *Constantinople*, where though the splendor of the Court was troublesome to him, yet intermitted he not his private studies and devotion, and during his abode there, at the request of a Bishop who was Embassador for the *Visigoths*, he wrote a *Comment* upon the Book of *Job*. Also whereas *Eutychius* Bishop of *Constantinople*, had taught and writ that *our bodies at the Resurrection should be impalpable, more subtile then the air*: Gregory confuted that Error both by Reason, and by the Example of Christs Body after his Resurrection: whereupon ensued an hot Disputation betwixt them: This the Emperour *Tiberius* hearing of, sent for them both to him, heard the cause on both sides, read over diligently the Book writ by *Eutychius*, and being convinced of the Error by that which he had heard from *Gregory*, he adjudged the Book to be burned. Shortly after *Eutychius* fell very sick, and a little before his death, retracted his Error, and acknowledged the Resurrection of our flesh.

He writes up-
on *Job*.

Confutes he-
resies.

His return to
Rome.

Gods judge-
ments on
Rome.

Gregory having dispatched the business about which he was sent to *Constantinople*, returned to *Rome*, about which time the River *Tiber* swelled to such an unmeasurable height that it ran over the Walls of the City, and drowned a great part of it, and break into many great houses overthrew divers ancient Monuments; it overthrew also the Granaries belonging to the Church, and carried away many thousand measures of Wheat:

Presently

Presently after which inundation of *Tiber*, there came down the River an innumerable company of Serpents, with one monstrous great one, as big as a Beam, which when they had swum into the Sea, were there choaked, and their carkasses being all cast upon the shore there rotted, which caused such an Infection of the Ayr, that presently a great Plague followed in *Rome*, so that many thousands dyed of it: Yea, Arrows were visibly seen to be shot from Heaven, and whosoever was stricken with them, presently dyed, amongst whom *Pelagius* Bishop of *Rome* was one: and this judgement so raged in the City, that many houses were emptyed of their Inhabitants.

After the death of *Pelagius*, the Clergy, Senate, and People of *Rome* made choice of *Gregory* to be their Bishop, though he opposed it all that possibly he could; crying out that he was altogether unworthy of such honour, fearing least the splendor of worldly glory, which he had formerly layd aside, should in such an Office creep upon, and infect him. But the importunity of the People being so great, he seemed to consent to them: but privately under-hand wrote to the Emperour *Mauritius*, earnestly requesting him that he would not consent to the Election, but that by his Authority he would free him from it: But *Germanus* the *Præfekt* of the City meeting with the messenger, took his Letters from him, and reading them, detained them, sending word to the Emperour of the unanimous consent of all in the Election of *Gregory*: Whereupon the Emperour returning thanks to God for that they had made so good a choice, confirmed the Election, so that *Gregory* could no longer evade it. In the mean time the Pestilence raging exceedingly, *Gregory* called the people together, and shewed them the justice of God in his Judgements, who used not to punish till by sin he is provoked thereunto: telling them that they might read the greatness of their sins in the greatness of the Plague; and thereupon exhorted them to repentance by the Precepts of God, and by the example of *Nineveh*, appointing them to lay all their worldly businesses aside, and to meet together the next day to spend it in Fasting and Prayer; which accordingly they did: yet whilst they were together Gods hand was out against them, so that fourscore of them fell down dead in the place: But *Gregory* being not discouraged hereby, continued his Sermon, tel-

He is chosen
Bishop of
Rome.
His humility.

He is confirmed by the
Emperour.

He appoints a
Fast to remove the judgments.

He reforms
the Church.

ling them that God would at length be found of them, if they would forsake their wicked ways, and turn unto him with all their hearts, and with all their souls: and accordingly not long after the Pestilence ceased.

His charity.

Gregory observing that many customs were lately crept into the Church which were not warranted by the holy *Apostles*, he first extirpated them out of the Church of *Rome*, and then calling a Council of many Bishops, he endeavoured to root them out of the whole Church. Then removing from about him all secular persons, he chose *Presbyters* and other Learned men in their stead, whereby Learning was much advanced in his days. He was very charitable, and much given to hospitality, insomuch as when very many Inhabitants from divers parts (flying from the barbarous cruelty of the *Longobards*) came to him, he entertained and relieved them, inviting dayly to his house many of those Exiles. He made also large distributions unto others, giving them Corn, Wine, Flesh, Fish, Cheese, and many other refreshings in their several seasons. Many times also he sent large relief to the sick, lame, and impotent persons, not only in *Rome*, but in many other Towns and Villages round about, insomuch as all that he had, seemed to be the common Granary of the Church.

He sends *Austin* and some others into *England*.

In the fourth year of his Bishoprick having in some good measure settled the affairs of the Church, he now began to think how he might advance the Conversion of the *English*, which he had formerly been so sollicitous for, & had never since been forgotten by him; For which end he sent *Austin* and some other Ministers from about him, to Preach the Gospel unto them: But they had not gone many days journey before they began to be a weary of undertaking so difficult and dangerous a task, as to go to Preach to a fierce, barbarous, and unbelieving Nation; whose Language they did not understand, whereupon they stopped, and sent *Austin* back to *Gregory*, desiring that they might have leave to return, that they might be freed from so laborious, difficult and dangerous a work.

Encourages
them by this
Letter.

Gregory having received this message, wrote thus back to them again: *Beloved Brethren, seeing it had been better that you had never begun a good work, then that you should recede from it, it behoves you through the assistance of Almighty God to go forward*

wards With it : Neither let the labor of the journey , nor the tongues of wicked men deterre you from it: I have sent back Austin whom I would have you to obey ; knowing that he will counsel you nothing but what shall be for the good of your souls. Almighty God give you his grace, and grant that I may see of the fruit of your labors, though I cannot join with you therein. With this Exhortation Austin did so encourage his Companions, that passing through France, where they found kinde entertainment by the good Bishops in every place, they at last arrived in Britain, and came to Ethelburg, the King of Kent, where through Gods mercy they did not only obtain leave to Preach, but had habitations and maintenance allowed them in Canterbury his chief City. Who-soever desires to see the success of this business, may read it in my English Martyrologie, Pag. II. &c.

They arrive in England.

Gregory dyed Anno Christi 605. having been Bishop of Rome 13 years, 6 moneths, and 10 days. He lived under the Emperour Mauritiuſ, and dyed in the second year of Phocas. Johannes Trithemius gives him this testimony; *Gregorius, Vir in Divinis Scripturis eruditissimus, & in secularibus literis utiq; doctissimus: Theologorum Princeps: splendor Philosophorum, & Rhetorum lumen; vita & conversatione integer, atq; sanctissimus.*

His death.

His character.

He was of an acute wit, whereby he overthrew Eutiches, Pelagius, (who dyed in his time of the Plague at Rome) and divers other Hereticks. He severely reprov'd the Bishop of Constantinople, who would have been called Universal, which he calls *Nomen istud blasphemie*, That Name of blasphemy.

He used to say, *He is poor whose soul is void of grace, not whose coffers are emptie of money: Contented poverty is true riches: And again, God is never absent, though the wicked have him not in their thoughts: Where he is not by favour, he is by punishment and terrour.* He could never read those words, *Son, remember in thy life time thou receivedst good things*, without horror and astonishment; least having such dignities and honors as he had, he should be excluded from his portion in Heaven. It is said of him, that he was the worst *Romane* Bishop of all those that were before him: and the best of all those that followed him.

His sayings. Spiritual poverty.

He wrote Expositions upon the greatest part of the Bible. His Works are contained in 6 Tome

His works.

The Life of Isidore, who dyed Anno Christi 675.

His birth and
education.

Isidorus Hispalensis, by birth a Spaniard, carefully educated by his Parents, of a quick wit; and able memory, admired for his Learning and Eloquence, was chosen Bishop of *Sivil* under *Mauritius* the Emperour, wherein he was very painful, and could accommodate his speech fitly both to the ignorant and learned: He was full of mercy and good fruits. He was had in great honor, his fame spreading abroad far and wide, both for his Life and Learning: He so macerated his body with Labors, and enriched his Soul with Divine Learning and Contemplations, that he seemed to live an Angels life upon Earth. He dyed in the Reign of *Heraclius* the Emperour, about the year 675.

His death.

His sayings.

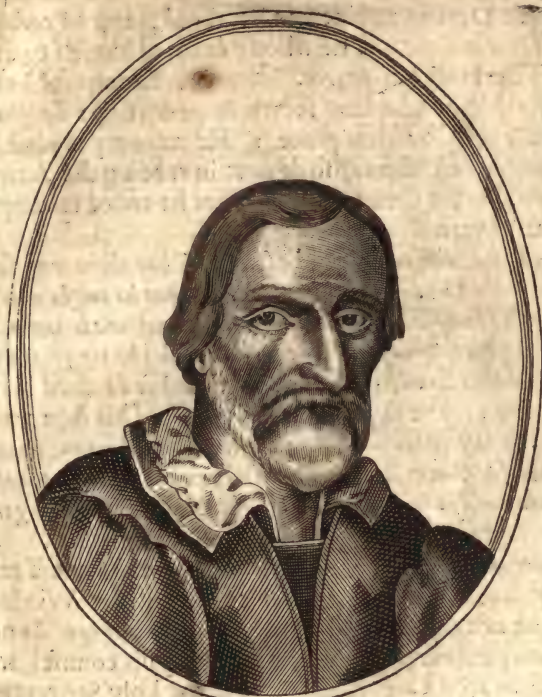
Holiness.

Sinful
thoughts.

Guilty consci-
ence.

Danger of
pride.

He used to say, Knowledge and a good life are both profitable: yet if both cannot be obtained a good life is to be sought rather then much knowledge. And, As the Viper is killed by the young ones in her belly; so are we betrayed and killed by our own thoughts, nourished in our bosomes, which consume and poison the soul. And, All things may be shunned, but a mans own heart: a man cannot run from himself: a guiltie conscience will not forsake him where-soever he goes: And, The Devils have a threefold prescience: 1. By natural subtiltie. 2. By experience. 3. By supernatural revelation. And, He that begins to grow better, let him beware least he grow proud: least vaine-glory give him a greater overthrow then his former vices.



BEDE

van Hove sc.

The Life of Bede, who dyed Anno Christi. 735.

Venerable Bede, an English Saxon, was born Anno Christi 671. near to the Monastery of S. Peter and S. Paul in Wyrimunda. His Parents dying when he was but seven years old, he was bred up in that Monasterie, under two Abbots, Benner and Ceolfride, men famous in those times for Religion and Learning; under whom he was trained up, and from his childhood accustomed to Virtue and Piety. He proved very learned in Philosophie, Astronomie, Musick, and Poetrie; In Greek, Rhetorick, Arithmetick, and Historie: but especially he was very studious of the Holy Scriptures: Three things were familiar to him in his whole life; To Pray, Write, and Preach.

His birth and education.

He

He is made
Deacon.
And Pres-
byter.

His humility.

Scriptures
read with de-
votion.

Pleasures to
be avoided.

His death.
His sayings.

Anger.

His virtue.

His character.

His works.

He was made Deacon at nineteen years old, and a Presbyter at thirty : after which time he wholly devoted himself to the meditation of the Holy Scriptures. He was so famous for Learning and Piety, that he was sent for to Rome by Pope *Sergius*, to help to settle the Churches peace : He was very modest, never hunting after preferments, so devout in reading the Scriptures, that he would often shed tears, and after he ended reading, conclude with Prayers.

He hated idleness, and would oft say, *That there was so much work to do for a Divine in so little time, that he ought not to lose any of it. And for pleasures we must deal with them.* (said he) *as we do with honey, only touch it with the tip of the finger, not with the whole hand, for fear of surfeit.* He finished his works *Anno Christi* 731. and dyed about 735. and of his Age 70.

He used to say, *He is a sluggard that would reign with God, and not labor for God : in the promised reward he takes delight : but the commanded combats do affright him. And Anger doth languish by suppressing, but flames higher by expressing.*

He wrote of all the Liberal Arts sundry excellent Treatises. Though he lived in the uttermost corner of the World, yet neglected he not the study of the Greek and Hebrew Tongues : He had many excellent Scholars, whom by his counsel and example he drew to an inextinguishable love of the holy Scriptures, endeavouring to make them as famous for their Religion and Piety as they were for their Learning. He was of a very bountiful Disposition, Venerable for his Knowledge and Integrity of Life ; Full of Charity, Devotion, and Chastity.

He was of a comly Stature, grave Pace, clear Voice, Eloquent Tongue, amiable Countenance, which seemed to be composed of gravity and mildness. He was very affable to such as were good : A terror to such as were proud and wicked : yet milde and humble to his Fraternity. What he learned out of Gods Word by study and meditation, he communicated it to others without envy : He had Scholars that flockt to him out of all parts of England, desiring to be trained up in Learning and Manners under such a Master : For his Conversation was a rule of Religion and honesty to all about him.

Anno Christi 731. and of his Age 59. he finished the Catalogue of his Writings which are many, and that upon most Books

in the Old and New Testament, besides Epistles, Histories of the Saints, the History of his own Abbey, the Ecclesiastical History of his own Nation in five Books, a Martyrologie, a Book of Hymns, and many others, which are all printed at *Col-len, Anno Christi 1612.*

In his sickness he comforted himself with that of the Apostle, *Heb. 12. 6. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.* When his Scholars were weeping about him, he said in the words of *S. Ambrose, Non sic vixi ut pudeat me inter vos vivere, sed nec mori timeo, quia bonum Dominum habemus.* The time is come if my Creator pleaseth, that being freed from the flesh, I shall go to him, who made me when I was not, out of nothing: I have lived long, and the time of my dissolution is approaching: And my soul desireth to see my Saviour Christ in his glory. After his death one of his scholars was very desirous to have made an *Epitaph: Hæc sunt in fossa Bedæ sancti, or Presbyteri, Ossæ.* yet he could not make up the verse with those words: But in the morning this was found on his Tomb: *Hæc sunt in fossa Bedæ venerabilis ossæ.*

Here lies intomb'd in these stones
Of Venerable Bedæ the Bones.

The Life of John Damascen, who flourished
Anno Christi 730.

John Damascen was born in *Damascus*, of Religious Parents, who carefully brought him up in Learning, wherein he profited exceedingly, so that he attained to the knowledge of all the Liberal Sciences; After which going to *Jerusalem*, he studied the Scripture and Divinity, where he was made a *Presbyter*, Preached diligently, and much propagated the Faith by his Sermons and Writings: A great opposer of *Hereticks* he was: He flourished under *Leo.* and dyed in peace.

He was a very Eloquent man, and second to none of that Age in Learning: He wrote three Books of Parallels of the Sacred Scriptures, four Books of the Orthodox Faith, besides many other Works which are printed at *Paris, Anno Christi 1619.*

His birth and
education.

His death.

His works.

The

*The Life of Theophylact, who flourished
Anno Christi 880.*

His birth and
employments.

His death.

His sayings.
Submission to
Gods will.
His Contem-
tation.

His works.

Theophylact born in *Constantinople*, and afterwards *Archbishop* of the same, was much employed in visiting and reforming the Churches in *Bulgarie*, and when he had proved himself a painful laborer in the dangerous persecutions there, he yielded up his spirit to his Maker.

He used to say, *Be not troubled if this man lives in tranquillity, and thou in tribulation, God will have it so: he puts thee into the combat, thou must therefore sweat hard before thou com'st off with the victory: whereas he that comes forward in the World, goes back in Grace: his estate is miserable that goes laughing to destruction, as a Fool to the stocks for correction.*

He wrote in *Greek* Commentaries upon the four *Evangelists* which are translated into *Latine* by *Charles Morell*, and printed at *Paris* Anno *Christi* 1631.

*The Life of Anselm, who flourished
Anno Christi 1080.*

His birth and
education.

Given to plea-
sures.
His travels
and want.

Enters into a
Monastery.

Is made
Archbishop
of *Canterbury*.

Anselm, Archbishop of *Canterbury*, was born at *Aosta*, or *Augusta Pratoriana*, at the foot of the *Alps* in *Italy*, and therefore as an *Italian*, he always favoured the cause of the *Romane* Bishop. He was carefully brought up in Learning by his Mother *Ermerburga*, till he was fourteen years old; when she dying, he gave himself awhile to vain pleasures, and his Father being severe to him, he resolved to travel, in which he met with wants, spent three years in *Burgundie* and *France*, and then became Scholar to *Lanfrancus* Abbot of *Beck*, where being held hard to his study, he entred into a *Monasterie*, and by his strict carriage there, his fame spread abroad, and the old Abbot dying, he succeeded him, and after the death of *Lanfrank*, he was chosen Archbishop of *Canterbury*: He received such honours and encouragements from Pope *Urbane*, as never Bishop received greater from a Pope. For at the Council

Council of *Barum* in *Apulia*, the Pope placed him at his right foot above all others, which was ever since the place of the Archbishops of *Canterbury* in all General Councils: Much contention was between *William Rufus* King of *England*, and him, which caused him to leave the Kingdom till *Henry* the First his time, when he was reinvested again, but lived not long after his return into *England* before he dyed, which was *Anno Christi* 1109. and in the 9. year of the Reign of King *Henry* the First, and of his Age 76. He was indeed the Popes Factor in *England* for denyal of Investures to the King, and Marriages to the Ministers: but otherwise he was sound in the main points of our Religion; and taught many things contrary to the corrupt Tenents of the Church of *Rome*.

His contention with our Kings.

His death.

He used to say, *That if he should see the shame of sin on the one hand, and the pains of Hell on the other, and must of necessity chuse one, he would rather be thrust into Hell without sin, then go into Heaven with sin.* And again, *O sternus casus, &c. Oh hard hap! Alas, what did man lose? what did he finde? He lost the blessedness to which he was made, and found death to which he was not made.*

His sayings. Sin hateful.

Mans fall.

The Life of Nicephorus, who flourished Anno Christi 1110.

Nicephorus, a man of profound Judgment and Learning, both in Humanity and Divinity, flourished under *Andronicus senior* the Emperour, *Anno Christi* 1110. He was a great light, when the World was in great darknes, and both by his Life and Doctrine illuminated many. He wrote his Ecclesiastical History in eighteen Books in *Greek*, and Dedicated them to the Emperour *Andronicus*, and not long after exchanged this Life for Eternal glory.

His learning.

His works.

His death.

He said, *God beholds, and moderates our actions, using the scourge of affliction for our castigation, and conversion: and after due correction, shews his Fatherly affection to those that trust in him for Salvation.* And, *Christ* asked *Peter* three times if he loved him: not for his own information, but that by his threefold profession, he might help and heal his threefold negation of him.

His sayings. Afflictions.

The



BERNARD

W. M. Sc.

The Life of Bernard, who dyed An. Christi 1153.

His birth and
parentage.

Bernard was born in *Burgundie* in the Town of *Fontane* : His Fathers name was *Tecelinus*, of an ancient Family, and a brave Souldier : but that which most commended him was that he feared God, and loved Justice, and following the counsel of *John the Baptist*, he did wrong to no man, and was content with his wages. His Mothers name was *Aleth*, of the Castle called *Mont-Barr*, a woman eminent for Piety, Chastity, and Charity, bringing up her children in the fear of God : She had seven children, six sons, and one daughter, all which she nuried with her own breasts. *Bernard* was her third son, whom from his Infancy (with *Hannah*) she devoted to the Service of God,

His education.

God, and therefore brought him not up tenderly and delicately, but inured him to course fare, and hardship, and as soon as he was of capacity, instilled into him the knowledge of the Sacred Scriptures, and instructed him in the Principles of Religion: and finding him to be of an acute wit, ready apprehension, firm memory, comely feature, courteous and meek deportment, and much addicted to Learning, she set him to Schoole betimes to *Castillon*, under the care and tuition of able Scholemasters: and the boy being piously addicted, studious, & of a quick apprehension, easily answered his Mothers desire and expectation, profiting in Learning above his age, and out-stripping all his school-fellows, and shewed withall a great contempt of all Earthly things; and indeed he was very simple in all worldly affairs: He shunned company, and affected retiredness; was much in meditation: obedient to his Parents: grateful and courteous to all: He was exceeding shamefast and modest; loved not to speak much: Towards God very devout, that he might keep himself pure in his childhood: And amongst other Learning, he was frequent in reading the holy Scriptures, that from thence he might learn to know and serve God: So that it cannot be imagined how much he profited in a short time.

His modesty.

Whilst he was yet a boy, he was much troubled with a pain in his head; and lying upon his bed, there was brought to him a woman who had undertaken to cure him with certain verses and charms: but as soon as he heard her begin to utter her verses, wherewith she used to deceive the simple, he cried out with great indignation to have her taken away from him, saying, *That he had rather endure the hand of God, then to be cured by the power of the Devil*: And God had respect to the zeal of the boy; for presently after he was freed from his pain. What money was given him whilst he was thus young, he privately gave it away to the Poor. When he was grown to be a young man, his Mother having seen him to exceed her expectation, falling sick, quietly resigned up her spirit unto God: And *Bernard* began now to grow famous for his strict course of life, elegancy of feature, sweet manners, sharp wit, and eloquent tongue; so that many opportunities were put into his hand whereby he might have attained to great dignity in the World: Hereupon the Devil who watcheth all opportu-

He refuses cure by a charm.

His zeal.

His charity.

nities

He is tempted
to uncleanness.
How he cures
it.

He enters into
a Monastery
with his brethren.

Heaven better
then the
Earth.

nities to do mischief, laid his snares for him, seeking to draw him to uncleanness, and presenting an object, whilst *Bernard* for a time fixed his eyes too firmly upon her, he began to feel the burnings of his youthly lusts to stir in him: but quickly coming to himself he blushed for shame, and purposing revenge, he presently ran into a Pool (the weather being cold) up to the neck, where he continued till he was almost starved, thereby quenching that inward flame which before scorched him: and withall studying how to avoid such snares and temptations for the time to come, he resolved to enter into a Monastery of the *Cistercians*, which was the strictest Order of *Friers*, perswading himself that there he might live retired from the World, and enjoy the freer Communion with God: But this purpose of his coming to the Ears of his Brethren and Friends, they laboured by all means to dissuade him, exhorting him rather to continue in his studies of Humane Learning, which might bring him to preferment in the World: This temptation had almost prevailed with him, till the remembrance of his Mothers purpose and care to set him apart for the service of God came into his minde: and then retiring into a private place, he poured out his Prayers well watered with tears unto God, seeking unto him for direction and counsel, and from that day forward he was confirmed in his resolution, and could by no means be removed from the same: Yea, his zeal was such, that he rested not till he had perswaded four of his Brethren to leave the world, and all their worldly preferments, and to join with him in the same course of life: And when they had taken their leave of their Father, and were going towards the Monastery, they saw their youngest Brother [*Nivard*] a boy playing amongst boys, to whom *Guido* the elder Brother said; *Farewel Brother Nivard, behold we leave to you all our Earthly possessions*: But he presently answered, *You will take Heaven, and leave me the Earth, this is no equal division*: And so going home to his Father, after a while he resolved to leave all, and to enter into the same course of life with his Brethren, which he did accordingly.

These Brethren being thus entred into the Monastery, lived under the government of one *Steven*, who was their Abbot, which

which was *Anno Christi* 1113. and in the 22 year of *Bernards* age. When *Bernard* entred into this course of life, he intended wholly to sequester himself from the World; but God intended otherwise, who had prepared him to be a Vessel of honour for his own glory: This *Bernard* knew not, and therefore lived privately in his Cell; spending his time in Study, Meditation, and Prayer, often saying to himself, *Bernard, Bernard, Remember for what end thou camest hither?* He allowed himself very little time for sleep, often complaining that all that time was lost; and indeed in so sparing a dyet as he used, there was need of the less sleep: for he never indulged himself in either, neither eating nor sleeping to satiety. Yea, by his rigid abstinence he so weakned his stomach, that he was scarce able to retain food when he had eaten it, and that little which he did retain served rather to retard death, then to prolong his life: yet all this while he remitted nothing of his studies and labors: Insomuch as he equalled the other Monks in digging of the ground, felling of wood, and carrying it home upon his shoulders: and when his strength failed, he busied himself about meaner services: and whensoever he had any intermission he spent his time in Prayer, and reading the Sacred Scriptures, which afterwards in the midst of his bodily labors he meditated over again. He read also the best Expositors, yet took far more delight in the Fountain, then in these streams, whereby he became very mighty in the Scriptures, which stood him in great use, when afterwards he became a Preacher. Shortly after *Steven* sent forth some of these Brethren to build the Monastery of *Clareval*, appointing *Bernard* to be their Abbot. The place was in the Territory of the *Lingones*, not far from the River *Alba*, where they lived in penury, hunger, thirst, cold, watchings, and prayer, and *Bernard* understanding that the Ministry of the Word was much wanting in that Country, burning with a zeal to save souls, resolved to set upon that work, and seeking one by whom he might be ordained Minister, he pitched upon the Bishop of *Catalonia*, to whom when he came, and had conversed a while with him, there grew a very strict bond of friendship betwixt them: After his Ordination he was very frequent and fervent in Preaching the Word of God where-soever he came, whereby he grew very famous. Yet *Otho* Bi-

His diligence.

His great labors.

His love to the Scriptures.

Is made Abbot of *Clareval*.

His zeal.

He is ordained a Presbyter.

What was
blame-worthy
in him.

shop of *Frising*, who was his contemporary, blameth him for three things: 1. For his jealousy, which carryed him away with wrong conceits. 2. For credulity, or lightness of belief, giving Ear to tale-bearers and lyars with too much facility, which made him so earnest against the *Gospellers*, who were better men then himself. 3. For prejudice, especially against Learned men, who by the help of Art soared aloft like *Eagles* beyond the pitch of his capacity: For though himself had an excellent natural wit, yet he was little studied in the Arts and Sciences, and whosoever went not in the rode way of Learning, submitting his reason to the Dictates and Phrases of the *Roman Church*, him would *Bernard* suspect for an *Heretick*.

His sickness.

His Letter to
the Abbot of
Bonaval.

Anno Christi 1153. he fell sick; and wrote this Letter to *Arnald*, Abbot of *Bonaval*, who desired to know how he did in his sickness. *We received your love in love (saith he) and not in pleasure: For what pleasure can there be where pain and bitterness challengeeth all unto it self? Only its a little delightful to me to eat nothing. Sleep hath departed from me, that sorrow and pain may never depart from me, by the benefit of my senses lulled asleep. The want of a stomach is almost all that I suffer; only it requireth often both day and night to be comforted with a very little liquor whatsoever it be: But if at any time I admit of a little more, its most grievous to me: my feet and thighes be swoln as theirs who are troubled with a Dropsie. And in all these things (that I may conceal nothing from my friend who desires to know the state of his friend) the Spirit is willing, but the Flesh is weak. Pray unto my Saviour who desreth not the death of a sinner, not that he will defer, but that he will guard my departure by his blessed Angels. Take ye care that my beel, which is naked of merits, be strengthened and defended by your Prayers: that he which lyeth in wait may not finde where to fasten his tooth, and inflict a wound. Farewel.*

A little before his death all the Monks came and asked him whether he did not take pity on them, and their Monastery? To which he answered, that he was in a great straight, not knowing which to choose, Life, or Death: bnt left all to the Will of God: For (saith he) *my Fatherly love moves me to pity you my children, so as to desire to remain here: but on the other side my desire to be with Christ, draws me to long to depart hence:*

hence. His humility was such that he called himself an unprofitable servant : a dry tree, from whom no good had come either to himself or others. He dyed Aug. 20. Anno Christi 1153. and in the 63 year of his age.

His death.

He accompanied the Bishop of Hostia [the Popes Legat] to Tbolouse purposely to root out those whom he called Hereticks, but indeed were the true servants of Christ : and being too facile and misinformed himself, he misreported their Opinions and Doctrines : shewing himself the Grand Factor for two Popes, viz. Innocent the second, and Eugenius the third. One Adam, a Canon Regular made this Epitath on him ;

His blinde zeal.

Clare sunt valles, sed claris vallibus Abbas

Clarior, his clarum nomen in orbe dedit.

Clarus avis, clarus meritis, & clarus honore,

Claruit ingenio, at Religione magis.

Mors est clara, cinis clarus, clarumq; sepulchrum,

Clarior exultat spiritus ante Deum.

He had many opinions differing from the Church of Rome : As that there were but two Sacraments : Denied Transubstantiation : That the wicked receive not Christs Flesh. That we are justified by the imputation of Christs Righteousness. That mans Righteousness justifieth not before God. That we might be assured of our Salvation. Denied works of Supererogation, Free-will. Would not have Traditions obstinately defended, nor superstitiously observed. Complained that Popes and Bishops were the greatest Persecutors of Christ, &c.

His opinions differing from the Church of Rome.

He used to say, *Ambition is a gilded miserie, a secret poison, a hidden plague, the engineer of deceit, the mother of hypocrisie, the parent of envy, the original of vices, the moth of holiness, the blinder of hearts, turning medicines into maladies, and remedies into diseases.* Ever when he came to the Church-door, he used to say thus to himself, *Stay here all my worldly thoughts, and all vanity, that I may entertain heavenly meditations.*

His sayings.

How to hear.

His Works are well known being bound up together in one Volume.

His works.

*The Life of Peter Lombard, who flourished
Anno Christi 1196.*

His birth.

Peter Lombard was born at Navaria, afterwards made Bishop of Paris, was contemporary with Gratian; and as Gratian gathered Canons, and was Master of the Canons, so this Peter collected sentences out of Ambrose, Hilarie, Augustine, Cassiodore, and Remigius, and out of them, with some addition of his own, compiled his Books. He wrote Commentaries on the Psalms, and Pauls Epistles: but the chiefeft of his Works were four books of Sentences: the first concerning the Trinity and Unity of God: the second of the Creation of the World, especially of Angels and Men, and of the grace of God: the third of the Incarnation of the Word, and of Vertues and Vices: the fourth of the Sacraments, of the Resurrection and Judgement, for which he was called the Master of Sentences.

His works.

His sayings.

Sin inherent.

Some of his sayings were, *There can no good dwell in us that cannot will good: nor can we perfect good that cannot desire good. There are in us evill concupiscences and desires, which are the Devils Weapons, whereby When God forsakes us, he over-throws us, and gives our souls a deadly wound. God condemns none before he sins, nor crowns any before he overcomes. Let none glory in the gifts of Preachers, in that they edifie more by them: for they are not Authors of Grace, but Ministers. The instruction of words is not so powerful, as the exhortation of Works: for if they that teach well, neglect to do well, they shall hardly profit their Audience.*

*The Life of Alexander Hales, who dyed
Anno Christi 1270.*

His birth
and education.

Alexander of Hales was born at Hales in Gloucestershire, carefully educated, of an excellent wit, and very industrious. He travelled into other Countries: Read a long time in Paris: he made there the *Sum of Divinity*, divided into four parts:

A great School-Divine, and was called *Dottor irrefragabilis*. He was master to *Bonaventure*, and *Thomas Aquinas*: He writ a most copious and notable sum of Theology by the command of Pope *Innocent* the fourth. He wrote Marginal Notes upon the Old and New Testament, and Commented on most of the Bible. His life was full of charity and labor. He dyed *Anno Christi* 1245.

His sayings, *A soul patient when wrongs are offered, is like a man with a sword in one hand, and salve in the other: could wound, but will heal. What the Eye is to the Body, Faith is to Soul; it's good for direction if it be kept well; and as Flies hurt the Eye, so little sins and ill thoughts the Soul. Covetousness deserves the hate of all, for six reasons: 1. It's a sin against Nature, making the Soul Terrene, which should be Celestial. 2. For the many curses against it in the word, Wo to them that join house to house, &c. 3. For the many evils it subjects us to: it's the root of all evil. 4. It makes a man a Fool: O Fool, this night, &c. 5. It causes strifes: From whence are strifes, &c. 6. It brings men into snares which drown in perdition. Every lye is odious, but that most which is against points of Faith: as to say Christ was not born of the Virgin, &c. Faith must be defended, not opposed. An humble man is like a good tree; the more full of fruits the branches are, the lower they bend themselves.*

His sayings.
Patience.

Faith.

Covetousness.

Lyes.

Humility.

The Life of Bonaventure, who dyed Anno Christi. 1274.

Bonaventure, born in *Etruria* in *Italie*, of Noble and devout Parents, was of a winning countenance, very studious, and a great follower of *Alexander Hales*. He engraved in his study that saying of our Lord, *Learn of me, for I am meek*, &c. and to keep his minde from swelling, he would sweep rooms, wash vessels, make beds, &c. He was very cheerful in ministring to the Poor: and when he met with any persons that were troubled in minde, he would not leave them till they found comfort. He was much in Meditation and Prayer: In Preaching he sought to inflame the hearts

His birth.

His humility.

His charity.

Preachers pattern.

His industry.

His employment.

of his hearers : His words were not *Inflantia*, but *Inflam-*
mantia, not High-swelling, but Inflaming. He hated idleness :
Read over the whole body of the Fathers, and out of them
made that famous piece that he calls his *Pharetra*. He wrote
two Bibles out with his own hand, and had most of them by
heart. After three years study in *Paris* he was chosen Di-
vinity-Reader there. He was called Doctor *Seraphicus*, was
present at the Council of *Lions*, where having spent himself
in pious actions and painful studies, he dyed. *Anno Christi*
1274. And of his Age 53.

The



THO. AQUINAS

Van Hove sc.

The Life of Thomas Aquinas, who dyed
Anno Christi 1274.

Thomas Aquinas was born in Italy not far from Naples, Anno Christi 1223. and was bred in the Monasterie of Cassine : He was humble, modest, grave, industrious, and witty : zealous, and frequent in Prayer. He afterwards taught the Sciences in Paris, Rome, Bononia, and Naples. He was always either at his Book, Disputations, or Meditations : In-
somuch that supping at Court with Lewis the French King, whilst others were discoursing of pleasant matters, he was so deep in his meditation, that forgetting himself, he stroke the table with his hand, saying, *ſum contra Manicheos conclusum eſt,*

His birth and breeding.

His character.

His studiousness.

Meditation.

That

His humility.

That now the *Manichees* were foiled. He was a great contemner of worldly honors, and wealth : When promotions were offered, his usual answer was, *Chrysostomi Commentarium in Matthæum mallem*, I had rather have *Chrysostoms* Commentary on *Matthew*. In teaching, he framed his speech to the peoples capacity : in reproofs, he hated the vice, but spared the person. He dyed as he was going from *Naples* to a Council at *Lyons*, being called thither by Pope *Gregory* the tenth, Anno *Christi* 1274. the fiftieth year of his Age. He was called *Doctor Angelicus*.

Preachers pattern.

A good conscience.

Time to be well employed.

Death.

Repentance.

His works.

He used to say, *That a day will come when fair dealing shall be found a Jewel : when a good Conscience shall be better then a good Purse ; for then the Judge will not be put off with fair words, nor drawn aside with hope of reward ; And, Make much of time, especially in that weighty matter of Salvation. O how much would he that now lies frying in Hell rejoyce if he might have but the least moment of time wherein he might get Gods favour ! And, The young man hath death at his back, the old man before his eyes : and that's the more dangerous Enemy that pursues thee, then that which marches up towards thy face : Remember that though God promise forgiveness to repentant sinners, yet he doth not promise that they shall have to morrow to repent in.*

His works are many, which are well known.

The



JOHN WICKLIFF

J. Cross sc.

*The Life of John Wicklief, who dyed
Anno Christi 1384.*

Iohn Wicklief an English man born, famous both for Life and Learning, under King Edward the third, Anno Christi 1371. was brought up in *Merton Colledge in Oxford*, profited exceedingly in the knowledge of the Arts, and School-Divinity, every one admiring both his carriage and abilities. He was Divinity-Reader in *Oxford*, and also preferred to a Pastoral charge there, in which he took great pains, and protested that his chief end and purpose, was to call back the Church from her Idolatry, especially in the matter of the Sacrament.

His birth and education.

His preferments in *Oxford*.

After he had now a long time professed Divinity in *Oxford*, perceiving

His zeal.

perceiving the true Doctrine of Christs Gospel to be adulterated, and defiled with so many filthy inventions of Bishops, Sects of Monks, and Errors, with many secret sighes bewailing the general ignorance of the Christian World, he could no longer suffer, nor endure the same, whereupon he resolved to do his utmost endeavor for the Reformation thereof: But withall foreseeing how dangerous this attempt would be, for that such things as by long use and custom had been rooted in mens minds, could not suddenly be eradicated and pulled out, he judged it fittest to attempt the same by little and little. Whereupon he first assailed his Adversaries by *Logical* and *Metaphysical* questions, and having made way hereby, he at length came to the matter of the Sacraments, and other abuses of the Church.

His prudence.

His adversaries.

His friends.

Popish lyes
and slanders.

But this Bile could not be touched without great grief and pain to the whole World: For first the rabble of Monks and begging Fryars were enraged against him, who (as so many Hornets) assaulted him on every side: after them the Priests, and lastly the Archbishop *Simon Sudbury* took him in hand, who deprived him from his *Benefice* which he had in *Oxford*: yet being befriended and supported by the King, he remained there still till about the year 1377. But the King growing old and infirm, and his son called *Edward* the black Prince being now dead, a Parliament was convened, wherein twelve sage and discreet Lords and Peers were chosen to mannage the affairs of the State (six at one time, and six at another) who remained for a certain space in that employment: but they afterwards being removed, the whole Government of the Realm under the King was devolved upon *John* of *Gaunt* Duke of *Lancaster*. This *John* was a great friend to *Wicklicf*: whereupon to disgrace him, the Bishop of *Winchester* reported that the said *John* was not King *Edwards* son; nor of the Queen, who being in travel at *Gaunt*, had no son, but a daughter, which was overlaid by the Mother in bed: whereupon the Queen, fearing the Kings displeasure, caused a man-child of a woman of *Flanders*, born the same day with her own, to be secretly brought to her, whom she brought up, and is now called Duke of *Lancaster*; and this (as the Bishop affirmed) the Queen told him upon her Death-bed under the seal of Confession; yet withall enjoyning him if the Kingdom were

were like to fall to him, to reveal it, so that a false Heir might not be King; which slanderous report of the wicked Bishop, as it favoured of a contumelious lye; so many apprehended that it proceeded from his zeal to uphold his *Popish* Religion; The foresaid Duke favouring *Wicklief*, thereby declared himself to be a professed Enemy to their superstitious practises. The Duke being justly incensed against the Bishop for this foul slander, so persecuted him in Parliament, that he was condemned, and deprived of all his Temporal goods: he was also inhibited from coming within twenty miles of the Court: But shortly after the Clergy made great suit in the Parliament in his behalf: and when a Subsidie was asked in the Kings name of the Clergy, the Bishops complained grievously for the lack of their Brother of *Winchester*, and enforced the Archbishop to send for him from *Winchester*, to appear at the Convocation of the Clergy, which he gladly did, and was joyfully received by the Bishops; and by means of one *Alice Perris*, a wicked Harlot, which had bewitched the Kings heart, he was restored to his Temporalties again. In the mean time the Duke of *Lancaster* sent for *Wicklief* from *Oxford*, who had now proceeded so far as to teach, that in the Sacrament of the Lords Supper the accidents of Bread and Wine remained not without the substance: proving his Assertion by the Authority of Scriptures and the Ancient Fathers, and withall rejecting such as had written upon that Argument since *Anno 1000*. saying that after that time Satan was loosed, and men were led into many Errors. These things the Bishops hated him for exceedingly; yet by the favor of the Duke of *Lancaster*, and of *Henry* Lord *Percy*, he was preserved from their rage and fury, till *Anno Christi 1376*. at which time they had prevailed with their Archbishop *Simon Sudbury*, who had before deprived him, and prohibited him to meddle any more in those matters, to send forth his Citation to have him brought before them. The Duke having notice hereof, and fearing that he being but one, should be too weak for such a multitude, sent for four Bachelors of Divinity to joyn with him; and for more surety, when the day of his appearance was come, himself with the Lord *Percy*, Marshal of *England* went along with him.

As they went along, they encouraged him not to fear the faces

John of Gaunt
favors *Wick-*
lief.

The Bishop
banished.

And restored.

wicklief hated
by the Bi-
shops.

Cired to ap-
pear before
them.
Is encouraged
by the Duke.

Appears before the Bishop.

The Bishops pride.
Great contention.

A Bill in Parliament against the Londoners.

faces of the Bishops, who (say they) are all unlearned in comparison of you, neither be you troubled at the concourse of the people, for we will defend you from them. Being thus encouraged, *Wicklief* approached *Pauls Church*, where multitudes of persons were assembled to hear what should be spoken and done, insomuch as the Lord *Marshal* could scarce make way in the crowd : whereupon *Courtney* the Bishop of *London* seeing what stir he made amongst the people, said to him, *If I had known what masteries you would have plaid amongst the people, I would have kept you out of this place* : at which speech the Duke being offended, said that he would keep such mastery there, though he said nay. When they came to the place where the Archbishop and Bishops sate, *Wicklief* presented himself before them to know what should be laid to his charge. Then the Lord *Percie* speaking to him, bade him sit down, for that having many things to answer to, he had need have a soft seat : whereupon the Bishop of *London* growing into a great fume, said, he should not sit there, neither said he, is it according to Law or Reason, that he that is cited to appear before his Ordinary should sit down during the time of his Answer, but should stand : This kindled such a fire betwixt them, the one rating and reviling the other, that the people began all to be on a hurry : Then the Duke taking the Lord *Percies* part, gave some hasty words to the Bishop; but neither did the Bishop spare him one jot, returning rebukes for rebukes, so that the Duke was ashamed that the Bishop should out-rail him, telling him that he would take a course to bring down his pride, and of all the Prelates in *England* : Hereupon the *Londoners* cryed out, that they would rather lose their lives then suffer their Bishop to be abused : So that all things being in a confusion, the Assembly was dissolved for that time : and the Duke with the Lord *Percie* returning to the Parliament, that day a Bill was put up in the name of the King by the Lord *Thomas* of *Woodstock*, [another of the Kings sons] and the Lord *Percie*, that *London* should be no more governed by a *Major*, but by a Captain, as formerly it had been, and that the *Marshal* of *England* should have all the power in taking the arrests in the City, as he had in other Cities. This Bill one *John Philpot*, a Burgeis for *London*, stoutly opposed; and the next day the *Londoners* assembled themselves

themselves together in Council to consider what to do about it : and whilst they were in consultation, came in two Lords, the Lord *Fitz-Walter* ; and the Lord *Guy Brian* , whom the Vulgar sort taking to be Spies, were ready to flye upon them, till they were enforced to swear that they came for no harm towards them ; and that if it proved otherwise they would be content to forfeit all their Goods and Possessions in the City. Then did the Lord *Fitz-Walter* tell them of his love to them , and of his care to preserve their Liberties, which said he , *If you do not speedily look to, and prevent, you will lose the same : for at this time the Lord Marshal hath one of your Citizens in prison in his house , &c.* This was no sooner spoken, but the rash Citizens ran to their houses , armed themselves, and going to the Lord *Percies* house, brake open his gates, rescued the Prisoner, took the Stocks and burned them in the midst of the City , searched and ransaked his house for the Lord himself : whom if they had found, they would certainly have slain : and when they found him not, they tore and cut his rich Beds and Hangings in pieces; and then supposing him to be with the Duke, they ran to the *Savoy* , where though they were disappointed of their cruel purpose, yet they took the Dukes Arms, and hung them up in a reproachful manner in the midst of the City, as if he had been a Traitor : They also so wounded a Priest that spake in his defence, that he dyed within a few days after, and meeting one of the Dukes men with his *Arms* hanging in a Plate on his Breast, they pulled him off his Horse , pulled the *Arms* from him , and had slain the man but that he was speedily rescued by the *Maior* . But these out rages created much trouble to the *Londoners* , wick being beside my purpose , I shall leave the Reader to search them out in the *Chronicles* of those times :

Shortly after the old King *Edward* dyed, and his Grand-son *Richard* the second succeeded him : upon which change the Bishops taking notice that the Duke and the Lord *Percie* had given over their Offices ; living privately at their own houses without meddling with State affairs, they thought it a fit time to revenge themselves upon *John Wicklief* ; whereupon they caused these *Articles* to be gathered and drawn up out of his Sermons against him.

1. That the holy Eucharist after the Consecration is not the very body and blood of Christ, but figuratively.

2. That

The Citizens
make a tumult.
Their rage.

Articles against
Wicklief.

2. That the Church of Rome is not the head of all other Churches in the World: nor that Peter had any more power given him by Christ, then any other of the Apostles.

3. That the Pope of Rome hath no more power of the Keys then any other Priest.

4. That the Lords Temporal may lawfully take away the Temporalities of the Church-men offending habitualiter.

5. That the Gospel is of it self a sufficient rule both of Faith and Manners without any other rule.

6. That neither the Pope, nor any other Prelate ought to have Prisons of their own wherein to punish offenders, &c.

Condemned
at Rome.
Persecuted.

These with some others the Bishops gathered out of his Sermons and Writings, which they sent to Pope Gregory, who condemned them for Heretical and Erroneous by twenty three Cardinals; and withall sent his Bull to Oxford, rebuking them sharply for suffering Wickliefs Doctrine so long to take root amongst them; and not wholly eradicating the same; which Bull being exhibited by the Popes messenger to the Proctors and Masters of the University, they deliberated long amongst themselves whether they should receive it with honor, or reject it with contempt. The Pope also at the same time sent Letters to the Archbishop Sudbury, and Bishop Courtney of London, commanding them to apprehend and imprison Wicklief, and to admonish the King and Nobles of England, that they should not give any Credit to John Wicklief or his Doctrine in any wise. He wrote also at the same time to the King, desiring him to assist the Bishops in the apprehension and imprisonment of John Wicklief.

The Bishops
resolve to pro-
ceed against
Wicklief.

These Letters so encouraged the Bishops, that they resolved to proceed against him in their Provincial Council, all fear or favor set apart, and that no person neither high nor low should hinder them, neither would they be induced to favor him neither by intreaty, threatnings, nor reward: but that they would proceed roundly with him, though it should be to the hazard of their lives. But it pleased God by a small matter to confound and overthrow their devices, notwithstanding all their proud brags and policies: For the day of Examination being come, there came in a Courtier amongst them called Lewis Clifford, a man of no great birth, and commanded them that they

A special pro-
vidence.

they should not proceed to any definitive sentence against *John Wicklief*, wherewith the Bishops were so amazed and crest-faln, that they became as mute men, not having one word to answer : And thus it pleased God by his Providence thus once more to deliver Mr. *Wicklief* out of their cruel hands : and one that writes this story saith further, that whilst the Bishops were sitting in the Chappel at *Lambeth* upon *John Wicklief*, not only the Citizens of *London*, but (saith he) the vile objects of the City were so bold as to intreat for him, and to stop the Bishops in their proceedings. And thus was *Wicklief* dismissed, the Bishops charging him that he should Preach no more such Doctrine to the offence and hurt of the Lay people : yet being departed, he ceased not to proceed in his godly purpose, going up and down bare-footed, and in a Frize Gown, endeavouring by his Ministry still to edifie and profit the Church as formerly he had done. And Gods Providence so ordered it, that about the same time Pope *Gregory* the 11. dyed : whereupon ensued such a Schism in the Church of *Rome* between two Popes, and others succeeding after them, that it continued 39. years, even to the Council of *Constance*. About the same time also, or shortly after, there arose a cruel commotion of the Commons under *Jack Straw*, where the rude multitude taking *Simon Sudbury* Archbishop of *Canterbury* beheaded him, whom *William Courtney* Bishop of *London* succeeded, who was very zealous and diligent against the Heresies of *Wicklief*, (as he called them). Also in the year 1380. *William Barton* being Vicechancellour of *Oxford*, called together eight Monastical Doctors, and four others, and having the consent of others of that Fraternity, set forth an Edict under the Common Seal, threatening all under a grievous penalty, if they should be so hardy as to associate themselves with any of the fautors of *Wicklief* : and to *Wicklief* himself he threatned the greater Excommunication and Imprisonment both to him and his favorers, unless within three days after Canonical warning they repented and amended. *Wicklief* understanding this, resolved to forsake the Pope, and all his Clergy, and to appeal to the King : but the Duke of *Lancaster* being now inveigled by the Bishops, interposed, forbidding him not to attempt any such thing, but rather to submit to his Ordinary : *Wicklief* finding himself hereby in this great straits, was forced to

His zeal and diligence.

Other providences.

Wicklief again persecuted.

His weaknes.

He is again
persecuted.A great
Earthquake.The Kings
Letters against
him.The Kings
Letter to Ox-
ford.

make a Confession of his Doctrine, and therein to qualifie his Assertions after such a sort that thereby he asswaged the rigor of his Enemies.

Anno 1382. Archbishop Courtney appointed a Convocation to be held at London, principally against Wicklief, wherein this memorable accident fell out: When they were all gathered together at the Gray-Fryers in London, just at the very instant when they were beginning their business against Wicklief, there fell out a wonderful and terrible Earthquake through all England, whereupon divers of the Suffragans being frightened with the terror of it, thought good to leave off their further proceeding therein: Yet did the Archbishop carry on his design, declaring some of Wicklief's Doctrines to be Heretical, others Erroneous, and other Irreligious and Seditious, and not Consonant to the Doctrine of the Church of Rome: and not content herewith, he so prevailed with the young King, that he procured Letters Patents to be directed from the King to himself, wherein are these words; *Forasmuch as the Archbishop of Canterbury hath made his supplication to us for the coercion, and due castigation of all such as shall hence forth obstinately Preach and maintain any of those conclusions which in the late Convocation have been adjudged Heretical, &c. requesting that we would vouchsafe to put to the arm and helping hand of our Kingly power: We therefore moved by the zeal of the Catholick Faith, whereof we are, and will be Defenders, and being unwilling that any such Heresies should spring up within our Dominions: Give, and grant License and Authority by these presents unto the aforesaid Archbishop and his Suffragans, to arrest, and imprison either in their own Prisons, or elsewhere, all and every such person and persons as shall either privily, or openly Preach, or maintain the aforesaid conclusions, &c. Further, charging and commanding all our Leigh-men, Ministers and Subjects, upon their Fidelity and Allegiance neither to favor, counsel nor help such Preachers or maintainers of the aforesaid conclusions, upon pain of forfeiting all that they have; but to obey, and humbly to attend upon the Archbishop and his Suffragans in the execution of these presents, &c.* The like Letter the King wrote also to the Vice-chancellor of the University of Oxford, requiring him to give notice, that none should be so bold as to entertain Mr. John Wicklief

Wicklief, or any of his followers into their houses, or to Communicate with them, which if any did that he should banish them the University and Town of *Oxford*, till they should prove their Innocency before the Archbishop of *Canterbury*; yea, this young King, pressed by the violent importunity of the Archbishop, wrote another Letter to the Vicechancellor and Proctors of the University, straightly charging and commanding them to make a general Inquisition through the whole University, as well for *Wicklief* and his followers, as for all others which were suspected to be maintainers, receivers or defenders of those persons, or their opinions any manner of way, and all such to apprehend and expell the University, and to send them up to the Archbishop of *Canterbury*, to be further proceeded against by him: As also to attach and seize upon all their Books, and to send them to the said Archbishop: and this to do as they would avoid the forfeiting of all the Liberties and Priviledges of the University, &c. *John Wicklief* was hereupon either banished or retired for a while to some secret place; but ere long he returned to his Parsonage of *Lutterworth* in *Lecestershire*, where after all these storms, he at last dyed in Peace, *Anno Christi*, 1384.

He wrote very many Books, many of which were burned at *Oxford*, *Anno Christi* 1410. *Aeneas Sylvius* writes that *Sabinus* Archbishop of *Prague* burnt two hundred Volumes of his, excellently written, richly covered and adorned with Bosses of Gold: One that had all his works, wrote that they were as big as the works of St. *Augustine*.

Mr. *Wicklief* received his first knowledge of the Truth from one Fryar *Rainard Lollard*, who brought the Doctrine of the *Waldenses* into England, and from whom his Disciples were called *Lollards*. Mr. *Wicklief* was an Eloquent man, and so profound a Scholar, that he drew the hearts of many Noble Personages to affect and favor him; whereby he was sheltered from the rage of the Popish Clergy, till Pope *Gregory* the 11. raised up a Persecution by the Monks Inquisitors against him.

All his Books were commanded to be burnt; but he had before enlightened so great a number, who kept his Books carefully, maugre all the diligence of his Adversaries, so that they could never wholly deprive the Church of them. For

Wicklief returns to *Lutterworth*.

His death.

His works.

Gods providence in preserving his books.

His works.

the more they laboured by horrible threats, and death it self, to hinder the knowledge and reading of them, the more were many kindled in their affections to read them with ardency.

He wrote above a hundred Volumes against *Antichrist* and the Church of *Rome*. *Multos præterea in Philosophia, multos quibus S. Scripturam interpretatus est, edidit: Quorum Catalogum videre est apud Balaum in suis Centuriis. Transulit etiam Wiclevus in Anglicum sermonem Biblia, adhibitis præfationibus, & argumentis cuiq; libro suis. Vertit & Libros 12. Clementis, Lanthoniensis Ecclesia Præsbyteri, De concordia Evangelistarum, cum multis veterum Doctorem Tractatibus.*

King Edward the third favored him.

He was a great Enemy to the swarms of begging *Fryars*, with whom it was harder to make war then with the *Pope* himself. He denyed the *Pope* to be the Head of the Church, and pronounced him to be *Antichrist*: He confuted and condemned his Doctrine about *Buls*, *Indulgences*, *Masses*, &c. He affirmed the Scripture to be the Supreme Judge of Controversies, condemned *Transubstantiation*, &c. He was a painful and faithful Preacher under King *Edward* the third, who always favored and protected him against the rage of his Adversaries: by his means the *Pope* lost in *England* his power of Ordaining Bishops, the Tenth of Benefices, and Peter-pence; whereupon *Polidore Virgil* calls him an Infamous Heretick. He was buried at his Parsonage of *Lutterworth* in *Leicester-shire*. His dead body being digged up 51 years after: viz. 1428. by the command of *Pope Martin* the fifth, and the Council of *Sene*, was burned: And thus he suffered their cruelty after death, whose cruelty he had Preached against in his life. He wrote above two hundred Volumes, most of which were burned by the Archbishop of *Prague*.

His body condemned and burned.



JOHN HVS. *J. Croft sc.*

The Life of John Hufs, who dyed
Anno Christi 1415.

Iohn Hufs was born at a little Town called *Huffinets* about 18. miles from *Prague* in *Bohemia* under the *Hercynian* Wood, of mean but religious Parents, who carefully trained him up in Religion and Learning, and having profited much at Schole, he went to the University of *Prague*: and whilst he was a Student there, he met with our *Wicklief's* Books, from whence he first took light and courage to profess the Truth.

Anno Christi 1393. he Commenced Batchelor of Arts with good approbation of the whole University: and An. 1396.

His birth and education.

He goes to Prague.

Chosen Pastor of *Bethlehem*.

His faithfulness therein.

He is cited to *Rome*.

Is excommunicated.

He is banished.

Gods mercy.

A schism at *Rome*.

He is cited to the Council.

His intimations as he went.

he commenced Master of Arts, about which time two godly Noble men of *Prague* built the Church of *Bethlehem*; and *Anno* 1400. Mr. *Hufs* was chosen Pastor thereof, who fed his people with the bread of Life, and not with the Popes Decrees, and other humane Inventions. The year after he was chosen Dean of the University, and *Anno* 1409. by the consent of the whole University he was chosen Rector of it. He continued in the Exercise of his Ministry with admirable zeal and diligence, and faithfulness about the space of 12. years, Preaching and Instructing his People in the Principles of Divinity, which he confirmed by the holy Scriptures, and adorned by an exemplary and blameless life. He vigorously opposed the Popes proceedings, whereupon the Devil envying the peace and progress of the Gospel, stirred up Pope *Alexander* the fifth against him, who cited him to *Rome* to answer to such Articles as should be laid in against him: whereupon *Hufs* sent his Proctors to *Rome*, who appeared for him, answered the charge, and cleared his innocency; yet did the Pope and his Cardinals condemn him for an Heretick, and Excommunicate him; which caused the Popish Clergy, and some of the Barons of *Bohemia* to oppose *Hufs*, being thus excommunicated; and King *Winceslaus* banished him, but he was entertained in the Country, and protected by the Lord of the Soil at *Husspeters*, where he preached in the Parish Church, and some places adjacent, confuting the Popish Doctrine of Merit of Works, and against the Pride, Idleness, Cruelty and Avarice of the *Roman* Court and Clergy, multitudes of persons resorting to his Ministry: Sometimes also he repaired to his Church of *Bethlehem*, and preached there. But upon the Popes death, the Cardinals being divided, chose three Popes, whereupon there was a Council called at *Constance*, *Anno Christi* 1414. unto which Council the Emperour *Sigismund* commanded *Hufs* to come, giving him his *safe Conduct* for his coming, and return. And Master *Hufs* relying upon the goodness of his Cause, the clearness of his Conscience, and the Emperours *safe Conduct*, with a cheerful minde and undaunted spirit went to *Constance*, and in his journey set up writings in every City, the tenor whereof was this; *Mr. John Hufs Batchelor of Divinity, goeth now to the Council of Constance, there to declare his Faith which he hath hitherto*

hitherto holden, and even at this present doth hold, and by Gods grace will hold, and defend even to the death: therefore even as he hath manifested through all the Kingdom of Bohemia by his Letters and Intimations, willing before his departure thence to have satisfied and given an account of his Faith unto every man which should object or lay any thing against him in the general Convocation held in the Archbishop of Pragues Court: So also he doth manifest and signifie, that if there be any man in this Noble and Imperial City that can impute any Error or Hereſe to him, that he would prepare himself to come unto the Council; forasmuch as the said Mr. John Hufs is ready to satisfy every man at the said Council which shall lay any thing to his charge, as touching his Faith.

In all Cities as he passed by, especially when he entred into Germany, a great number of people resorted to him, and he was everywhere kindly entertained, especially by the Citizens and Burgeſſes, that he confessed in a certain Epistle that he found in no place so great Enemies as in Bohemia: and when he came to Norimberg, certain Merchants that went before having given notice of his coming, almost all the Priests that were in the City came to him, desiring him that they might talk with him in private, to whom he answered that he desired rather to declare his minde openly then in hugger mugger, and so from dinner time till night he spake before the Priests, Senators, and many Citizens, insomuch that they all had him in singular estimation and reverence. One of his great Adversaries *Stanislaus Znoma*, a Bohemian, as he was going towards Constance to accuse him, was stricken by God with a great *Impostume* whereof he dyed.

When Mr. Hufs came to Constance, he was sent for to appear before some Cardinals to give an account of his Doctrine; but he told them that he came to do it before all the Council, yet if they would force him to do it before them, he doubted not but Christ would strengthen him to chuse death for his glories sake, rather then to deny the Truth, which he had learned out of the holy Scriptures: After Examination they committed him to a filthy Prison, where, by reason of the stink, he fell sick and was like to die: In the meantime his Adversaries preferred Articles against him, wherein they had forged many things of their own heads, wrestling, and perverting his godly

His kinde entertainment as he went.

Gods judgement on his adversary.

His courage.

Popish cruelty.

His writings
in prison.

Popish cruelty.

The Nobles
of Bohemia
petition in his
behalf.

and Orthodox sayings to a sinister sense that they might have whereof to accuse him : and thereupon desired of the Council that he might be condemned. Mr. *Hufs*, hearing of these their malicious proceedings, moved that he might have an Advocate, but that was denied him. Whilst he lay there in Prison, when he had in some measure regained his health, he wrote sundry Books. From that Prison he was removed by the Bishop of *Constance* to a Castle on the other side of the *Rhene*, where in the day time he was so laden with fetters on his Legs that he could scarce go : and every night he was fastned by the hands up to a rack against the wall : Hereupon many Noble men of *Bohemia* petitioned for his release, at least upon Bail, but that was denied.

The sum of the Nobles Petition was this ; That *whereas Mr. John Hufs* is freely of his own accord come to *Constance* under the Emperors safe Conduct, against all right and reason he is grievously imprisoned before he is heard, and at this present is tormented miserably with hunger, thirst, and fetters : though formerly at the Council of *Pisa*, held Anno Christi 1410. the Hereticks which were condemned, were suffered to remain at their liberty, and to depart home freely : But Mr. John Hufs, neither convicted, nor condemned, no nor so much as once heard, is taken and imprisoned, when as neither King nor any Prince Elector, nor any Ambassador from any University is yet come or present : and though the Lord our King, together with the Nobles and Lords here present have most instantly required and desired that his safe Conduct might not be violated, and that the said Mr. John Hufs might be openly heard, being ready to render a reason of his Faith : and if he be convicted obstinately to affirm or maintain any thing against truth and the holy Scriptures, that he is ready to amend the same : yet could he never obtain this : But the said Mr. John Hufs, notwithstanding all this, is most grievously oppressed with fetters and irons, and so weakened with hunger and thirst, that it is to be feared that he will die in Prison. And although the Lords of *Bohemia* here present are greatly scandalized with the trouble and torments of Mr. John Hufs, contrary to the Kings safe Conduct : yet hitherto they have forbore to complain to the King that he might see his safe Conduct better observed, and the reproach and dishonor that is done to the Kingdom of *Bohemia* thereby.

by, vindicated : and indeed they suffer these things patiently , least by any means trouble or vexation should arise to this Sacred Council by reason thereof : Wherefore We most earnestly desire and require your Fatherhoods, that for the honor of the safe Conduct granted by the King , and for the preservation and encrease of the worthy fame and renown of the Kingdom of Bohemia , and your own also, you will hasten the dispatch of Mr. John Hufs his business, seeing he is in great danger by reason of his strait Imprisonment if you delay him any longer. And whereas we the Nobles of Bohemia are informed that many slanderous reports are raised by back-biters against the famous Kingdom of Bohemia, as that the Sacrament is carryed up and down in Vessels unhallowed, that Coblers do administer it, and hear Confessions, &c. We therefore require and desire you that you will give no heed to such tale-bearers, Who herein report untruths : also we require that such back-biters may be made known, and we doubt not easily to refell the false and frivolous slanders of these naughty persons, that hereafter they shall be ashamed to appear before the Lord King and your Reverences.

But notwithstanding this, they which were appointed for his Judges, in his absence heard his Enemies, examined witnesses against him : Judged his Doctrine not by the true Touch-stone of Gods Word, but by the Popish Canons. Yet when the Council would have condemned him without hearing, the Emperour interposed, requiring that he should be first heard ; but when he was brought before them, they made such a confused noise, railing upon him, that he could not speak one word. The next day when he was brought before them again, there fell out so great an Eclipse that the Sun was almost wholly darkened : but when Hufs saw that he was like to meet with no Justice there, he appealed from them to the Pope, and from him to Christ, for which they derided him : But when he saw the cruelty of his Judges, the malice of his Accusers, the falsehood of his Witnesses, and the rage of all the Council against him, that breathed forth nothing but fire and fagots, he kneeled down, and commended his righteous cause to the Lord Jesus Christ, begging forgiveness for his very Enemies : yet he earnestly requested even with tears the Council that they would convince him of any Error by the Word of God, and he would

The Councils incivility.

A prodigy.

His appeal to Christ.

He is condemned.

His charity.

Popish cruelty.

A wicked Decree.

His works condemned.

His ornaments.

His patience.

Popish malice.

His books burnt.

His deportment at his death.

His prayer.

willingly retract it : but nothing prevailing, they proceeded to condemn and degrade him; whereupon kneeling down, he said, *Lord Jesus Christ, forgive mine Enemies, by whom thou knowest that I am falsely accused; forgive them I say for thy great mercies sake.* In degrading him they pared off the Crown of his head, and the skin with a pair of shears : and to justify their proceedings against him, because the Emperour had given him his *safe Conduct*, the Council made a Decree, *That Faith was not to be kept with Hereticks.* The Roman Agents persecuted him with such eagerness, that his Works were condemned to be burnt with him. When he was brought forth to be burned, they put on his head a Tripple Crown of paper, painted over with ugly Divels : But when he saw it, he said, My Lord Jesus Christ for my sake did wear a Crown of Thorns; why should not I then for his sake were this light Crown, be it never so ignominious? Truly I will do it, and that willingly. When it was set upon his head, the Bishops said, *Now we commit thy soul unto the Divel :* But I, said *John Hufs*, (lifting up his Eyes towards Heaven) do commit my spirit into thy hands O Lord Jesus Christ, unto thee I commend my spirit which thou hast redeemed. As he was going to Execution, they burned his Books before his face, at which he smiled, and said unto the people, *Think not good people that I die for any Heresie, or Error, but only for the hatred and ill-will of my Adversaries.* When he came to the place of Execution, he kneeled down, and with his Eyes towards Heaven he prayed and repeated certain Psalms, and with a merry and chearful countenance cryed often, *Into thy hands O Lord I commend my spirit.* As he lifted up his head in Prayer, the Crown of paper fell off; but a Souldier taking it up, said, Let us put it on again, that he may be burned with his Masters the Divels, whom he hath served. When he rose from his knees he said, *Lord Jesus Christ, assist and help me, that with a constant and patient minde, by thy most gracious help, I may bear and suffer this cruel and ignominious death, Whereunto I am condemned for the Preaching of thy most holy Gospel.* And as they tyed his neck with a chain to the stake, smiling he said, That he would willingly receive the same chain for Jesus Christ's sake, who he knew was bound with a far worse chain. When the fire was kindled, he began to sing with a loud voice,

Jesus

Jefus Chrift the Son of the living God have mercy upon me; and at the third time that he repeated it, the winde drove the flame fo into his face, that it choaked him. The heart that was found amongst his bowels, being well beaten with ftaves and clubs, was at laft prick't upon a fharp ftake, and rofted at a fire till it was confumed. His afhes were diligently gathered up, and thrown into the River Rhene. He fuffered Martyrdom, Anno Chrifti 1415. He told them at his death, That out of the afhes of the Goose (for fo Hufs in the Bohemian language fignifies) an hundred years after God would raife up a Swan in Germany, whose finging would affright all thofe Vultures: which was exactly fulfilled in Luther, juft an hundred years after. Upon his death the Bohemians under Ziska rofe in Arms, and had admirable fuccefs againft the Emperour and the Papifts. And this pompous act of theirs had a very tragical event, the Bohemians maintaining war againft the Emperour Sigismund for 17. years after, wherein he fpent abundance of treafure, loft many brave Armies, and gallant men: and during thefe Wars a thoufand Monafteries were overthrown, many Caftles demolifhed, and Cities burnt: all which was a juft revenging hand upon him for his perfidiousnefs and cruelty.

Before his going to *Conftance*, Mr. *Hufs* fet up this Epiftle upon the Gate of the Kings Palace.

Unto the Kings Majesty, the Queen, and to all fuch as are of his Council, and to all other Nobles and Magiftrates which are now in the Kings Court, I John Hufs do fignifie and publifh, that being certainly informed that Letters are come from the Pope to the Kings Majesty, the contents whereof are thefe: That the King fhould extirpate all fuch Hereticks as are lately sprung up in his Kingdom and Dominions: But I truft in God, that this fame is blown abroad without any defect: And it fhall be our part to forefee and take heed that neither the Kings Majesty nor the Noble Kingdom of Bohemia fhall fuffer any trouble or reproach and flander for my fake. Wherefore now of late I have fent my Letters to and fro, which with great labor and diligence I have caufed to be fet up openly, With this intent, that I might thereby caufe the Archbifhop of Prague to be careful and diligent about the matter, fignifying openly, that if there were any man in all Bohemia, which did know me to be a follower of any falfe or corrupt

Doctrine

His martyrdom.

Inhumane cruelty.

A prophetic.

Gods judgement on his persecutors.

His petition to the King.

Doctrine, he should appear in the Archbishops Court and there declare what he thought. And forasmuch as there would none be found, or come forth which would accuse me, the Archbishop commanded me and my Proctors to depart in peace. Wherefore I require and desire the Kings Majesty, which is the Defender of the Truth, also the Queen and their Counsellors, and all other Nobles and Magistrates, that they would give me a true Testimonial of this matter: forasmuch as I have oftentimes willed and attempted this, and no man hath either accused or molested me. I do it moreover to be known to all Bohemia, and all Nations, that I will with the first be present at the Council of Constance, in the presence of the Pope, and of all others that will come to that famous place: and that whosoever hath any suspicion of me, that I have either taught or defended any thing contrary unto the Faith of Christ, let him come thither also, and declare before the Pope and all the Doctors of Divinity, what erroneous or false Doctrine I have at any time maintained or holden. And if he shall convince me of any Error, or prove that I have taught any thing contrary to the Christian Faith, I will not refuse to suffer whatsoever punishment shall be due to an Heretick: But I hope and trust even from the bottom of my heart that God will not give the victory to unfaithful and unbelieving men which willingly kick and spurn against the Truth.

His request to
the Bishop.

At the same time also Mr. Hufs sent his Proctor to the Bishop of Nazareth, who was Ordained by the Pope, Inquisitor for Heresies in the City and Diocese of Prague, requiring him that if he had found any Error in him, he would declare it openly: but the said Bishop in a publick Assembly answered that he had often talked with John Hufs, and that he never found any thing in him but such as becometh a godly and faithful man, which also he attested by his Letters in writing. Shortly after also all the Barons of Bohemia being assembled in the Abby of St. James, the Archbishop of Prague being present also, John Hufs presented a supplication to them, wherein he most humbly desired the Barons to request the Archbishop, that if he did suspect him for any Error or Heresie, he should declare it openly: for that he was ready to suffer correction for the same at the Archbishops hands: and that if he had found no such thing in him, that then he would give

And to the
Barons.

him

him a Testimonial thereof, that being armed therewith he might the more freely go unto the Council : Hereupon the Archbishop did openly confess before all the Assembly that he knew not the said *John Huss* was guilty of any such thing.

Johannis Husse opera, quæ extant omnia, impressa sunt Novimbergæ in Officina Montani & Neubergeri, Anno Christi 1558.

His works.



The



JEROM OF PRAGVE

W. M. Sc.

*The Life of Hierom of Prague who dyed ,
An. Christi 1416.*

His birth.

His zeal.

His retreat to
Iberling.

Hierom of Pague, a Bohemian born, a man famous for Courage, Comliness, Virtue, Learning, and Eloquence : when he understood that the Publick Faith was violated, his Country slandered, and *Huss* burnt, he travelled to *Constance*, April the 4. Anno Christi 1415. But no sooner came he thither, but he understood that watch was laid for him to apprehend him, whereupon the next day he went to *Iberling* a City of the Empire, and a mile from *Constance*. From thence he sent to *Sigismund* King of *Hungary*, and his Barons, but especially to the Council, most earnestly requesting that they would give him

him a *safe Conduct* freely to come and go, and then he would come in open Audience to answer every man, if any would appear to charge him with any crime: but this was denyed him both by the King and Council, whereupon the next day he wrote fundry intimations, and sent them to *Constance*, causing them to be set upon the gates of the Citie, upon the doores of Churches, Monasteries, of the houses of the Cardinals, and other Noble personages, the tenor whereof was this: *Unto the Noble Emperour, &c. I Jerom of Prague, Master of Arts of the University of Paris, Cullen, Heidleberg and Prague, by these my Letters do notifie to the King and Council, and to all others, that because of many crafty slanderers, back-biters, and accusers, I am ready of mine own free Will to come unto Constance, there to declare openly before all the Council the purity and sincerity of my Faith and mine Innocency: but this I will not do in corners, secretly before any private or particular person: wherefore if there be any of my slanderers of what Nation soever, that will charge me with Error or Heresie, let them come forth openly before the Council, and in their own names object against me, and I will be ready to answer them: and if I shall be found guilty of any Error or Heresie, I will not refuse openly to suffer such punishment as shall be meet for an Heretick: wherefore I humbly desire a safe Conduct as aforesaid. But if (seeing I offer such equal terms) before any fault be proved against me, I shall be arrested, imprisoned, or have any violence done to me, that then it may be manifest unto all the World that this Council doth not proceed according to the rules of equity and justice, the rather seeing that I am come hither freely, and of my own accord, &c.*

But notwithstanding all this, no *safe Conduct* would be granted him: wherefore the Lords of *Bohemia* gave him their Letters Patents under their Seals to testifie the truth of the premises: with the which Letters he returned again towards *Bohemia*: but by the treachery and subtilty of his Enemies he was apprehended by the way in *Hirsaw*, and by the Officers was carryed before the Duke: who presently after carryed him bound to *Constance*; and for a greater disgrace they put a bolt of Iron upon his wrists with a long Iron chain at it, by which they led him through the City to the Cloister of the *Fryer Monks*, where all the *Priests, Scribes and Pharisees* were met together

A safe Conduct denyed him.

His intimations set up at *Constance*.

His return towards *Bohemia*. He is apprehended. Carryed to *Constance*.

His answer to the Bish ps.	gether, and when he came before them, some of the Bishops said to him : <i>Hierom, why didst thou fly and run away, and not appear when thou wast cited?</i> To which he answered, Because I could get no <i>safe Conduct</i> neither from you, nor the King; and perceiving that I had many bitter Enemies in the Council, I would not be the Author of mine own peril : But had I known of your Citation, assuredly though I had been in <i>Bohemia</i> , I would have appeared : Then a great rable of Priests cryed out against him, and <i>Gerson</i> the Chancellor of <i>Paris</i> , and the Chancellor of <i>Cullen</i> , and the Chancellor of <i>Heidleberg</i> charged him with Errors delivered in those Universities : to which he answered, that what he had delivered there, he would justifie now; yet if any could convince him of Error therein, he would willingly be informed : Hereupon some cryed out, <i>Let him be burned, let him be burned</i> ; Then was he delivered bound to the Officers to be put into Prison; As soon as he came thither, one called to him at his window, saying, Mr. <i>Hierom</i> , be constant and fear not to suffer death for the Truths sake, of which when you were at liberty you did Preach much good : To whom he answered, Truly brother, I do not fear death, &c. But the Prison-keeper coming to the man drove him away with strokes from the window : Presently after the Bishop of <i>Rigen</i> sent for <i>Hierom</i> , strongly bound with chains, both by the hands and neck, and sent him to a Tower, where they tyed him fast to a great block, and his feet in the stocks, his hands being also made fast upon them, the block being so high that he could by no means sit thereon but his head must hang downwards : where also they allowed him nothing but bread and water : But within eleven days, hanging so by the heels, he fell very sick; yet thus they kept him in Prison a year wanting seven days, and then sent for him, requiring him to recant, and to subscribe that <i>John Huss</i> was justly put to death, which he did, partly for fear of death, and hoping thereby to escape their hands : after which they sent him back to Prison, and kept him guarded with Souldiers, yet not so strictly chained as before. Afterwards they sent to examine him again, but he refused to answer in private, except he might be brought before the Council; and they (supposing that he would openly confirm his former recantation) sent for him thither, <i>May</i> the 25. 1416. suborning false witnesses
He is accused.	
His answer.	
He is imprisoned.	
He is encouraged.	
Popish cruelty.	
He falls sick.	
His weakness.	

nesses to accuse him; but he so learnedly cleared himself, and refelled his Adversaries, that they were astonished at his Oration, and with shame enough were put to silence: He also concluded his Oration with this, That all such Articles as *Wicklief* and *Huss* had written against the enormities, pomp, and disorder of the Prelates, he would firmly hold and defend, even unto the death; and that all the sins that he had committed, did not so much gnaw and trouble his conscience, as did that most pestiferous act of his in recanting what he had justly spoken, and in consenting to the wicked condemnation of *Huss*, and that he repented with his whole heart that ever he did it: This so enraged them that they proceeded to condemn him; whereupon he said: *I after my death, will leave a remorse in your conscience, and a nail in your hearts; Et cito vos omnes ut respondeatis mihi coram altissimo, & justissimo iudice post centum annos*: I here cite you all to answer to me before the most High and just Judge within a hundred years. When he was brought forth to Execution, they prepared a great and long paper painted about with red Divels, which when he beheld, throwing away his hood, he took the Miter, and put it on his head, saying, *Our Lord Jesus Christ, when he suffered death for me most wretched sinner, did wear a crown of thorns upon his head: and I, for his sake, will willingly wear this Cap*. As he went to the place of Execution, he sung some Hymns; and coming to the place of Execution, where *John Huss* was burned, he kneeled down, and prayed fervently. He was bound to the Image of *John Huss*, and so fire was set to him, which he endured with admirable valor: for standing at the stake bound, and the Executioner kindling the fire behind him, he bade him kindle it before his face; For (said he) *If I had been afraid of it, I had not come to this place, having had so many opportunities offered me to escape it*. The whole City of *Constance* admired his constancy, and Christian magnanimity in suffering death. At the giving up the Ghost he said,

Hanc animam in flammis offero Christe tibi:

This soul of mine in flames of fire
O Christ I offer thee.

He is brought before the Council.

He retracts his recantation.

Back-sliding repented of.

His condemnation.
His short answer.

His ornaments.

His deportment at death.

His martyrdom.

His courage.

His last words.

His works.

*An aliquid ab Hieronymo Pragensi scriptum sit, posterisq, relictum, ignoro: credibile verum est, virum tam doctum, ac eloquentem quadam scripsisse, Orationes quas in Academiis illu-
strioribus habuit, tum Themata quae proposuit, forte in lucem edita, suppressa fuere, & extincta ab iis qui, more suo, lucem ferre nequeunt.*



MARTIN LUTHER

R. E. Sc.

*The Life of Martin Luther, who flourished
Anno Christi 1500.*

His birth.

His parentage.

Martin Luther was born at at *Isleben* in the Earldom of *Mansfield*, Anno Christi 1483. of good parents. His Fathers name was *John Luther*, who first lived at *Isleben*, and after-

afterwards removed to *Manfield*, where he had some metal Mines, and was chosen a Magistrate, and was grateful to all for the integrity of his life. His Mothers name was *Margaret Lindeman*, who was adorned with such Virtues as became an honest Matron, but especially she was eminent for chastity, the fear of God, and often calling upon his name. As soon as this their son was capable of Learning, they first trained him up in the knowledge and fear of God, and in the Exercise of other virtues under their own wings: Then their care was to educate him in humane Learning, for which end they set him to school to *George Amilius*: and though at this time the darkness of Popery had much obscured the light of Truth, yet it pleased God to preserve in the Schools the *Catechisms* containing the Principles of Religion, the use of singing *Psalms*, and some forms of Prayer.

At fourteen years of age, he went to *Magdeburg*, where he lived a poor Scholar one year: From thence he was removed by his Parents to *Isenach*, where was a famous School, and where he first tasted the sweetness of Learning, and so after a while went thence to the University of *Erford*, Anno Christi 1501. There he profited so much in the knowledge of Logick, and other Learning, that the whole University admired his wit.

At twenty years old, he was made *Master of Arts*, and Professor of *Physicks*, *Ethicks*, and other parts of *Philosophy*. Then he betook himself to the study of the Law: but at the age of twenty one (being affrighted at the violent death of a faithful companion of his whom he dearly loved) he betook himself into the *Augustine Monks* Colledge in *Erford*, writing to his parents the reason why he changed the course of his life.

In the Library of that Colledge he met with a copy of a Latine Bible, which he had never seen before: and with admiration, observed that there were more portions of holy Scripture, then were read in the Churches, which made him wish that he had the like book: And it pleased God that not long after he obtained his desire, and fell close to the study thereof, some sickness and fear also whetting him on in those studies.

Afterwards falling into a violent disease which threatned death, an old Priest came to him, saying, Sir, be of good courage, your disease is not mortal: God will raise you up to afford

His education.

Gods providence.

Schola Illustris.
He goes to *Erford*.

His great proficiency.

He is Master of Arts.

Means of his conversion.

The ignorance of those times.

His study of the Scriptures.

A prediction.

His studi-
ousness.

His ordina-
tion.

His remove to
Wittenberg.

He goes to
Rome Anno
Christi 1511.

Popish pro-
faneness.

He is made
Doctor of Di-
vinity.
An. Chr. 1512.

He studies the
Languages.

comfort to many others: which also came to pass, and he was much cheered up by conference with that Priest, who largely discoursed with him about *Justification by Faith*, and explained the Articles of the Creed to him.

Then did Luther read over *Augustines Works*, where he found the same Doctrine of *Justification by Faith* frequently confirmed. He read over the School-men also, especially *Occam*, and in these studies he spent five years in that College.

Anno Christi 1507. he was made Presbyter: and John Staupicius endeavouring to promote the University of Wittenberg (then lately begun) knowing the wit and Learning of Luther, removed him thither, Anno Christi 1508. when he was but 26 years old, where by his labors he did much good; Three years after he was sent to Rome in the behalf of his Convent, where he saw the Pope, and the manner of the Roman Clergy, concerning which he saith, *At Rome I heard them say Mass in such a manner as I detest them: for at the Communion Table I heard Curtisans laugh and boast of their wickedness, and others concerning the Bread and Wine of the Altar, saying, Bread thou art, and Bread thou shalt remain; Wine thou art, and Wine thou shalt remain.*

Upon his return from Rome, he was made Doctor in Divinity at the charge of Duke Frederick, Elector of Saxony, who heard him Preach, and admired the soundness of his Invention, the strength of his Arguments, and the excellency of the things which he delivered.

Soon after he began to explain the Epistle to the Romans, and some Psalms, where he shewed the difference between the Law and Gospel; refuted Justification by Works, &c. And his demeanor agreed with his Doctrine; his speech seemed to come from his heart, not from his lips only. Then he betook himself to the study of the Greek and Hebrew.

This year 1517. was by the account of Scultetus the 356. from the Reformation of Religion in France by the Waldenses: the 146. from the first confutation of Popish Errors in England by John Wicklief. The 116. from the first year of the Ministry of John Hus, who opposed the Errors of Popery in Bohemia. The 36. year from the condemnation of Dr. Wessalia, who

who taught at *Worms* the same Doctrine before *Luther* was born, that *Luther* did afterwards.

Anno Christi 1517. *John Tecelins* brought Indulgences into *Germany* to be sold, averring that he had so large a Commission from the Pope, that though a man had deflowered the blessed Virgin, yet for money he could pardon his sin: *Luther's* zeal being inflamed herewith, it caused him to set forth some propositions against Indulgences, which so enraged *Tecelins*, that wheresoever he came he declaimed against *Luther*, and set forth contrary positions; and not content therewith, he burned openly *Luthers* propositions, and the Sermon which he wrote about Indulgences: This caused the Students at *Wittenberg* to burn his positions also.

The Propositions which *Luther* set up, were 95 in number: After which he made this Protestation; *I Martin Luther, Doctor of the Order of the Eremites at Wittenberg, would have it publicly testified that I have set forth certain Propositions against the Popes Indulgences as they call them; But albeit neither the famous and worthy School of ours, nor the Civil nor Ecclesiastical Power hath hitherto condemned me: yet (as I hear) there are certain men of a violent and bold wit, Who dare to pronounce me an Heretick, as if they well understood and thoroughly knew the whole matter: But, I beseech every one, as I have often done before, so now by the Christian Faith, that they either shew me a better way if it be revealed by God to any of them, or else let them submit their sentence to God and his Churches Judgment. For neither am I so rash that I would have my Opinion alone to be preferred before all others, neither am I so deltish that I would have the Word of God to be placed after Fables devised by Humane Reason.*

Anno Christi 1518. *Andrew Bodenstein*. from his Native place called *Caralostadius*, with many other Divines of *Wittenberg* defended *Luthers* Doctrine by their writings. Also the Elector of *Saxony* of his own accord, without intreaty, took upon him the Patronage of *Luther*, neither would he suffer that he should be drawn to *Rome*. Also about the same time *Luther* (contrary to the advice of his friends) went to the Chapter of the *Augustine* Fryars held at *Heidleberg* to defend his Doctrine, and shew his obedience to their Summons. He was honorably entertained by the Bishop of *Wurstburg*, and at *Heidleberg* by *Wolfgang* the Count *Palatine*.

Popish blasphemy.

He opposeth Indulgences.

His protestation.

Many defend *Luthers* Doctrine.

Amongst the Fryers there he disputed of 28 Paradoxes which he propounded out of St. Pauls Epistles concerning Justification by Faith without works. Bucer being present, and taking notes at this Disputation, wrote thus of it to *Beatus Rhenanus*. *His sweetness in answering (saith he) was admirable, his patience in hearing was incomparable: you might have seen the acuteness of Saint Paul in resolving doubts, so that he brought them all into admiration of him, by reason of his short and pithy answers, and those taken out of the Storehouse of Gods holy Scriptures.*

In his return when he was at Erford, he wrote to *Jodocus*, a Divine of *Isenach*, who had been his Master, wherein he thus expresseth himself: *The whole University of Wittenberg is of my minde concerning the Doctrine of Faith and Works except one Licenciat, and also the Duke of Saxony: The Bishop of Brandenburg (who is my Ordinary) and many Prelates, and the more Ingenuous Citizens say with one mouth that they never knew Christ and the Gospel before.*

The Emperour
is against him.

The Pope
against him.

August following, *Maximilian* the Emperour hearing of these Controversies between *Luther* & others, presently wrote to the Pope to provide timely remedies against those spreading evils (as he called them) promising, that whatever he should Decree about the same, he would see that it should take place through all the Provinces of the Empire. Hereupon Pope *Leo* citeth *Luther* to Rome, which he also signified to his Legat Cardinal *Cajetan* in these words, *Hearing that Luther defendeth certain ungodly opinions, estranged from those of the Church of Rome, which is the Mistis of Faith and Religion, out of my Fatherly affection desiring to repress his rashness, I have commanded the Bishop of Esculan to cite him to Rome to answer those accusations that are laid against him. This the said Bishop hath done, yet Luther is so far from returning to soundness, that being stubborn in his Heresie, he hath set out Writings much worse then the former, to my great grief and perturbation, &c.* Then he proceeds to require the Cardinal to see that *Luther* were brought to *Auspurg*, and that he should implore the Emperour and Princes to set a guard upon him, and carry him to Rome: yet withall if he should repent, and voluntarily confess his fault, he bade the Cardinal pardon him, otherwise to interdict him from holy services, &c.

The

The Pope also wrote to the Duke of *Saxony*, in which Letter after a few flatteries, he tels him that he heareth many and grievous complaints against *Luther*, (an undone man) who forgetting his Order and Profession doth many things very sawcily against the Church of God with great confidence: bragging that he is defended with the favor of his Prince, and that he fears the authority of no man: which thing he presumes to be false and scandalous to the Prince: yet (saith he) *I am willing to write to you, to admonish you to be mindeful of the dignity and splendor of your Ancestors, flying not only the fault, but also suspicion of it, &c.* After which he tels him that it properly belonged to the Church of *Rome* to judge in these causes of Religion, and therefore requires him at the request of his Legat to see that *Luther* be sent to *Rome*, that there he might be either censured or pardoned according to his deserts.

The Pope writes to the Duke of *Saxony*.

The Pope wrote also to the Master of the *Augustine* Monks, exhorting him by his Authority to endeavour to recal *Luther* from his undertakings, and to solicit him earnestly thereto both by Letters and learned men: withall telling him that this must be done speedily, whereby he might quench the flame that was but lately risen, whereas by delays it was to be feared that the danger would grow greater and greater; for the timely suppressing whereof he required him to use all his study, care, and diligence.

The Pope further persecutes him.

When *Luther* saw that he was called to *Rome*, he earnestly solicited that his cause might be heard in *Germany*, before fit Judges appointed thereto, and in a place least subject unto danger. The University also of *Wittenberg* wrote to the Pope, giving a notable testimony unto *Luther* both for his Life and Learning: They said also that in regard of his sickness, and the danger of the way, he could not go to *Rome*: they beseeched the Pope that he would think no otherwise of him then of a good man; that certain things indeed were propounded by him only for Disputation sake, not to define them: that his Adversaries interpreted him in the worse sense, and thereby much exasperated him: beseeching him to give credit to this their Testimony.

Luther cited to *Rome*.

The University pleads for him.

They wrote also to *Charles Militius*, a *Germane*, who was

Cham-

The Bohemians encourage Luther.

Luthers resolution.

His courage.

The cause why Luther was so hated.
Erasmus's testimony of him.

Chamberlain to the Pope, highly commending *Luther*, and desiring him to procure of the Pope that indifferent Judges might be appointed to hear his cause in *Germany*: presuming that he being a *German*, would favour his Country-man who was oppressed with Slanders, and in danger of his life in an honest cause.

Prince *Frederick* also the Elector of *Saxony*, treated with Cardinal *Cajetan*, and so prevailed with him, that *Luther* should be called to *Auspurg*, there to plead his cause before the Cardinal.

About this time the *Bohemians* sent a Book to him written by *John Hufs*, encouraging him to constancy and patience, confessing that what he taught was sound and right.

In a Letter to *Spalatinus* he thus writes; *In what matter soever I have not sorely dealt with the Romanists, let them not ascribe it to my modesty, nor to their deserts, but to my respect to my Prince and his Authority, and to the common good of the Students of Wittenberg: As for my self, Contemptus à me est Romanus & favor, & furor: I contemn Romes favour and fury: Let them censure and burn all my books, I will do the like by theirs; and will put an end to all my humble observance of them, which doth but incense them more and more.*

The Elector of *Saxony* telling *Erasmus* that he wondred at the Monks and Popes extreme hatred of *Luther*: *Erasmus* answered; *Your Highness needs not wonder at it, seeing he deals against the Monks Bellies and the Popes Crown.* And the same *Erasmus* being profered a great Bishoprick if he would write against *Luther*, answered, *That Luther was too great a man for him to deal with, and that he learned more from one short page of Luthers writings, then from all Thomas Aquinas's great Books.* *Erasmus* also in a Letter to the Archbishop of *Mentz*, saith, *That many things were in the Books of Luther condemned by Monks and Divines for Heresie, which in the Books of Bernard and Augustine are reputed sound and godly.*

About the same time *Margaret*, *Cæsars* Aunt, who governed the *Low-Countries*, when the Masters of *Lovan* complained to her that the writings of *Luther* overthrew the whole Christian Common-wealth; she asked them, *what kinde of man that Luther was?* To whom they answered, *An unlearned Monk*: whereupon she replied: *Therefore do you who are many learned men, write against that one unlearned fellow: For sure*
the.

the World will sooner beleive many learned, before one unlearned man.

Luther being cited, as we said before, to appear before Cardinal Cajetan at *Auspurg*, went thither, and having obtained a safe conduct from the Emperour *Maximilian*, he appeared before the Cardinal, where he justified his Doctrine, and proffered to maintain the same either by Disputation or Writing: The Cardinal being much offended with him for his bold speech, would not suffer him to come before him any more: Hereupon *Luther*, after five or six days stay, when he heard no more from him, appealeth to the Pope, and so departeth home. But the Cardinal wrote after him to the Duke of *Saxony*, That as he tendered his own honor and safety, he should expel *Luther* out of his Dominions: This Letter the Duke sent to *Luther*, who wrote back again, that rather then he would any way indanger his Prince, he would depart thence, and go whithersoever it should please the Lord to lead him. But the whole University of *Wittenberg* (seeing the cause of God in danger by this means to decline) wrote to the Prince, humbly beseeching him, that of his Princely Honor, he would not suffer Innocency to be thus oppressed by meer violence: but that the Error might first be shewed, and *Luther* be convicted of it, before he be pronounced guilty: Hereupon the Duke hearing *Luthers* Sermons, and reading his Books with more diligence, began to favour his quarrel more then he did before, and thereupon wrote back to the Cardinal to this purpose: That whereas he had promised that *Luther* should come to *Auspurg*, that being done, he could do no more: That the Legat had also promised him that he would dismiss *Luther* in a friendly manner: But that it seemed a wonder to him that he would have forced *Luther* to a recantation before he had pleaded his cause: That there were many not only in his Jurisdiction, but in other places also that were learned and vertuous persons which did not condemn *Luthers* Doctrine, but they which opposed him were men drawn thereto through filthy covetousness: But if they would shew him his Error, he would then do therein the Office of a Christian Prince, as one that respected the glory of God, and desired to provide for the peace of his Conscience; and that whereas (beyond his expectation) he wrote that *Luther*

Luther cited to *Ausburg*.

Luther goes from *Ausburg*.

The University of *Wittenberg* stands for him.

The Duke of *Saxony* pleads for him.

ther should be prosecuted at *Rome*, and therefore required that either he should be sent to *Rome*, or banished his Dominions : he answered that he could not agree thereto : First, because his Error is not yet shewed him: Secondly, because it would be an intolerable loss to the University of *Wittenberg*, which he had lately founded, wherein were many Students and Learned men which loved *Luther* exceedingly, who had deserved so well of them; That *Luther* is still willing to come to a Disputation in a place not suspected, and to submit to the judgements of such as can bring any thing more right, or to answer by writing; That he thinketh it just that this be granted him, and requesteth that it may be so done, that so it may appear why he is counted an Heretick, and what himself ought chiefly to follow, assuring him that he will maintain no Error : And as he is unwilling to depart from the observance of the Church of *Rome*, so neither can he condemn *Luther*, till his Errors and Crimes be detected.

Popes malice.

After the death of *Maximilian*, and the Coronation of *Charles* the fifth, the Pope sent to the Duke of *Saxony* by some Cardinals, requesting him, that he would cause all *Luthers* Books to be burnt; and that he would see *Luther* either to be executed in *Saxony*, or else that he would secure him, and send him to *Rome*; To which the Duke answered, That he was ready to shew his obedience to the Pope, but yet he could not send *Luther* to him, till his cause was heard before the Emperour, and till he was convicted of Error; and then if he recanted not, he should finde no favour at his hands.

The Dukes answer.

About this time, many Adversaries being risen up against *Luther*, there was a Disputation appointed at *Lipsick*, to which *Luther* came accompanied with *Phil. Melancthon*, who was come to *Wittenberg* the year before : On the adverse party came *John Eckius*, a bold and confident Divine : This Disputation lasted fourteen days, which was after published in print by *Luther* and *Petrus Mossellanus*.

Luther disputes at *Lipsick*.

Fryars and Bishops stir up the Pope against him.

Presently after, the Fryars grievously charged the Pope with neglect of his duty, in that minding his pleasures so much (whereunto he was wondrously addicted) he in the mean time neglected the care of the Church, in not timely suppressing the Doctrine of *Luther* : The Bishops also of *Germany* having condemned

demned the Doctrine of *Luther*, wrote earnestly to the Pope against him, whereupon the Pope calling together the Cardinals, Bishops, Divines, and Canonists, referred the business wholly to their pleasures, who after much contention and wrangling amongst themselves, at last concluded that a certain day should be appointed for *Luthers* appearing, and that his Books should be burnt openly.

The Court of *Saxony* hearing these things, was somewhat troubled, which when *Luther* perceived, he began to bethink himself of retiring into *Bohemia*: which being taken notice of, Sir *Francis* of *Sickingen*, Sir *Ulrick* of *Hutten*, and *Silvester* of *Scavenberg*, a Noble *Franconian*, offered him both entertainment and patronage; intreating him not to go into *Bohemia*, but to come into *Franconia*, if the *Romans* curses did prevail, promising him an hundred Noble Horse-men of *Franconia* for his guard. Hereupon *Luthers* courage encreaseth, and he giveth notice to the Cardinal of Saint *George*, that if the Popes curses drave him out of *Wittenberg*, they should get nothing by it, seeing there were now, not only in *Bohemia*, but in the midst of *Germany* such as were able and willing to defend him against the Popes power: And then (saith he) being safe guarded by these Protectors, I shall more cruelly inveigh against the *Romanists* then if you let me alone in peace under my Prince.

Luther intends a retreat.

Yet *June 15.* the Pope publisheth his Bull against *Luther*, and all his partakers: Forbidding upon pain of Excommunication, the reading or keeping any of his Books: commanding all men to apprehend him, and bring him to *Rome*: and interdicting all places where he should come.

The Popes Bull against him.

This Bull in many places of *Germany* was opposed and torn in peices: and Sir *Ulrick Hutten* published it with interlineary Glosses, and marginal Notes, to their great disgrace.

The Bull answered.

But before this came abroad *Luther* had published his Book *De Captivitate Babylonica*, wherein he professed that he was daily made more learned, wishing that his Books about Indulgences were burned, and that instead thereof this Position were set forth, *Indulgences are the Wickednesses of the flatterers of Rome.* And when the Popes Bull came forth, *Luther* Excommunicated the Bull it self and the Authors of it; He also published

The Bull excommunicated.

published a defence of all the Articles condemned by the Pope, appealing from the Pope to a Council.

Luthers books
burnt.

He burns the
Bull.

After this the Cardinals, according to their Commission, told the Duke, that they could doe no less then burn *Luthers Books*; which accordingly they did: But *Luther* hearing of it, being accompanied with all the University, he also openly burnt the Popes Decrees, and his Bull lately sent out against him. At which time he added these words, *Because thou hast troubled the holy one of the Lord, eternal fire shall trouble thee.*

Luther sent for
to Worms.

A while after the Emperour *Charles* the fifth coming into Germany, Prince *Frederick* of Saxony accompanied him to *Worms*, from whence he wrote to *Luther* that he had obtained of the Emperour to hear him openly at the Diet; to which *Luther* answered, that it was very welcome news to him that the Emperor would take to himself the hearing of his cause, promising to do all which he could with a safe conscience, and not wronging the cause of Christ.

His friends
disswade
him.
His courage.

March the sixth, the Emperour sent for him, and withall sent him a safe Conduct, requiring his repair thither within 21 days: but many of his friends dissuaded him from going, to whom he answered, *That these discouragements were cast into his way by Satan, who knew that by his profession of the truth in so illustrious a place, his Kingdom would be shaken, and therefore if he knew that there were as many Devils in Worms as Tiles on the Houses, yet would he go thither, &c.*

He goes to
Worms.

April the sixteenth, *Luther* came to *Worms*: whereupon some perswaded the Emperor to deal with him as the Council of *Constance* had dealt with *John Hus*: But the Emperour said, *That the Publik Faith was not to be violated.* The next day *Luther* appeared before the Emperour, and a frequent Assembly of the Princes, at which time *Eccius*, a Lawyer, at the command of the Emperour, made a speech, in the end whereof he asked him whether he would recant and retract his works? To which *Luther* after deliberation, answered, *Of my Books* (saith he) *some tend to Faith and Piety; to these my Adversaries give an ample testimony: others are against the Pope and his Doctrine; should I revoke these, I should confirm his Tyranny: others are against private men who defend his cause; in these I confess, I*
have

His answer to
Eccius.

have been too vehement, yet I cannot revoke them, unless I will set open a gap to the impudency of many. But Eccius told him that the Emperour was not satisfied with this answer, but required his recantation. To which Luther answered, I beseech you, give me leave to maintain the peace of my own conscience, which, if I should consent to you, I cannot do. For unless my Adversaries can convince me by sound Arguments taken out of the holy Scriptures, I cannot satisfy my conscience. For I can plainly prove that both Popes and Councils have often erred grievously: and therefore it would be an ungodly thing for me to assent to them, and to depart from the holy Scriptures which is plain and only cannot err. And so he departed at that time. But the next day the Emperour sent his Letter to the Assembly of the Princes, wherein he wrote that his Ancestors had always professed the Christian Religion, and had observed the Church of Rome, which seeing Luther now opposed, and stood stiffly to his opinion, it behoved him to proscribe him and his companions, and to provide fit remedies to quench that flame. Yet that he would keep the Publick Faith given him, so that he might return safe to his own home. The Princes were divided in their opinions; but the major part held that he was not rashly to be condemned, because the Emperour being a young man, was instigated against him by the Pope and his Ministers.

A few days after the Bishop of Trevers appointed Luther to come unto him, with whom also some other of the Princes were assembled: at which time they used many Arguments to draw him to a recantation, and concluded that they perceived that if he refused, the Emperours purpose was to banish him out of the bounds of the Empire, and therefore they exhorted him seriously to think upon the same. Luther answered that he was very thankful to them that so great Princes would take so much pains for his sake who was so mean, and unworthy a person: yet he told them that he would rather lose his life then depart from the manifest Truth of the Word of God, seeing its better to obey God then man, &c. Then was he commanded to withdraw: and there came to him one *Vaus* a Lawyer; who persuaded him to submit his writings to the judgement of *Cesar* and the Princes: To whom he answered, that he would not decline the judgement of *Cesar*, and the Orders of the Empire if

His constancy.

The Emperour intends to proscribe him.

The Princes divided about it.

Luthers courage.

if they would be guided by the Word of God which (saith he) makes so plain for me, that unless they convince me of an Error, I cannot depart from mine opinion.

He is proscribed.

And sent away.

His *Patmos*.

Witchcraft frustrated.

Reformation in his absence.

He translates the Bible.

His return to *Wittenberg*.

He is displeased with the reformation.

Shortly after the Emperor sent to him to depart home, giving him 21 days for his return, commanding him neither by writing nor word to declare any thing to the people by the way. And after his departure the Emperour proscribed him. After the publication whereof, Prince *Frederick* appointed certain Noble men, whom he most confided in, to convey him to a secret place thereby to avoid the danger, who accordingly conveyed him privately to *Wartsburg*, which he called his *Patmos*, where he continued ten moneths, and wrote divers useful Treatises. The Papiſts imployed Wizards to descree him, but they could not certainly design the place where he was.

In *Luthers* absence, the University of *Wittenberg* solicited Prince *Frederick* to abolish the Mass out of his Jurisdiction, shewing him the impiety of the same, and that it was invented but about 400 years before for the Popes profit, to which the Prince gave them a very prudent and pious answer.

Anno Christi 1522. *Luther* wrote to *Melancthon* to provide him a lodging at *Wittenberg*: For (saith he) the Translation of the Bible will urge me to return. For having translated much of the Bible into *Dutch* in his *Patmos*, it was necessary for him to confer with learned men, and to have their help and assistance about the same.

In his absence, *Justus Jonas*, *Carlostad*, *Phil. Melancthon*, *Ampsorfius*, &c. had removed private Mass, Images, auricular confession, Prayer to Saints, &c.

March the sixth, *Luther* came back to *Wittenberg*, and preached every day, taxing the Reformers in one of his Sermons, as if they had erred in abolishing the Mass: Not (saith he) because it's sinful to do it, but because they have not done it in a right order, &c. And as touching the pulling down of Images he said, *If any worship Images, they are to be abolished; otherwise they are to be endured: yet I wish they were all taken away because of the abuse of them, which we cannot dissemble.*

Carlostadius was much netled with these and other such like speeches, who was the chief doer in these matters, saying that *Luther* would have all men enslaved to his authority, and would suffer

suffer no man to do or write any thing whereof himself was not the first Author.

Presently after *Luther* excused himself by Letters to Prince *Frederick* for returning to *Wittenberg* without his leave, and concludes that he returned to *Wittenberg* under a stronger protection then the Elector could give him; for saith he, *God alone can order and promote the Truth without any mans excessive care, and helping hand: Therefore in this cause, he that most strongly trusts to Gods assistance, he most surely defends himself and others.*

Anno Christi 1522. He printed the *New Testament* (translated by him in his *Patmos*) into the *Germane* tongue, and revised by *Melancthon*, whereat our King *Henry* the Eighth, and *George* Duke of *Saxony* were much troubled.

About this time *Thomas Muncer*, an *Anabaptist*, wrote a Fanatick Book against him and his Doctrine, and the Boors seduced by him, rose in Arms, publishing their demands, whereof these were some: That they might choose their own Ministers: That they might pay no Tithes, but of corn only, which also might be distributed partly to the Ministers, partly to the Poor, and other common uses. That they should not be used as servants, who were made free by the blood of Christ, &c. To these Proposals *Luther* wrote an answer, That indeed Princes grievously offend by forbidding the sincere Preaching of the Gospel, and for overburdening of their subjects: But yet for these things the subjects may not take Arms against their Magistrates: That there was no reason why they should place their hope in the multitude, seeing God can easily destroy them: That they abused the Name of God, pretending it for their Sedition, as if they desired to promote the sincere glory of God, the Doctrine of the Gospel, Justice and Equity, whereas indeed they go about to take from the Magistrate the power that God hath given him, and whom God hath commanded them to obey. Afterwards he proceeded to examine their Demands, shewing that the most of them were contrary to the Law of Nature and Equity, telling them also how great their confusion would be, should they be granted. And for the rest, which seemed to be grounded upon any Equity, he referred them to be examined by the Lawyers. Lastly, he exhorted them lovingly and brotherly to lay down their Arms, and to obey

His faith.

The rising of the Anabaptists.

Luther unmasks them.

obey their Magistrates: telling them that they might remove from those places where the Preaching of the Gospel is forbidden: but they may not oppose themselves violently against their Magistrates.

He deals more sharply with them.

Muncer and Pseiffer the incendiaries.

The Anabaptists beaten.

But when this admonition prevailed nothing, he wrote another Treatise, wherein he exhorted all men to join together for the utter subversion of these Theevish Incendiaries, as for the quenching of a common fire.

Thomas Muncer (a phanatical Preacher) sowed the seeds of this Sedition, and was holpen much by one *Pseiffer*: These vented their dreams, and told their followers that they should kill their Enemies as Mice in a Barn. Hereupon some of the Princes assembled their Forces, and pitying this wretched seduced multitude, offered them peace if they would lay down their Arms, and depart home: But *Muncer* told his followers, that the Princes were afraid, and that by a Divine Revelation he could assure them of victory: Hereupon they came to a battel, wherein 5000 of them were slain, and the rest fled to *Francsum*: but the Princes pursuing them, took the City, put 300 more to death: and *Muncer* being taken, was brought before the Princes, who chid him for his proceedings, and then racked him to confess his complices: Upon the wrack he cryed out grievously, whereupon Prince *George* of *Saxony* said, *But think upon the slaughter of the poor Wretches, who being deceived by you, perished yesterday*: Upon this *Muncer* laughed out right, and said, *Why? they would be deceived*. When he was to be beheaded, he was so faint-hearted that he could not rehearse the Apostles Creed: with him also was beheaded *Pseiffer*, and some others: and shortly after was finished that mournful war of the Clowns, wherein in several places were slain above fifty thousand, some say one hundred thousand.

Muncer and Pseiffer beheaded.

Luthers marriage.

Melancthon excuses it.

Anno Christi 1525. *Luther* married *Catherine* a *Boren*, who had formerly been a Nun. This *Luthers* freinds disliked very much, that he should marry at so unseasonable a time, when *Germany* weltred in the blood of the Clowns, and *Saxony* mourned for the death of *Frederick* their Prince: But *Phil. Melancthon* wrote thus to *Camerarius*. *Perhaps some will wonder that Luther should marry in these unhappy times, as if he cared not for those mischiefs which are before our Eyes: But I think*

think this was the occasion of it : you know well enough his course of life, that he is none of those that shun meetings ; I think better to leave you to think the rest, then that I should write it : If any undecent thing be reported by the people of him, it's a lye and a calumny. I judge also that nature compelled him to become an husband. If any thing seems unseasonable and unadvised, it must not trouble us too much : perhaps there is some hidden and divine matter in it, into which it becometh not us curiously to search, and because I see him sorrowful for the change of his condition, I labor to comfort him all that I can.

Anno 1527. he fell sick of a congealing of blood about his heart ; but by the drinking of the water of *Carduus Benedictus*, he recovered. Presently after (on a Sabbath day) he endured a spiritual temptation, which he called the buffeting of Satan : It seemed to him that swelling surges of the Sea did sound aloud at his left Ear, and that so violently, that dye he must, except they presently grew calm : afterwards when the noise came within his head, he fell down as one dead, and was so cold in each part, ut nec calor, nec sanguis, nec sensus, nec vox superesset : that he had remaining neither heat, nor blood, nor sense, nor voice ; but when his face was sprinkled with cold water by Justus Jonas, he came to himself, and prayed most earnestly, and made a confession of his Faith, saying, That he was unworthy to suffer Martyrdom, which by his proceedings he might seem to run upon. He often mentions this temptation in his Letters to his Friends, and was confirmed in his Faith by receiving absolution from a Minister, and the use of the Sacrament.

Melancthon knowing the rage of the Papists, and Casars threats to subvert the Gospel, was much troubled at it, and gave himself wholly up to grief, sighs and tears ; whereupon Luther wrote to him : In private conflicts I am weak, and you are strong ; but in publick conflicts, you are found weak, and I stronger ; because I am assured that our cause is just and true : If we fall, Christ, the Lord and Ruler of the World falleth with us ; and suppose he fall, Mallem ruere cum Christo, quam regnare cum Cæsare, I had rather fall with Christ then stand with Caesar : I extremely dislike your excessive cares, with which you say, that you are almost consumed : That these reign so much in your heart, it is not from the greatness of the danger, but the greatness of your incredulity.

His sickness.

His Temptation.

How he recovered.

Melancthon's fears.

Luther encourageth him.

An excellent speech.

His faith.

Luthers courage.

Erasmus censures him.

He defends his Book against King Henry the Eighth.

incredulity. Si piam, & iustam causam defendimus, cur Dei promissis non confidimus? præter vitam hanc misellam Satanas, & mundus nobis eripere nihil potest. At vivit, & in sempiternum regnat Christus, in cuius tutela consistit veritas: Is nobis aderit: is etiam causam hanc, quæ non nostra, sed ipsius est, ad optatum producet finem. If the cause be bad, let us revoke it, and flie back: if it be good, why do we make God a lyer? Who hath made us so great promises: Cast thy care upon the Lord, &c. Be of good comfort, I have overcome the world. If Christ be the conquerour of the world, why should we fear it as if it would overcome us? A man would fetch such sentences as these upon his knees, from Rome or Hierusalem. Nolite igitur timere, estote fortes, & lati, nihil solliciti, Dominus propè adest: Be not afraid; be courageous and cheerful: solicitous for nothing: The Lord is at hand to help us. And in another place when our King Henry the Eighth had written bitterly against him: Agant quicquid possunt Henrici, Episcopi, atque adeò Turca, & ipse Satanas, nos filii sumus regni, &c. Let the Henries, the Bishops, the Turk, and the Divil himself do what they can; we are the children of the Kingdom, worshipping, and waiting for that Saviour, whom they, and such as they, spit upon and crucifie.

Concerning this his answer, *Erasmus* thus writes, If (saith he) *Luther* commending the Kings good intention, had proceeded by strong Arguments, without violating the Kingly Majesty, in my judgement, he had taken a better course for the defence of his cause. For what made *Luther* in his Book to the King of *England*, to use these words, *Come hither my Lord Henry, and I will teach you?* Truly the Kings Book was written in *Latine*, and that not unlearnedly: But *Luther* thus excuseth himself, *If any man* (saith he) *be offended at my sharpness against the King, let him know that in that Book I dealt with senseless Monsters, who contemned my best and most modest writings, and by my humility and modesty were more hardened in their Errors: Besides I abstained from bitterness and lies, with which the Kings Book was stuffed. Neither is it any wonder, if I contemn and bite an Earthly King, when as he feared not at all in his writings to blaspheme the King of Heaven, and to profane his truth with virulent lies.*

Anno Christi 1523. A Diet was held at *Norinberg* in the absence of *Cæsar*, wherein the *Edict of Worms* was made null : Of this the Popes Legat complained to the Princes, saying, *That Luther was not punished according to the Emperours Edict* ; To which the Princes answered : That the Court of *Rome* neglected Reformation : That *Germany* was so far enlightened by the Sermons and Writings of *Luther*, that if they should go about to put the *Edict* in Execution, great tumults would arise, and the people would be ready to think that they went about to oppress the Truth, and to put out the light of the Gospel, that so they might the better defend those manifest vices which could be no longer concealed.

Why *Luther* was not punished.

The same year *Luther* published his Book *Of the Dignity and Office of the Civil Magistrate*. He wrote also to the *Waldenses* about the Adoration of the Sacrament. He published the *Pentateuch* in the *German* tongue. He wrote to the Senate of *Prague* his Book *De Instituendis Ministris Ecclesie*, and another about the avoiding the Doctrines of men : Besides divers others. What was judged of him for his constancy and resolution, may appear by this.

His writings.

Upon a time a motion was made in the Consistory at *Rome*, that a great sum of money should be profered to him to buy him off from opposing Popery ; but one wiser then the rest, cryed out, *Hem ! Germana illa bestia non curat aurum sed auram* : That beast of *Germany* cares for no money, but seeks vain-glory.

He will not be bribed.

Anno Christi 1529. he set forth both his Catechisms : the lesser in *January*, the greater in *October* following.

He published his Catechisms.

The year after the Emperour summoned a Diet at *Auspurg*, giving the Publick Faith for the security of all men that would come to the Diet to set forth the Form of their Belief.

Hereupon the Prince Elector of *Saxony* to be the better prepared against this Diet, appointed *Luther*, *Iustus Jonas*, *Pomeran* and *Melancthon*, to set down the form of Doctrine which the *Saxon* Churches, and those which accorded with them, did profess. *Luther* comprehended the sum of his Doctrine in seventeen Articles, which being revised by *Phil. Melancthon*, and put into a better form, was afterwards called the *Confession of Auspurg*.

The Confession of *Auspurg*.

Luther per-
lwades to
peace.

A Diet at
Auspurg.

Peace endea-
voured be-
tween Luther
and Zwinglius.

Yet frustrated.

And whereas it was given out that the Emperour when he came into *Germany* would tread the Gospellers under his feet, the Protestant Princes met, and consulted together whether it were better to go to the Diet, or to meet the Emperour in Arms before he should pass the *Alps*.

Luther (who was always a Counsellor of Peace) dissuaded them from taking Arms under the pretence of Religion, perswading them rather by Faith and Prayer to beg, and look for help from God, whose cause (saith he) himself will defend.

Upon this advice the Princes went to *Auspurg*, yet left *Luther* not far off in *Coburg* Castle to be nere at hand, but out danger, that his advice might be had in time of need. And when the Diet was met, the Elector of *Saxony* sent to him to know whether the cause of Religion should be referred to the Judgement of the Emperour? This *Luther* would by no means have done: For (saith he) *this honor is to be given to the Word of God only to be Judge of holy controversies.*

Anno Christi 1535. the Landgrave of *Hess* sent for *Bucer* and *Melancthon* to *Cassell*, to reconcile them together about the business of the Sacrament, where after much conference *Melancthon* mitigated the rigor of his opinion about Christs presence: and at his return to *Wittenberg* he carryed with him *Bucers* Declaration concerning that point, which when *Luther* had considered of, he began to hearken to an agreement with *Zwinglius*, writing most friendly to the Divines of *Strasborough* and to others that there might be a meeting appointed, wherein after deliberation, the desired concord might be confirmed. And accordingly *Anno Christi 1536.* *Bucer* and divers other Divines of *Germany* came to *Wittenberg*, where a form of concord was drawn up by *Bucer*, and subscribed by both parties: But *Bucer* therein striving to please both parties, pleased neither: For the *Helvetian* Divines rejected it; and *Luther* understanding of *Bucers* various Exposition of it, was very wroth with him, and would no more reckon him amongst his friends: And so all hope of concord was taken away.

An. Chr. 1537. The Protestants being met at *Smalcald* drew up, and set forth the sum of their Religion and practice in a book called *Articuli Smalcaldici*, unto which *Luther* prefixed this preface.

Whereas

Whereas Pope Paul the third summoned a Council the last year, Which was to meet at Mantua, and a little after adjourned it again without nominating time or place, so that it is not certain whether he will or can call it; And we also hoped that we should have been called to it: or else it was to be feared that we should be condemned not called: It was enjoined to me that I should gather and write the Articles of our Doctrine, that if perhaps the matter went on, it might be known what, and how far we would and could yield to the Papists, and in what points we would constantly persevere: I have therefore written these Articles, and delivered them to our party, who have perused and received them with one consent, that they might be publickly presented, and explain the Confession of our Faith in the Council, if any one shall at length be assembled and held by the Pope and Popelings without lyes and deceit in a true, lawfull and Christian manner.

Luthers preface to the Smalcaldian Articles.

But seeing the Court of Rome doth so fear a Christian and free Council and most foully flyeth the light, so that all hopes of seeing such a Council is utterly taken away even from the Papists themselves, to the great offence of many of them, taking ill the negligence of the Pope herein: yea they easily from hence gather that the Pope had rather see the destruction of all Christianity, and the damnation of all souls, then to suffer a Reformation of himself and Courtiers, and the restraint of his Tyranny.

I thought fit therefore to publish these Articles, that if I be taken out of this life before a Council be called (which I trust and hope shall so come to pass) seeing these wicked flyers of the light labor so much to drive of and hinder a Council) That they I say, which live after me, should have my Confession and Testimony, and may adjoin and publish it with the Confession which I have formerly set forth, wherein I have hitherto persevered, and will (by Gods grace) persevere unto the end.

What shall I say? How shall I begin my complaint? For being yet alive, I Preach and read to others publickly and dayly; and yet not only my virulent Adversaries, but my false Brethren that say that they agree with us in opinion, dare bring and alleadge my own Doctrine and Writings against me, whilest I am alive, and see it and hear it, albeit they know that I teach otherwise; and they go about to adorn their own poyson with my labors, so to deceive and seduce the simple with my name: Good God, What then will be done after my decease?

I should answer to all things whilst I am alive : But how I pray you, can I alone stop all the mouths of the Devil? especially of them who being so full of poyson, will neither hear nor heed what I write : but wholly imploy themselves wickedly to pervert and deprave my words even in the least letters : Let the Devil and Gods wrath answer them as they deserve.

I oftentimes remember good Gerson, who oft doubted whether anything that is good might be brought to light by writing. If writing be omitted, many souls are neglected which might have been delivered; and if it be done, presently the Devil is at hand with plaguy tongues full of slanders which corrupt all things, and fill them with poyson, that the profit of the writings may be hindred thereby. Yet what commodity they receive by this their malice, is manifest; for whereas by loading us with lyes they seek to draw away the simple from us, God so ordereth it by his Providence for the promoting of his own work, that their company decreaseth, and ours increaseth daily: for God hath confounded, and still will confound them and their lyes.

Lately there came a Doctor out of France to Wittenberg, who told us openly that his King was made to beleive that we had no true Church amongst us, no Magistrates, no mariages, but that we all live promiscuously together like brute beasts. With what face will these false Informers look upon us before the Tribunal Seat of Christ in his last Judgement, who have so oft told their King such false and prodigious lyes? Christ who is the Lord and Judge of us all knows that they be lye us. God convert them that are to be converted that they may repent, and overwhelm the rest with eternal woe.

But to return to the matter: I could wish with all my heart, that a free and Christian Council were assembled, that provision might be made for many things that are amiss. Not that we have need of a Council; for our Churches are so enlightned, taught, and confirmed by the grace of God, with the pure Word of God and true use of the Sacraments, that we need not a Council, neither can a Council shew us a truer or better way: But there is need of one in many other regards: In many Bishopricks divers Parishes are destitute of spiritual food: yet the Bishops and Canons regard not the life of those poor men, for whom yet Christ dyed, so that they cannot hear the true Shepherd speaking to his Sheep: I fear Christ for

this Will call a Council of Angels to destroy Germany as he destroyed Sodom and Gomorrah. Besides these affairs of the Church many things need Reformation in the Civil State : Great discords are amongst Princes : usury and covetousness overflow like a deluge : wantonness, pride, riot, garishness in apparel, bellycheer, dicing, pomp, malice, stubbornness of subjects, oppression, &c. so overflow that they cannot be amended by ten Councils, and twenty Diets, &c. Our sins weigh us down, and suffer not God to be gracious to us, because instead of repenting we defend our abominations.

O Lord Iesus Christ, do thou summon and hold a Council, and redeem thy servants by thy glorious coming : The Pope and Popelings are past cure : therefore help us poor and distressed men who groan unto thee, and seek thee with our hearts, according to the grace that thou hast given us by thy holy Spirit, which liveth and reigneth with thee and the Father for ever, Amen.

Luther, lest he should seem to have yielded any thing to the temperament of Bucer, which we spake of before, wrote to Albert of Brandenburg Duke of Borussia, exhorting him to shun the Sacramentaries and their Doctrine, and not to suffer it to creep anywhere into his Dominions, lest he should thereby so burthen his conscience with so great wickedness, that perhaps he should never be able to pacifie it again. They of Zurich took this very ill, and they wrote also to the Duke of Borussia, requesting him not to Decree any thing against the Professors of their Faith.

His violence against the Sacramentaries.

A while after Luther wrote an Epistle to the Aldermen of Frankfurt, wherein he called the Zinglians, Archdevils, and said they were to be driven out of Pulpits, and cast out of the Country.

He used to be very fervent in Prayer : Vitus Theodorus thus writeth of him, No day passeth wherein Luther spendeth not three hours at least in Prayer. Once it fell out (saith he) that I heard him : Good God ! what a spirit, what a confidence was in his very expression ? with such a reverence he sueth for any thing, as one begging of God ; and yet with such hope and assurance, as if he spake with a loving father, or friend, &c.

His power in prayer.

When the Papists charged him for a lyer, a promise-breaker,

He justifies
his turn from
Popery.

and an Apostate : *Luther* denying the former, yielded himself to be an Apostate, but a blessed and holy one, who had not kept his promise made to the Devil ; saying, That he was no otherwife a revolter then a Mamaluke turning Christian, or a Magician renouncing his Covenant made with the Devil, and betaking himself to Christ.

Power of
prayer.

When *Philip* Duke of *Pomerania* married *Mary* daughter to the Elector of *Saxony*, *Luther* being present, prayed for a blessing, and taking *Philip* by the hand, said, *The Lord God be with you, and keep your posterity from failing* ; But his wife continuing barren four years, all his male-stock was like to be extinct ; yet at length, by Gods blessing, according to *Luthers* Prayer, he had seven sons by her, which wonderfully enlarged that Noble Family.

Luther falls
sick.

Luther falling sick of the Stone, made his Will, in which he bequeathed his detestation of Popery to his friends and to the Pastors of the Church. He also beforehand made this verse,

Pestis eram vivus, moriens ero mors tua Papa :

I living stopt *Romes* breath :
And dead, will be *Romes* death.

His recovery.

Yet it pleased God in a short space to give him ease, and to restore him to his former health, which brought great joy to all his friends, and especially to *Melancthon*, who in an Epistle to him congratulated his recovery.

A Council of
the Popes.

Anno Christi 1537. The Pope appointed a Council at *Vincenia* for reforming the Church, of which *Luther* wrote a book, and by a picture in the *Frontispiece* shewed the Argument of it : wherein the Pope was pictured sitting in a high Throne, with some Cardinals standing by, with Fox-tails on the end of long poles, as with brushes pretending to sweep the room, but presently after the dust settled again as before.

What it was
like.

1538.
Antinomians.
Their opini-
ons.

About this time the new Sect of the *Antinomians* did start up : The chief ring-leader was *Joannes Agricola* of *Isleben*, a familiar friend of *Luthers* : They held That repentance was not to be taught from the Decalogue : they opposed such as taught,
that

that the Gospel was not to be preached to any but to such as were humbled by the Law : and they taught that whatsoever a mans life was, though impure, &c. yet he was justified, so that he beleived the Gospel : Luther confuted these.

Anno Christi 1540. there was a meeting appointed at Hagaw upon the Rhine, where the Divines were to meet, and in a friendly manner to debate their differences : But as Melancthon was going thitherward, he fell sick at Vinaria, made his Will, and prepared for death; whereupon Luther and Cruciger by long journeys hastened to him : and as soon as Luther saw how miserably he was wasted with his disease, with sighes and tears; he brake out into this speech, *Alas! how pretious and profitable an instrument of the Church is miserably weakened, and ready to perish!* and there withall falling upon his knees he prayed most earnestly for him: and Melancthon confessed, that if Luther had not come, he had dyed.

He prays Melancthon well.

Anno Christi 1541. Luther wrote a consolatory Letter to Frederick Myconius, almost quite spent with a Consumption, affirming that he could have no joy to live if he dyed, and therefore wished that himself might first lay down his Earthly Tabernacle: concluding, that he was verily perswaded that his Prayers should be granted, as indeed it came to pass; for Myconius out-lived him six years, and would often say, That Luther obtained this for him by his Prayers.

1541.
He comforts Myconius.

Luther afterwards wrote his minde concerning Ceremonies, (which he desired might be few, and tending to edification) and Excommunication, which he wished might be brought into the Church as a profitable Discipline, but could scarce hope to see it.

Power of prayer.

Anno Christi 1544. Novemb. 17. he finished his Explication of Genesis, which was his last publick reading in the University, which he thus concluded: *Thus end I my Explication on Genesis; God grant that others may more rightly expound it then I have done: I cannot proceed further, my strength faileth; pray for me, that I may have a quiet and comfortable departure out of this life.*

1543.
His judgment about Ceremonies.

His Exposition upon Genesis.

This year in Italy was spread a most impudent lye about Luthers death: which they called *Horrendum, & inaudium miraculum, quod in aeternum laudandus Deus in fœda morte Mart. Lutheri*

1545.

A Popish lye
about *Luthers*
death.

Luthers answer
to it.

He is sent for
into his own
Country.

& corpore & anima damnati, exhibuit, in gloriam Jesu Christi, atq; in emendationem & consolationem piorum. The substance of it was this: That when he saw he must die, he requested that his body should be set upon the Altar, and worshipped with Divine Worship: but when his body was laid in the grave, suddenly so great a stir and terror arose, as if the foundations of the Earth were shaken together: whereupon all that were present, trembling, and astonished, lift up their Eyes, and saw the sacred Host appear in the Air; whereupon they placed that upon the Altar: But the night following a loud noise and ratling, shriller then the former, was heard about *Luthers* sepulchre, which terrified all the City, and almost killed them with astonishment: in the morning when they opened the sepulchre, they found neither bodie, bones, nor clothes, but a sulphureous stink came out thereof, which almost overcame the standers by, &c. This Lye coming printed into Germany, *Luther* subscribed with his own hand, *I Martin Luther do profess, and witness under my own hand, that receiving this signment full of anger and fury concerning my death, I read it with a joyful mind and cheerful countenance: And, but that I detest the blasphemy, which ascribeth an impudent lye to the Divine Majesty; for the other passages, I cannot but laugh at Satans, the Popes and their complices hatred against me. God turn their hearts from their Diabolical malice; but if he Decree not to hear my Prayer for their sin unto death, then God grant that they may fill up the measure of their sins, and solace themselves with their libels, full fraught with such like lies.*

Anno Christi 1546. *Luther* (taking *Melancthon* and some others along with him) went into his own country, and returned in safety to *Wittenberg* again. And not long after he was sent for back by the Counts of *Mansfield* to compose a difference amongst them about the borders of their Countries, and their inheritances. *Luther* did not use to meddle with such businesses, having all his life been accustomed only to deal in Ecclesiastical affairs: yet because he was born in that Country he would not be wanting to promote the peace of it. And therefore having preached his last Sermon at *Wittenberg*, January the 17. upon the 23. day he began his journey: and at *Hall* in Saxony, he lodged at *Justus Jonas* his house: and passing over the Ri-

ver with *Jonas*, and his own three sons, they were in danger of drowning: whereupon he said to *Iustus Jonas*, *Think you not that it would rejoyce the Devil very much, if I and you, and my three sons should be drowned?* He was honorably entertained by the Earl of *Mansfield*, who sent an hundred Horse that conveyed him to *Isleben*, being very weak, whereupon he said, that he never undertook any great business, but he was attended with such sickness: yet after the use of some Fomentations he was pretily well, and attended the business about which he came, from the 29. of *Ianuary* to the 17. of *February*; During which time he preached some times in the Church, and twice administered the Lords Supper, and Ordained two to the work of the Ministry: At his Table he used holy conference, and was dayly very fervent in his Prayers.

The day before his death he dined and supped with his friends, discoursing of divers matters, and amongst the rest gave his opinion that in heaven we shall know one another, because *Adam* knew *Eve* at first sight, &c. After supper his pain in his breast increasing, he went aside and prayed; then went to bed and slept; but about midnight, being awakened with the pain, and perceiving that his life was at an end, he said, *I pray God to preserve the Doctrine of his Gospel amongst us: For the Pope and the Council of Trent have grievous things in hand: After which he thus prayed, O heavenly Father, my gracious God, and Father of our Lord Iesus Christ, thou God of all consolation, I give thee hearty thanks that thou hast revealed unto me thy Son Iesus Christ, whom I believe, whom I profess, whom I love, whom I glorifie, whom the Pope and the rout of the wicked persecute and dishonour: I beseech thee Lord Iesus Christ receive my soul: O my heavenly Father, though I be taken out of this life, and must lay down this frail body; yet I certainly know that I shall live with thee eternally, and that I cannot be taken out of thy hands: God so loved the world. &c. Lord, I render up my spirit into thy hands, and come to thee: And again, Lord into thy hands I commend my spirit, thou O God of Truth hast redeemed me: and so, as one falling asleep, and without any bodily pain that could be discerned, he departed this life February 18. Anno 1546. and in the great Climatierial year of his life.*

He is in danger of drowning.

He comes to *Isleben*. His employments.

His last sickness.

Luthers last Prayer.

His faith.

His death.

His last will.

This was the Will which he made concerning his Wife with child, and his young son : *O Lord God, I thank thee that thou wouldst have me live a poor and indigent person upon Earth; I have neither house nor Land, nor possessions, nor money to leave : Thou Lord hast given me Wife and children : them Lord I give back to thee ; nourish, instruct, and keep them (O thou the Father of Orphans, and Judge of the Widow) as thou hast done to me, so do to them.*

His last word.

When he was ready to dye, *Iustus Jonas* and *Celins* said to him, *O Reverend Father, do you dye in the constant confession of that Doctrine of Christ which you have hitherto preached ? To which he answered Yea, which was the last word that he spake.*

His constancy.

He was ever constant in the known Truth, from the confession whereof he could never be removed neither by promises nor threats.

In the dismal Wars which followed ; when *Wittenberg* was yielded to the Emperour *Charles*; and he came to see *Luthers* Tomb, some of his *Spaniards* perswaded him that the body of *Luther* should be taken up and burned; the Emperour said, *Suffer him to rest till the day of the Resurrection and Judgement of all men.*

He in part retracts his constantiation.

When he was sitting himself for his journey to *Isleben*, he confessed to *Melancthon* that he had gone too far in the Sacramentary Controversie : hereupon *Melancthon* perswaded him to explicate his minde by publishing some Book : but he answered, *hereby I shall bring a suspicion upon all my Doctrine as faulty, but when I am dead you may do as you see cause.*

He was full of affections towards his children, gave them liberal education by keeping a Schoolmaster in his house to train them up in learning and godliness.

His daughters death.

When he saw his daughter *Magdalen* ready to dye, he read to her *Isay 26. 19. Thy dead men shall live; together with my dead body shall they arise, &c.* Adding, *My daughter enter thou into thy chamber in peace : I shall ere long be with thee. For God will not permit me to see the punishment which hangs over the head of Germany, whereupon he wept plentifully : but when he followed the Corps, he so restrained his affection that he shed not a tear.*

He

He used to say, that *three things make a Divine : Meditation, Prayer, Tentation : and that three things were to be done by a Minister : 1. To read the Bible over and over. 2. To pray earnestly. 3. Always to be a learner. And that they were the best Preachers, who spake as to babes in Christ, in an ordinary strain, popularly, and most plainly.* He said, *That in the cause of God, he was content, totius mundi odium & impetum sustinere, to undergo the hatred and violence of the whole world.*

His sayings.

He was very liberal to the poor : A poor Student asking him some money, he bade his wife give him some : but she pleading penury, he took up a silver cup, and gave it him. Also a friend sending him two hundred angels of gold, he bestowed them all on poor Students : and when the Elector gave him a new gown, he said, *That he was made too much of : for (saith he) if here we receive a full recompence of our labors, we shall hope for none in another life.* And again he said, turning my self to God, *Valde protestatus sum, me nolle sic satiari ab eo,* I said flatly that God should not put me off with these low things. And having a vein of metal offered him, he refused it, *least he should incur the temptation of the Devil, who is Lord of treasure under the Earth.* He never took any thing of Printers for his Copies.

His charity.

On a time one brought him a stone that was found in the Mines in Mansfield, which had upon it the Image of the Pope with his tripple Crown : whereupon he said, *Hem, oportet Papam revelari etiam per metalla, & metallicos.* The Pope must be revealed even by metals and metal-diggers.

His private life was very exemplary : At dinner and supper-time he used often to dictate Sermons unto others : Sometimes to correct sheets from the Press : Sometimes with *Musick* to refresh his friends : He was very temperate both in meat and drink : Sometimes he used to fast four days together : and other sometimes to eat only a little bread, and an herring. As much as he could he avoided Feasts, that he might not spend time. In his converse with his friends he was pleasant, courteous and sociable mixed with gravity. He sometimes used recreations, and amongst the rest, turning in a Lathe. He would never be idle. He was very loving to and tender of his children, maintaining a Schoolmaster in his house to instruct them in Piety and Learning. He was very passionate, but soon appeased : *Melancthon* seeing

His private life.

His recreations.
His care of his children.

His diseases.

His tentations.

His character.

His wives afflictions.

Miracles.

seeing him once in a passion said : *Vince animos iramq^{ue} tuam qui cetera vincis* : whereupon he smiling, said, we will no longer dispute of these matters, and so he discoursed pleasantly of other things. He foretold many things which afterwards came to pass. He was very healthful, but that sometimes he was troubled with the Headach, especially towards his latter end, whereupon he feared an *Apoplexy* : and when his head was so out of order he used to say : *Feri, Domine, feri clementer : ego paratus sum : quia verbo tuo à peccatis absolutus, & corpore & sanguine tuo pastus*. He was troubled with frequent tentations, whereupon he used to write, *Valeamus omnes prater Lutherum ipsum. qui corpore sanus, foris a toto mundo, intus à Diabolo patitur, & omnibus Angelis ejus*.

He was big of stature, strong, and had such a sharp sight, that few could endure stedfastly to look upon him. Upon a time one was sent under pretence of private conference, to pistol him : *Luther* entertained him friendly, but withall, stedfastly looking upon him, the man was so terrified, that he took care for nothing but how he might run away : He had a gentle and clear voice. He lived chastly and holily in Wedlock above twenty years, and after his death left three sons, and his Widow who lived seven years after him : who was much grieved that she was absent at his death, whereby she could not perform her last duty of love to him as she desired. Presently after his death she was breaking forth, she wandred up and down with her children as an Exile through many difficulties and dangers, and besides the inconveniences of her widdowhood which were many, she met with great ingratitude from many, from whom she expected better, considering how much her husband had deserved from the Church.

At length being returned to *Wittenberg*, after a while the Plague brake forth ; wherefore removing with her children to *Fergaw*, as she was passing in a Wagon, the Horses affrighted at some thing, ran away, whereupon leaping out of the Wagon she bruised her self, and falling into a Lake of water she caught a disease, whereof she dyed three Months after, *Anno Christi 1552*.

One saith of him, That *Luther* a poor Fryar should be able to stand against the Pope, was a great miracle : That he

he should prevail against the Pope, was a greater : and after all, to die in peace, having so many Enemies, was the greatest of all.

Again, it was no less miraculous that he should escape so many dangers : for when a certain Jew was suborned to kill him by poyson, *Luther* had warning of it before hand, and the picture of the Jew sent him, whereby he knew him, and avoided the danger : concerning which himself thus writes : There is (saith he) here with us a certain *Polonish Jew*, that is hired with two thousand Crowns to poyson me : this is discovered to me by Letters from my friends : He is a Doctor of Physick, and one that dare undertake, and is ready to perform any villany, of incredible subtilty and dexterity.

Special providences.

On a time as *Luther* was walking in his Garden, the Devil appeared to him in the shape of a black Boar, but he slighted him, after which he vanished. Another time as he was sitting in a certain place on his stool, there was a great stone over his head in the vault, which being stayed up miraculously so long as he sate there, so soon as he was up, immediately it fell upon the place where he sate, being able to have crushed him in peices, if it had light upon him.

And again, a young man about *Wittenberg*, being kept bare and needy by his Father, was tempted by the Devil to yeild himself body and soul to him upon condition to have his wish fastisfied with money, and thereupon an Obligation was made by the young man, written with his own blood, and delivered to the Devil. But presently after, the man began to decay in his health, so that (the thing being suspected,) he was brought to *Luther*, who examined him about it : but he, through fear and shame, long denyed to confess any thing, yet at last through Gods mercy he revealed the whole matter to him : whereupon *Luther* much pitying his lamentable condition, called the whole Congregation together, where he prayed with so much earnestness and affection, that the Devil was at last compelled to throw in his Obligation at the window.

One gives himself to the Devil.

Power of prayer.

And as he was mighty in Prayer, so in his Sermons, God giving him such a grace, that when he preached, they which heard him, thought every one his own temptations severally to be noted and touched, whereupon some of his friends asking him

The power of his Ministry.

him the cause of it : Mine own manifold temptations and experiences (saith he) are the cause of it. *Wellerus* also a Disciple of *Luthers* recordeth, that he oft heard his Master thus report of himself, *That he had been often assailed and vexed with all kinde of Temptations, save only unto the sin of covetousness.*

His works.

Lutherus multa Latino, & vernaculo sermone scripsit, quæ diversis locis & temporibus separatim primum edita, & postea collecta, & in plures Tomos distributa. There is also lately printed in English his *Colloquia mensalia*, of which one thus writes : *Præstitisset hos Sermones convivales in lucem nunquam emissos : Fortè adversariis procurantibus illi editi. Sin minus, videant ii qui Lutheranorum nomine superbiunt, quomodo modestiam, judicium, existimationem, & auctoritatem Lutheri defendere queant. Sunt enim in iis, non dico multa, sed plurima, quæ pia, castigataq; aures non solum in convivii Theologorum, sed etiam in ludis, atq; theatris Comitorum non ferrent, &c.*

His speech about his works.

Concerning his works he thus writes, *Above all things I request the pious Reader, and beseech him for our Lord Christ Jesus sake, that he read my Books with judgement, yea with much pittie; and let him remember that I was sometime a Fryar, and a mad Papist, and when I first undertook this cause so drunken and drowned in Popish Doctrines, that I was ready, if I could, to have killed all men, or to have assisted others in doing of it, who withdrew their obedience from the Pope but in one syllable : Such a Saul was I, as there are many at this day : neither was I so cold and frigid in defending the Pope as Eccius and some like him are; who seem to me to defend the Papacy rather for their bellies sake, then in good earnest : Yea, like Epicures they seem to me to deride the Pope, whereas I was serious in his cause, as one that trembled at the thoughts of the day of Judgement, and from my very heart desired to be saved. He would by no means endure that any should be called after his name : For (saith he) the Doctrine which I teach is none of mine, neither did I dye for any man : neither would Paul 1 Cor. 3. 4, &c. endure such terms : Besides we are all Christians, and profess the Doctrine of Christ : And lastly, because the Papists use to do so, calling themselves Pontificians, whom we ought not to imitate. Melancthon gave this testimony of him; Pomeran (saith he) is a Grammarian, and explains the force of the words : I am a Logician shewing the context and*

He would have none called Lutherans.

Melancthon's testimony of him.

and arguments of things : *Iustus Jonas* is an *Orator*, and speaks copiously and eloquently ; but *Luther* is all, even a miracle amongst men: whatsoever he saith, whatsoever he writes, peirceth into the soul, and leaveth wonderful stings in the hearts of men.

Many *Epitaphs* were made of him, amongst which these were some.

Roma orbem domuit ; Romam sibi Papa subegit :

Viribus illa suis, fraudibus iste suis.

Quantò isto major Lutherus, major & illa,

Istum, illumq, uno qui domuit calamo !

Inunc ! Alciden memorato Græcia mendax :

Lutheri ad calamum ferrea clava nihil.

Theod. Beza.

Lutherus decimum confecit strage Leonem :

De clava noli querere, penna fuit.

Jo. Major.

He used often to say, That, through Gods goodness, there should be no Wars in *Germany* in his life time : but (saith he) let the survivors look to it after my death.

Concerning the Doctrine of the Gospel he used to say that three things would destroy Christian Religion : First, Forgetfulness of the blessings received by the Gospel. Secondly, Security which reigns everywhere. Lastly, Worldly wisdom, which will seek to bring all things into order, and to support the public peace by wicked Counsels.

He was of a sharp and quick wit : Of a great and invincible minde : Constant in the known Truth, from the Confession whereof he could not be withdrawn either by threats or promises.

Many false reports were raised of him by the Papists, inso-much as King *Ferdinands* Ambassador went to see what a manner of man he was, telling him that it was reported in his Kings Court, that he never went abroad but armed and attended with his guard : that he spent all his time with Whores at Dice and Taverns : But (saith he) I am well accustomed to such lyes.

He had a very sharp and Satyrical stile ; so that *Erasmus*

A prediction.

His character.

His stile.

used to say, *Deus dedit huic postrema etati propter morborum magnitudinem acrem medicum*: God hath given to this latter Age, by reason of the greatness of its diseases, a sharp Physician: And Charles the Emperour used to say, *Si sacrificuli frugi essent, nullo indigerent Luthero*: If Priests were not so dissolute, they would not need a Luther.

Note.

When this Emperour had taken *Wittenberg*, some of his Spanish souldiers would have digged up *Luthers* body, and burned it: but he said to them, *Sinite ipsum quiescere, usq; ad diem resurrectionis, & judicii omnium*: Let him rest till the day of Resurrection and of the Judgement of all things.

The



HVLRI. ZVINGLIUS S. P. S.

The Life of Zuinglius, who dyed
Anno Christi 1531.

HUldericus Zuinglius was born in Switzerland of godly Parents, and by them brought up in Learning: Being about ten years old, was sent to School to Basil to George Bintzlius, where he profited so much, that in all Disputations he went away with the victory: He excelled all in Musick. From Basil he was sent to Bern, to Henry Lupulus, a most learned man, and an excellent Poet, under whom he learned Rhetorick, and became a good Poet.

After two years he went to Vienna in Austria, where he studied Philosophy, and profitted much therein: After a while

His birth
and education.

His learning.

He commen-
ced *Master of*
Arts.

His study of
the Scriptures.

Preachers
pattern.

He is chosen
to a place.

His zeal.

He opposeth
Indulgences.

Popish impo-
stures.

he was called back into his own Country, and at *Basil* he taught others what himself had learned, where also he commenced *Master of Arts*, and fell to the study of School-Divinity; and being called to a Pastoral charge, he entered into the Ministry, and studied Divinity very hard; and to furnish himself with examples, he gat *Valerius Maximus* by heart: He especially addicted himself to the study of the Bible: and finding his defect in the knowledge of the Tongues, he learnt *Greek*: wrote out *S. Pauls Epistles*, and gat them by heart, and grew so perfect, that he understood *Greek* better then *Latine*: and reading in *S. Peter* that no Scripture is of private interpretation, he betook himself by earnest Prayer to God for the Spirit of Truth to be his Teacher: and lest he should be misled by a false spirit, he compared Scripture with Scripture, and expounded obscure Texts by those which were more clear.

In his Ministry he set himself much against the sins of the times, especially against Pensions which the *Switzers* used to receive of Princes to serve as Mercenaries in their Armies, which procured him much hatred.

After a while he was chosen to a place called *Our Lords Hermitage*, by *Theobaldus Gualzeggius* the Baron thereof, to which place there was great resort of people from all Countries, who came on Pilgrimage, which much moved him to embrace that Cal, that he might have opportunity to disperse the knowledge of the Truth into several parts: About this time one of the chief Ministers dying at *Zurick*, they much desired *Zuinglius* to succeed him, and he coming accidentally to that place, was chosen Pastor there, *An. Chr. 1519.* and began to Preach unto them the History of Christ out of *Matthew*. Presently after there came one *Sampson* a *Franciscan Fryar*, and a Preacher of Indulgences, who was sent by the Pope into *Switzerland* to get money: *Zuinglius* strongly opposed himself against him, shewing him to be an Impostor: The Bishop also of *Constance* wrote to *Zuinglius* to keep this *Sampson* out of *Zurick*, because he had not acquainted him with his authority: Yet when this Impostor came to *Zurick*, because he was kept out, he went to *Badena*, setting forth the Popes Bulls to sale: Often crying out, *Behold they flie, behold they flie*, as if he had seen with his

Eyes

Eyes the Souls which he had delivered out of Purgatory flying into Heaven.

Zuinglius also caused the Pope to be admonished by his Commissary not to Excommunicate *Luther*, for that he foresaw the *Germanes* would despise both him and his Excommunication, which also came to pass.

Anno Christi 1520. the Senate of *Zurick* by the Council of *Zuinglius*, commanded the Preachers of their Jurisdiction freely to teach whatsoever might be proved by the Authority of the Prophets and Apostles, passing by the Inventions of men. Hereupon the Bishop of *Constance* by publick Proclamation forbad those of *Zurick* to Innovate any thing, willing them to remain in the Faith of the Church of *Rome*, till a Council might be convened: But *Zuinglius* defended them and his writings: and the Magistrates of *Zurick* entreated the Bishop to come to a Synod where learned men might confer together, and determine what the people ought to believe. Yet the Bishop wrote again to them, shewing them what complaints he had heard of *Zuinglius*, which he could not but take notice of, the City belonging to his Jurisdiction: But *Zuinglius* going to the Bench of Aldermen, defended his Doctrine, and satisfied them.

Anno Christi 1522. the Bishop wrote again to the College of Canons at *Zurick*, exhorting them to take heed to themselves, for that Pope *Leo* and the Emperour by their Proclamations had condemned those Doctrines: he put them in minde therefore to obey those Decrees, and not to innovate any thing in Religion, till those whom it concerned had by Common-Council set down somewhat. Hereupon *Zuinglius* wrote back to the Bishop that he understood by whose setting on he did these things, but he wished him not to follow their Counsel: For (saith he) *the Truth is invincible, and will not be resisted*. And afterwards some others joyning with him, they wrote to the Bishop, entreating him to Decree nothing against the Doctrine of the Gospel, and that he would no longer endure the filthy and infamous life of the Priests, but that he would suffer them to marry.

Zuinglius wrote also to the *Helvetians* that they should not hinder the course of the Gospel: that they would not trouble

A Reformation in *Zurick*.

The Bishop opposeth it.

Zuinglius admonisheth the Bishop.

He would have
Ministers marry.

Ministers for marrying, for that the command for their living without Wives was the Doctrine of Satan. He exhorted them also, whereas their manner was in their Pages, or parishes, when they admitted a Priest, to command him to take a Concubine, least he should attempt the chastity of other women, that instead thereof they should command them to take lawful ways.

Luthers Books
come abroad.

About this time *Luthers* Books coming abroad, though himself abstained from reading of them, yet he perswaded his people to buy, and read them: which he did, that they might see the agreement that was in their Doctrine, being both taught by the same spirit: There also he studyed *Hebrew*, and gat the Senate to erect a School for *Latine*, *Greek*, and *Hebrew*: and associating to himself *Leo Juda*, he gat such skill in the *Hebrew*, that he began to explain *Isaiah* and *Jeremiah*.

He studies the
Hebrew.

Lambertus
converted.

Shortly after there came to *Zurick* *Franciscus Lambertus*, and disputed with *Zuinglius* about the Intercession of the Saints, and the sacrifice of the Mass; but being *non-plus'd*, he left his Error, and gave praise to God.

His constancy.

Zuinglius began also to write about this time: and Pope *Adrian* wrote to him with great promises to oblige him to the Papal-Sea; but all in vain. Shortly after he perswaded the Senate to restrain the exorbitant number of Priests and Fryars, yet withall to allow them a competent subsistence for their life time; which was done accordingly; and their revenues were imployed for the maintenance of the Ministry, for advancement of Learning and for the Poor: He pressed also the taking away of Images, the abolishing of the Mass, and the restoring of the Lords Supper; which the Senate assented to, and performed not only in the City of *Zurick*, but through all the places within their jurisdiction.

Popery abolished.

The revenues
of Monasteries
turned to
charitable
uses.

He presseth a
further reformation.

Anno Christi 1523. when the Senators of *Zurick* understood that the Doctrine of *Zuinglius* was traduced everywhere, as being wicked and ungodly, they commanded all the Ministers of their Jurisdiction to meet together on the 29. of *January* about the differences of Religion, promising that every one should be fully heard: they beseeched also the Bishop of *Constance* that he would either come himself or send thither some of his Divines.

At the day appointed many met together, *John Faber* the Bishops Vicar being also present, who pleaded hard that this place was unfit to handle such causes, but that they were to be referred to a general Council. But *Zuinglius* urged him that if he had any thing against his Doctrine which he had published in 47 *Positions*, he should produce it, and he should be answered either by word of mouth or writing, which when *Faber* would not consent to, the Magistrates dismissed the Assembly, and proclaimed throughout their Jurisdiction that the Gospel should be purely taught out of the Books of the Old and New Testament, the Traditions of men being laid aside; and in February following *Leo Juda* was made Preacher in *S. Peters* Church in *Zurick*, and he married a wife, and the like did other Ministers.

Anno Christi 1524. the Magistrates of *Zurick* forbad Processions, removed the Martyrs Tombs out of the chief Churches in the City, Took down the Idols and Images, and burned them publicly; the like they did in all places as far as their Jurisdiction extended. Also *Katharine Cimmerin* the Abbess delivered up her Nunnery into the hands of the Major, married an husband, and was by the Magistrates endowed with a large estate of yearly revenues: Converting the Nunnery and the Revenues of it to the education of Youths under a good Master. This year also *Zuinglius* married *Ann Rembart* the widow of the Noble *John Mauer*.

Anno Christi 1525. the Mass was abolished at *Zurick*, as Images had been the year before: Concerning which *Zuinglius* thus telleth the story; When (saith he) we dealt before the Bench of Senators consisting of two hundred about the abolishment of the Mass, a certain Scribe or Notary stood up and spake thus; *O ye Fathers, I am not of that rank to speak before you when any cause of the Common-wealth is handled: but when matters of Salvation are treated of, and the Faith it self is in danger, it concerns every man to speak what he thinks; I therefore profess that I am of opinion that the true flesh and blood of Christ is received in the Sacrament, and I hope that you will by no means force me to the opinion of Zuinglius.*

To this *Zuinglius* answered, that no man at *Zurick* had been compelled to the Faith: that he used no sophistical interpretation

A Disputation.

A further Reformation.

An Abbess converted.

Note.
His marriage.

A controverſie about the Mass.

tation, when he expounded *this is my body*. For this signifies my body : and so he went on to confirm his own opinion, and to refell the others. Then *Henry Engelhard*, formerly a Popish Doctor, but now a Disciple of Christ, said, I shall prove by Scripture that the bread cannot be the body of Christ, for its neither the natural, nor glorified, nor mystical Body of Christ, therefore not his body, &c. After this conflict was ended, the Aldermen appointed that after dinner four of them should confer with *Zuinglius* and his Brethren, that so weighty a business might be gravely discussed for the better satisfying of some that still doubted. When they were met together, the business was variously debated, and in the end resolved that it should again be referred to the hearing of the Bench of Aldermen. And the next day when they were again met together, *Zuinglius* and his Brethren still desired that the Mass might wholly be abolished : Whereupon the Scribe stood up again, and told *Zuinglius* that he had said indeed with these words, *This is my body*, Christ meant, *this signifies my body*, but had not sufficiently proved it by Testimonies of Scripture, For saith he ; whereas you have instanced, *The Seed is the Word : the Field is the World : the Enemy is the Devil*, &c. These make not to the purpose ; for there Christ spake *Parabolically*, but this is no *Parable* when he saith *This is my body*. To this *Zuinglius* answered, that though he spake not *Parabolically*, yet he spake *Tropically*. Upon this the Aldermen Decreed that hereafter the *Eucharist* should be celebrated according to Christs Institution, and that the Mass should be no more used amongst them. At this the whole Church much rejoiced ; only a few of the ruder sort repined, urging that the Protestant Ministers should produce some example out of the Scripture : wherein the words ought to be in the like manner expounded : Hereupon they began to revolve all things, yet no example came into their mindes : But a few nights after *Zuinglius* dreamed that he contended again with the Scribe till he was weary, and at last was so dumb that he could not speak : whereupon he was exceedingly troubled : but after awhile a *Monitor* came to him from above, who said, *O thou sluggard, why dost thou not answer him with that which is written in the 12. of Exodus, This is the Passeeover of the Lord ?* Immediately he awakened, and leaping out of his bed, examined the

Luk. 8.
Mat. 13.

The Mass
abolished.

He is instructed
in a dream.

the

the Text : and the next day disputed it before the whole Assembly, which was entertained with such approbation that all were well satisfied : and (saith he) the three next days we had the greatest Sacraments that ever I saw : and the number of those that looked back to the Garlick and Flesh-pots of *Egypt*, was far less then men thought they would have been.

Anno Christi 1526. The other Pages of the *Helvetians* had often sent to *Zurick* to cast off their new Religion, and to return to the old. The Senators answered that they would obey if they might be convinced of Error ; whereupon the *Helvetians* invite *Eccius* to dispute with *Zuinglius*, and *Eccius* himself wrote a bitter Letter to the Ambassadors of *Zurick*, met at *Baden*, wherein he accused *Zuinglius* of Heresie, requiring them to appoint a time and place whither he might come to prove it.

Eccius his rage.

Zuinglius hearing of it, wrote an Apology for himself to the Ambassadors, saying, that *Eccius* dealt both inhumanely and ungodly with him : For (saith he) if I be an Heretick, *Eccius* should have admonished me either by Letters, or face to face to convince me of Heresie, and not have traduced me to the Magistrates before I was heard : He wrote also that he was ready to dispute with *Eccius* before his own Auditors, not admitting any other Judge then the Word of God.

Zuinglius defends himself.

Eccius replyeth to this Epistle, interweaving many slanders, and desiring that the place for Disputation might be either *Lucerne* or *Baden*. *Zuinglius* answered that if *Eccius* refused to come to *Zurick*, he had much more reason to refuse those places where he was already condemned of Heresie, and where his death and destruction was sought after. Then did the Senators of *Zurick* write to *Eccius*, to come thither upon the Publick Faith : but *Eccius* refused, now accusing *Oecolampadius* also.

At length the twelve Pages Decreed that they must needs dispute, and after much contest the meeting was at *Zurick* : the Disputants were *Eccius* and *Oecolampadius* : but no good issue came of it : So that the nine Pages concluded that *Zuinglius* the chief man of the new Religion must be excommunicated, and all others that had not been reformed by this conference.

A disputation fruitless.

The year after they of *Bern* appointed a Disputation, which

Reformation
at Bern.

the Popish Pages opposed, but they proceeded in it, and the issue was that (the Disputation being ended) by Publick consent they Decreed that Masses, Altars, Images, and all Superstitions brought in contrary to the Word of God should be at once taken away out of their City and large Territories. Monasteries and Nunneries they turned into Schools. Then they renounced the League of the French King, forbidding him to leavy any Mercenaries in their Dominions, contenting themselves only with that pay which he giveth to every Page for friendship, as they of *Zurick* had also done. Lastly, they write the day and year of their abolishing the Popish Religion upon a Pillar in Golden letters, that an everlasting memorial might remain there to future Posterities. The like Reformation was effected at *Basil*.

Its written in
golden letters.

Quarels amongst the
Switzers.

Not long after Quarrels arose between the Popish and Protestant Cantons of the *Switzers*, and Armies were raised on both sides: They of *Zurick* publishing the causes why they took Arms: As first that the Popish *Switzers* beat their men when they came to require their debts. Then that the *Underwalds* hung the Arms of *Bern*, *Basil* and *Strasborough* upon the Gallows. Then that they had made a League with their ancient Enemy King *Ferdinand* to oppress their Religion; Whereby they violate not only the Law of Nature, but also their own Covenants: But when the Armies drew neer, by the mediation of their neighbors the differences were composed, and Arms laid down for the present.

Peace made.

Anno Christi 1529. Philip Landgrave of *Hess* endeavoured to reconcile the differences between the *Saxon* and *Helvetian* Divines concerning the Eucharist: For which end he called from *Wittenberg*, *Luther*, *Justus Jonas*, and *Melancthon*: From *Helvetia*, *Zuinglius* and *Oecolampadius*. From *Norenborg*, *Osiander*: from *Hall*, *John Brentius*: From *Strasborough*, *Bucer*, and *Hedio*. At their coming all were courteously entertained by the Landgrave: After dinner *Oecolampadius* and *Bucer* went to salute *Luther*, who spake friendly to *Oecolampadius*; but being saluted by *Bucer*, he answered, *You are naught, and a Knave*: The Disputation continued many days, but in the beginning of it *Luther* told them that he would not depart an hairs breadth from his opinion; and when they could not agree, yet

A Disputation.

yet the *Helvetians* desired *Luther* that he would account of them as of Brethren : which he would by no means assent unto : then did *Zuinglius*, *Oecolampadius*, and *Bucer* Protest before the whole Assembly that *Luther* had not defended his Opinion by the Word of God, that his Error had been clearly shewed him, and that the Truth of their cause had been abundantly demonstrated both out of the Word of God and the most Ancient Fathers : And so (the Sweating Sickness breaking out) the Disputation ended, and they returned home. Yet it pleased God, that this fruit the Conference had, that they agreed in thirteen other Articles, and promised mutual love each to other, and to join in Prayer to God to discover his Truth to them. The Landgrave of *Hess* also was converted to the true Opinion hereby : so that he was hardly drawn to subscribe the *Augustine* Confession, protesting that he was not satisfied about the tenth Article. Also *Francis Lambert* his Preacher, who had formerly been much addicted to *Luther*, being now overcome with the Truth of Gods Word, changed his Opinion about the Sacrament, signifying his Opinion to the whole Church by a Confession which he wrote, and delivered it to the Ministers of *Strasborough* when he lay upon his death-bed, who after published it.

About that time there arose up the *Catabaptists*, which denied the Baptism of Infants, and re-baptized themselves : and fell also into many other abominable Errors and Heresies : with these *Zuinglius* at first dealt very mildly and brotherly ; but when they began to asperse him with lyes, to seduce his hearers, and make a Schism in the Church, he was forced to oppose them more strongly in his publick Ministry and by Disputations : but though he had silenced them, they raged the more against him : whereupon the Senate imprisoned some, proscribed others, and (for falsifying their Faith) put some to death : The first father of them was *Balthasar Huemerus*, an Apostate, and one that for *Zuinglius* his kindness, loaded him with lyes and reproaches.

The Monks and Fryars being cast out of their houses, and brought to pensions, sought to ensnare him ; and for that end, suborned sometime some to seize upon him, and to carry him away, others to kill him ; so that he could not stir abroad in safety

Luthers violence.

The Disputation ends.

Some good effects of it.

Catabaptists.

Their wickedness.

They are punished.

Popish malice.

He is in danger.

New quarrels
amongst the
Switzers.

Wars begun.

They of Zurich
beaten.

Zuinglius dis-
likes the war.

safety in the night, whereupon his friends guarded him when he was abroad at supper, and the Senate were fain to appoint a guard about his house in the night time.

Anno Christi 1531. They of Zurich and Bern stopped Provision from being carryed to the five Popish Pages, and withall set out this Declaration: That being compelled by the wrongs of the five Cities, they had barred them from Provision, and because they refused the conditions of Peace which were propounded by the Intercessors, violating the Covenants of the former years, by which order was taken that no mans Religion should be prejudicial to him: wherefore (say they) it is lawful for us to deny them food; and if any contest should arise about it, it ought to be imputed to them who desire nothing but dissensions.

But when by reason hereof those five Cities were pinched with want, they levyed Troops, and came forth with Banners displayed, and sooner then was expected entred into the bounds of them of Zurich, where was a Garrison of above one thousand men placed: This Garrison discerning its own weakness, sent messenger after messenger into the Town to hasten help to them: but such was the speed of the Enemy that the succors came late: yet when they came to the top of the Mountain, they saw their Souldiers fighting, and in present danger, whereupon exhorting and encouraging one another, they ran down the hill with all speed: but the passage was so narrow that they could go but single, so that wanting time to ranck themselves, they were oppressed with multitude: about three hundred and eighty of them were slain, and the rest escaped by flight.

Zuinglius was in this battel; for it is the custom of the Switzers that their chief Minister goeth out with them to battel: And Zuinglius being wise, courageous, and valiant, considered with himself that if he should stay at home, and the battel prove ill, he should be exposed to much envy, as if he had encouraged others before danger approached, and then proved faint-hearted himself.

The truth is, he never approved this cutting off Provision from the five Pages; and when he saw the Magistrates would needs do it, he went to them and craved leave to depart from

Zurich,

Zurick, because his counsel was not obeyed : but they being troubled at this motion, sent certain choice men to him to request that he would not forsake their Church, which at last he assented to, though (said he) *it be to the danger of my life.*

About fourteen days before the fight, in a Sermon he foretold his own death : and a Comet appearing about that time, he told a friend privately that the Comet was fatal to him, and one other, meaning as was supposed *Oecolampadius.*

Zuinglius in the battel was overthrown thrice, and yet still gat up again : the fourth time being wounded with a spear, he fell on his knees, and said *Well, they can kill the Body, but they cannot kill the Soul.*

As the souldiers were spoiling the slain, *Zuinglius* was found alive lying upon his back, his arms folded, and his Eyes lift up to heaven, whereupon they asked him whether he would have a Priest to confess to, which he denyed; then they willed him to call upon *S. Mary*, which he also refused, ever looking up to Heaven, whereupon one gave him his deaths wound : and when his body was known, the Enemies condemned him to be cut into four parts and burned. This fell out *Anno Christi 1531*, and of his age 44. after he had been Pastor at *Zurick* twelve years. Three days after his death, some of friends coming to the place, found his heart untouched by the fire.

He began to preach at *Glarona Anno Christi 1516.* against many of the Popish Errors and abuses, before the name of *Luther* was so much as heard of in those parts.

Beza made this Epitaph on him,

*Zuinglius arderet gemino cùm sanctus amore,
Nempe Dei imprimis, deinde sue patrie :
Dicitur in solidum se devovisse duobus,
Nempe Deo imprimis, deinde sue patrie.
Quam bene persolvit simul istis vota duobus,
Pro Patra examinis, pro Pietate cinis !*

He had a wit fitted for great matters, honest, candid, sound, and vehement, yet not cruel, or bloody, but heroical and cheerful. His Doctrine and judgment were sound : His study of

Piety

He is slain.

Popish cruelty.

He preached against Popery before *Luther.*

His character.

Piety, and reforming Religion from Popish superstitions is seen in his Works. In his Sermons he was very Methodical, teaching the Truth with great Perspicuity : He was very sharp in reproving Vices, especially the Pensions of the *Swizers*, oppression of the Poor, and Prodigality. He used to say that it was a wicked warfare, and nothing more hateful to God then for the hire of forreign Princes to spill blood : When he thundred most against sin, least the Innocent should be affrighted, he used to say, *Bone vir. hac te non moveant, nihil ad te quod dico; ne cures igitur* : Honest man, be not affrighted at these things, I speak not to thee, therefore care not for it. He used to study standing, and tyed himself to certain hours, which he would not omit except necessity compelled him. From his first rising till ten a clock he imployed himself in reading, writing, interpreting the Scripture, and making his Sermons : After dinner till two a clock, he conferred with his friends, or gave counsel to such as sought it : and so to his study till supper : after which (having walked awhile) he busied himself in writing Letters, which many times held him till midnight.

His works.

Monumenta ingenii & eruditionis reliquit multa, quae in quatuor tomos digesta typisq; excusa extant.

The



JOHN OECVLAMPADIUS.

*The Life of Oecolampadius, who dyed
Anno Christi 1531.*

Oecolampadius was born at *Winsperg*, Anno Christi 1482. of rich and religious Parents; especially his Mother, for Wisdom, Charity, and Sanctity, was very eminent in the place where she lived: They brought up this their son in Religion and Learning: His Father intending to make him a Merchant, but his Mother by her earnest entreaties prevailed with him still to keep him at School, where he profited exceedingly.

At twelve years of age he was sent to the Univerfity of *Heidelberg*, and fo profited there, that at two years end he was made

His birth.

His education.

He goes to
Heidleberg.

Then to Bona-
nia.

made *Batchelor of Art* : In that place he continued till he was *Master of Arts* ; and then, went by the will of his Father to *Bononia* to study the Law ; But the ayr of *Italy* not agreeing with him, he quickly returned to *Heidleberg*, and betook himself to the study of Divinity, read the School-men, and profited much thereby.

His study of
Divinity.

He grew so famous both for Piety and Learning, that *Philip Prince Elector Palatine* chose him for a Tutor to his sons : But growing weary of a Court-life, he left that charge, and returned to the study of Divinity.

He enters into
the Ministry.

Not long after, his Parents having no other childe, gave all their Estate for the maintenance of a Minister in their own Town, and chose this their Son to be the first that should undertake that charge, which caused his return from *Heidleberg* to his own Country ; but finding himself as yet not thoroughly furnished for such a work, he quickly left it, and went to *Tu- bing*, and from thence to *Sturgard* ; where under *John Capnio* he studyed *Greek*, and from thence he went to *Heidleberg*, where he began to study *Hebrew* : And being by this means better furnished, he returned into his own Country to his former Charge ; and became a severe Preacher, and very grave in his carriage : He associated himself but with a few, and those the best : But especially he contracted a strict bond of love with *Capito*, which continued betwixt them so long as they lived.

He studies
Greek and
Hebrew.

He is made a
Preacher.
His friendship
with *Capito*.

He is chosen
to *Basil*.

From this place he was at last called to be a Preacher at *Ba- sil*, and there also he commenced Doctor in Divinity, about which time *Erasmus Roteradamus* coming thither to print his Annotations on the New Testament, he chose *Oecolampadius* as his assistant in that work, and confessed that he was much holpen by him.

He is chosen
to *Auspurg*.

Shortly after he was called to *Auspurg* to be a Preacher there ; but finding some timoroufness in himself in so great a work, he thought that a retired life, wherein he might betake himself to Prayer and study, would be better for him for the present, and therefore he entred into a *Monastery* near to that City ; in which also he thought to continue ; but all his friends, especially *Capito*, dissuaded him from it, which advice he at last hearkning unto, and taking occasion to declare his judge-
ment

ment in several things against the Popish Doctrine, he began to be much hated, and threatned with Prison and death; yet he (daily encreasing in courage) contemned their threats: But after awhile the danger growing greater (at the importunity of his friends) he departed, and not long after came to *Basil* to Print some Works, which in his retiredness he had made. During his abode there, having no other means of subsistence, he was maintained by *Andrew Cratander* the Printer, where also to finde himself imployment he translated *Chrysostom* upon *Genesis*, and preached Christ freely to some that resorted to him.

Popish malice.

Anno Christi 1522. Sir *Francis Sickengen* sent for him; concerning which himself thus writeth: Because (saith he) Sir *Francis Sickengen*, that most famous Knight of *Germany*, and Captain of the Emperours Army hath sent for me to instruct his Family, yea rather to feed it with spiritual Sermons, being long since instructed; I thought it my duty to endeavor that the Law of God should be made familiar in it, whereby it might grow in the true and sincere study of Christianity: whereupon I dayly read the *Gospel*, and expounded it to those that were present, familiarly exhorting them to the study of Piety; and whereas they had been accustomed to hear Sermons only upon the Sabbaths, and to have Masses all the Week after, I so prevailed that Masses were laid aside, and some part of the *Epistles* and *Gospels* was read and expounded every day to them.

His call to Sir Fr. Sickengen.

Shortly after the Senate of *Basil* chose him to be a Professor of Divinity in that City, (though the Popish party sought by all means to oppose it) where he read on the Prophet *Isaiab*; and after awhile he was called to a Pastoral charge in that City, to the great regret of the Papists, *Anno Christi 1524.*

He is Professor at *Basil*.

In that City he caused Infants to be Baptized in the Dutch Tongue: He administred the Lords Supper in both kinds by the consent of the Magistrates. He confuted by the holy Scriptures the Sacrifice of the Mass, Purgatory, and other Popish Traditions of the like kinde, whereupon by little and little they vanished away: Upon this *John Cochlaus* sent Letters to him from *Stutgard*, full of great promises, thereby endeavouring to withdraw him from the Truth, and the Mass Priests thundred against

Popish malice.

Reformation
in *Basil*.

Idols burnt.

Discipline e-
rected.
Preachers pat-
tern.
Ulm reformed.

1529.

A Disputa-
tion.

Its dissolved.

His employ-
ments.

His sickness.

His Industry.

against him and his companions, saying that they deserved the punishment of the worst Hereticks. But the Magistrates of *Basil* commanded all the Preachers within their Jurisdiction to Preach to the People the Word of God and not of men, and to abstain from railing and evil speeches; threatening severe punishments to those that offended against their Proclamation: so that not long after there was a general Reformation of Religion, not only in *Basil*, but in the parts adjacent: A Decree being made by the Senate, that as well within the City of *Basil* as without; throughout all their Jurisdiction, the Mass with all Idols should be abandoned: and the Ash-wednesday following, all the Wooden Images were distributed amongst the Poor of the City to serve them for fire-wood; but when they could not agree upon the dividing of them, it was Decreed that all the said Images should be burnt together: so that in nine great heaps all the stocks and Idols were the same day burnt to ashes before the great Church door. *Oecolampadius* also (like a faithful Minister of Jesus Christ) was careful to restore Christs Discipline, and brought in the censure of Excommunication: And presently after being sent for to *Ulm*, together with *Blaurerus* and *Bucer*, he carryed on the work of Reformation there.

At *Murzburg* (by the invitation of the *Lantgrave of Hesse*) there was a Disputation for three days between *Luther*, *Jonas*, and *Melancthon* on the one part, and *Oecolampadius*, *Zuinglius*, and others on the other, about the controversie concerning Christs presence in the Sacrament; but the Sweating sickness breaking out there, put an end to it, yet they agreed about all other Fundamentals in Religion, and parted in a brotherly manner.

Oecolampadius returning to *Basil*, spent the remainder of his days in preaching, reading, writing, publishing of books, visiting the sick, &c. *Anno Christi* 1531. and of his Age 49. he fell sick (about the same time that *Zuinglius* was so unhappily slain, the grief of whose death much aggravated his weakness) yet intermitted he not his labors, till an Ulcer breaking forth about his *Os sacrum*, he was forced to keep his bed: and though his friends, Physicians, and Chyrurgeons used all means for his cure, yet he told them that his disease was mortal. He spent

his

his time in Divine meditations, and comforting his friends : and sending for the Ministers of the Churches to him, he spake to this purpose : *O my Brethren, the Lord is come, he is come, he is now calling me away, &c.* I desired to speak with you to encourage you to continue faithful followers of Christ, to persevere in purity of Doctrine, in lives conformable to the Word of God; Christ will take care for the defence of his Church : therefore, Let your light so shine forth before men, that they may see your good Works, &c. continue in love unfeigned : walk as in Gods presence : adorn your Doctrine with holiness of life : a cloud is arising, a tempest is coming, and some will fall off : but it becomes you to stand fast, and God will assist you, &c. For my self, I pass not the aspersions that are cast upon me. I bless God I shall with a clear conscience stand before the Tribunal of Christ : I have not seduced the Church of Christ (as some affirm) but leave you all Witnesses that at my last gasp I am the same that formerly I was.

He had nothing to give, and therefore made no Will : The fifteenth day of his sickness he called for his children, took them by the hand, strok't them on the head ; and though the eldest was but three years old, yet he said unto them, *Go to my three children, see that you love God* : Then speaking to his wife and kindred, he desired them to take care that his children might be brought up in the fear of God, and then commanded them to be taken away.

The Ministers continued with him that night, and a certain friend coming to him, *Oecolampadius* asked him what news? his friend answered, None : but (saith he) *I'll tell you some news, I shall presently be with my Lord Christ* : and some asking him whether the light offended him : he putting his hand to his heart, said, *Here is abundance of light* : In the morning, he prayed earnestly with the words of *David* in the 51. Psalm, which he repeated from the beginning to the end : and presently after said, *O Christ, save me*, and so he fell asleep in the Lord.

The Papists spread many lyes abroad of his death : some said that in despair he slew himself ; others, that he was murdered, or poysoned, &c. He dyed *Anno Christi 1531.* and of his Age 51. *Erasmus* wrote to his friends concerning his Book

He prepares for death.

His speech to his colleagues.

A prediction.

His perseverance.

His poverty.

His care for his children.

He foretels his death.

Joy unspeakable.

His death.

Papish lyes.

about the Sacrament, *Oecolampadium emisisse libellum tam accurate scriptum, tot machinis argumentorum, totque testimoniis instructum, ut posset vel electos in errorem pertrahere.*

His character. In the beginning of Reformation he was another Doctor in *Helvetia*; of a milde and quiet wit: Somewhat flow in dispatching busineses, but very circumspect: He took pleasure in nothing so much as in reading and writing Commentaries; wherein he wrote upon *Genesis, Psalms, Job, Isaiah, Jeremie, Ezekiel, Daniel*, and most of the small Prophets, as also upon the Books of the *New Testament*: Before his Conversion he was superstitiously religious. So oft as he read the words of Institution of the Lords Supper, he thought that some spiritual sense was included in them, and yet still drave out those thoughts with this, *Wilt thou be wiser then other men? You should believe as others believe:* But it pleased God at last to enlighten him with his truth, which he submitted to. He was most studious of the peace and concord of the Church. He excelled in the knowledge of the *Latine, Greeke and Hebrew*: and was very skilful in Ecclesiastical Antiquities. He was older then *Martin Luther* by one year.

His works.

Scripta ejus vel sunt Exegetica, vel Didascalica, vel Apologetica, vel conversa è Græco. Multa præterea ab ejus amicis edita: multa ab Hedione, & aliis Germanicè conversa. Multa & a Gastione collecta, quæ non sunt impressa. Hæc omnia vir magna doctrina, pietatis, & laboris, in ipso quasi ætatis vigore hinc discedens nobis reliquit.

The Life of John Frith, who dyed
Anno Christi 1531.

His birth.

Iohn Frith was born at *Westram* in *Kent*, and had from his childehood a marvellous love to Learning; a wonderful promptness of Wit, and was of a ready Capacity to receive and understand any thing: neither was there any diligence wanting in him, equal to that worthy disposition that God had given him. He was first a Student in *Cambridge*, where he profited exceedingly in the knowledge both of the Arts and Tongues, where it pleased God he fell into acquaintance with

His learning.

William

William Tindal, through whose Instructions, he first received into his heart the seed of the Gospel, and sincere godliness. About the same time Cardinal *Wolſie* undertaking to build a stately College in *Oxford*, sought out the most learned men to be Fellows in the same, and amongst others *John Frith* (though but Bachelor of Arts) was appointed for one: But when divers of them were persecuted for Religion, and accused of Hereſie: he, together with some others, who were chosen with him out of *Cambridge*, was committed to Prison, in a dark Cave where salt fish was then kept, the savor whereof infected them all, so that some of them dyed: but Mr. *Frith*, by Gods Providence, escaped the danger, in the same year wherein Queen *Elizabeth* was born, having been dismissed out of his former Prison by means of Cardinal *Wolſies* Letter, whereupon he went beyond Sea to avoid the storm: But after two years, he came back, and having some business in *Reading*, he was there taken for a Vagabond, and set in the stocks: where they suffered him to sit till he was almost pined with hunger; At last he desired to speak with the Schoolmaster of the Town, who when he came to him, *Frith* in *Latine* bewailed his captivity: The Schoolmaster being overcome with his Eloquence, began exceedingly to affect and pity him, the rather when he spake in *Greek* to him also, and repeated divers verses out of *Homer*: upon this the Schoolmaster repaired speedily to the Magistrates, and procured his enlargement: yet neither then was he in safety; for Sir *Thomas Moor* (the then Lord Chancellor) persecuted him both by Land and Sea, promising great rewards to those that could bring any news of him: *Frith*, to avoid this storm, changed place and apparel often; yet at last he was betrayed by one *William Holt*, a Taylor, who *Judas*-like pretended great friendship to him, and so was sent to the Tower, where he had many conflicts with the Bishops, but especially in writing with Sir *Thomas Moor*: and in his Disputations he used such strength of Reason, and evidence of Scripture, that Doctor *Canner* Archbishop of *Canterbury*, never gave more credit to any Author then to *John Frith*, and at *Friths* candle he lighted his lamp; also he converted *Raſtal* to his part, who was *Moors* son in law.

His Conversion.

His imprisonment.

His release.
Manifest afflictions.
He is set in the stocks.

His enlargement.
Popish malice.

His imprisonment.

Raſtal converted by him.

During his Imprisonment in the Tower it happened that

Popish malice.

The King
commands
Frith to be
tryed.

He is sent for
to Croydon.

His conference
with the Bi-
shops men.

Doctor *Carreine*, Chaplain in Ordinary to King *Henry* the Eight, preached a Sermon in *Kent* before his Majesty, wherein he inveighed bitterly against the Sacramentaries, as they then were called, which denyed the Real Presence: And he proceeded so far herein, as that he said, *It's no marvel though this abominable Heresie doth so much prevail amongst us, seeing there is now one in the Tower which is so bold as to write in the defence of it, and yet no man goeth about his reformation, &c.* This Doctor was set on work by *Gardiner* Bishop of *Winchester*, on purpose to procure the destruction of Mr. *Frith*: They also suggested to the King that he was kept in the Tower rather for his safeguard then for his punishment by such as favoured him, as by the Lord *Cromwel* and others: Hereupon the King called to him the Archbishop of *Canterbury*, and the Lord *Cromwel*, willing them forthwith to call *Frith* to Examination, that so he might either be compelled to recant, or to suffer condign punishment: But when as they delayed time, the King took it so hainously, that he sent a Commission to the Archbishop, to *Stokesly* Bishop of *London*, and some others, without further delay to proceed to Examination of him: and that there should be no concourse of Citizens at the said Examination; the Archbishop removed to *Croydon*, whither *Stokesly* and the rest of the Commissioners resorted.

But before the day for his Examination came, the Archbishop sent one of his Gentlemen and one of his Porters to fetch *Frith* from the Tower to *Croydon*. This Gentleman had the Archbishops Letter, and the Kings Ring to the Lord *Fitz-Williams* Constable of the Tower for the delivery of the Prisoner; The Lord *Fitz-Williams* lodging then at *Westminster*, understanding for what end they were come, fel a cursing and banning *Frith*, and all other Hereticks, saying, *Take your Heretick with you, I am glad that I am rid of him.*

Frith being delivered to these two men, as they went in a Wherry towards *Lambeth*, the Gentleman being very sorry for his condition, said to him: Consider the state wherein you are, a man altogether cast away in this World if you do not the more wisely behave your self: But though your case be very dangerous, yet may you help your self by giving way for a time, and somewhat relenting of your opinion, which here-

hereafter when occasion and opportunity shall serve, you may promote again. You have many friends which will stand for you, so far as they are able and dare do. It's great pitty that one which hath such singular knowledge in *Greek* and *Latine*, and is so ready and ripe in all kinde of Learning, as well in the Scriptures as in the Antient Fathers, should now suddenly suffer all those excellent gifts to perish, with little profit to the World, and less comfort to your Wife, Children, and Kindred. And as for your opinion about the Sacrament, it's so unseasonably vented at this time in *England*, that it's like to do more hurt then good: therefore be ruled by good counsel till a fitter opportunity may serve. This I am sure of, that my Lord *Cromwel*, and my Lord of *Canterbury* much favour you, knowing you to be an eloquent and learned young man, young in years, but old in knowledge, and likely to be a profitable Instrument of much good in this Realm: and therefore they will never suffer you to sustain any open shame if you will be advised by their counsel: But if you stand stiffe in your opinion, it's not possible for them to save your life; for as you have good friends, so you have mortal foes.

I most heartily thank you Sir (said Mr. *Frith*) for your good will and counsel, whereby I see your love to me: yet my Cause and Conscience is such, that in no wise I either may, or can for any worldly respect without danger of damnation start aside, and fly from the Truth whereof I am convinced, and which I have published concerning the Lords Supper: so that if I be asked what my judgement is about it, I must needs declare my knowledge and conscience therein, as I have formerly written, though I were sure to lose twenty lives if I had so many: And further, you shall understand that I am furnished with Scriptures, Fathers, Schoolmen, and others, for the proving of it, so that if I may be indifferently heard, I am sure my Adversaries can neither justly condemn me nor mine assertion, but that with me they must condemn Saint *Augustine*, and most of the Ancient Writers; yea the very Bishops of *Rome* of ancient time speak for me, and defend my cause. Yea marry (quoth the Gentleman) you say well, if you might be indifferently heard: but I much doubt thereof, for that our Master Christ was not indifferently heard, nor should I think, if he were now present in

His courage
and con-
stancy.

A Prophecie.

the World, especially in this your opinion, the same being now so odious in the World, and we so far from the true knowledge thereof. Well (said Mr. Frith) I know assuredly that this Doctrine of the Sacrament is very hard meat to be digested both of the Clergy and Laity: But this I will say to you, that if you live but twenty years more, whatsoever shall become of me, you shall see this whole Realm of mine opinion, though happily some particular persons shall not be fully perswaded therein; And if this come not to pass, then count me the vainest man that ever you heard speak with a tongue. And whereas you say my death would be very grievous to my friends, I grant that for a small time it would be so: but if I should so moderate my cause that I should only be kept in Prison, that would not only be a longer grief unto me, but would breed no small disquietness to my friends both in body and minde: therefore all things well considered, my death in this cause shall be better to me and all my relations, then life in continual bondage and penury: And Almighty God knoweth what he hath to do with his poor servant, whose cause I now defend, and not mine own: from the which (through Gods grace) I never intend to start, nor otherwise to give place so long as God will give me life.

His escape contrived.

When they were landed at *Lambeth*, after they had refreshed themselves with Victuals, they all three went on foot towards *Croyden*: The Gentleman still with himself lamenting the peril that *Frith* was in, and therefore he devised with himself by what means he might deliver him out of the Bishops hands; and having in minde contrived the way, he walked with the Porter, and privately imparted his thoughts to him, and finding him forward to join with him therein, he went again to Mr. *Frith*, and told him that the business which he had undertaken, to lead him as a sheep to the slaughter, so grieved him, that he was overwhelmed with cares and sorrows, whereupon he was resolved, what danger soever he incurred, to find out a way to deliver him out of the Lyons mouth: And yet said he, yonder good fellow and I have contrived a means whereby you may easily escape from this imminent danger, and we also be cleared from any vehement suspicion: for when we come to yonders Hill, called *Bristow-Causway*, where are Woods on each hand, you shall

turn

turn into that on the left hand which leads into *Kent*, and so by the help of your friends convey your self away, and we will so order the matter that they shall never seek that way for you, &c. Mr. *Frith* having diligently hearkened to his speech, said with a smiling countenance, And is this the effect of your secret consultation all this while? Surely, surely you have lost more labor formerly, and so you are like to do this also: for if you should both leave me here, and go to *Croydon*, declaring to the Bishops that you had lost *Frith*, I would surely follow after as fast as I could, & bring them news that I had found and brought *Frith* again: Do you think that I am afraid to declare mine Opinion, before the Bishops in so manifest a Truth? You are a fond man (quoth the Gentleman) thus to talk; do you think, that your reasoning with the Bishops will do any good? But I much marvel you were so willing to fly the Realm before you were taken, and now so unwilling to save your self when you may. Marry (quoth *Frith*) there is a great difference between escaping then and now: For then I desired to escape because I was at liberty, and not yet attached, which liberty I would fain have enjoyed for the improvement of my Studies beyond-Sea, where I was Reader of the *Greek* tongue: but now being taken by the Higher Powers, and that by Almighty Gods Permission and Providence I am fallen into the Bishops hands only for Religions-sake, and for such Doctrine as I am bound in conscience under pain of damnation to maintain, if I should now start aside and run away, I should run from my God, and from the Testimony of his Word, whereby I should deserve a thousand Hells. And therefore I most heartily thank you both for your good wills towards me, beseeching you to bring me where I was appointed to be brought, or else I will go thither all alone. And so with a cheerful and merry countenance he went with them, spending the time with pleasant and godly communication till they came to *Croydon*, where for that night he was well entertained in the Porters Lodge. On the morrow he was called before the Bishops to be examined, at which time he shewed himself exceeding ripe and ready to answer all Objections, even beyond all mens expectations: And his Allegations out of *S. Augustine* and other Ancient Fathers were such, as some of them much doubted of *S. Augustines* au-

He refuseth to fly, and why.

His examination, and learning.

His unjust
condemna-
tion.

thority in that case: and when they had done, Doctor *Heath* in private confessed to the Archbishop of *Canterbury*, that no man could avoid his Allegations out of *S. Augustine*; Yet after this, without any regard to his Piety, Learning, or Merit, he was turned over to *Stokesley* Bishop of *London*, who would not hear what *S. Augustine* or any other said for his opinion: But calling him into his Consistory, after he had witnessed there a good Confession, he condemned him, and so delivered him over to the Major and Sheriffs of *London* to be burned.

His patience.

When he came into *Smithfield* where he was to suffer, he shewed much constancy and courage: and being tyed to the stake, and the fire kindled, he willingly embraced the same: But the winde blowing away the flame, made his death somewhat the longer: yet (through Gods grace) he bore it with such patience even as though he felt no pain in that long torment, and so at last quietly resigned up his spirit unto God, *Anno Christi 1531*. Whilst Mr. *Frith* was beyond the Seas, he much help Mr. *Tindal* in the Translation of the New Testament.

Gods mercy.

His death.

Papish malice.

At the time of his burning, one Doctor *Cook* (a Parson in *London*) admonished the people that they should no more pray for him then they would pray for a Dog; whereupon *John Frith* smiling, prayed God to forgive him: This speech of the Doctor much moved the people to anger, and this mild answer of the Martyr sunk deeply into their mindes.

His works.

The books that were written by this blessed Martyr were many, and much sought after in King *Henry* the Eighth, and in Queen *Maries* Reign, to be burned: and in the times of King *Edward* the Sixth, and Queen *Elizabeth*, for the instruction and comfort of the godly. But it pleased God by a marvellous occasion to cause three or four of his most useful Treatises to be reprinted of late, which was this.

A strange
Providence.

On Midsummer Eve *Anno Christi 1626*, a Codfish being brought into the Market in *Cambridge*, and there cut up for sale, in the Maw of the Fish was found wrapt up in Canvas a Book in *Decimo sexto* containing three Treatises of Mr. *Friths*: The Fish was caught about the Coast of *Lin*, called *Lix-deeps*, by one *William Skinner*: when the Fish was cut open, the garbiss was thrown by, which a woman looking upon, espied the Canvas.

Canvas, and taking it up, found the Book wrapped up in it, being much soiled and covered over with a kinde of slime and congealed matter. This was beheld with great admiration, and by Benjamin Prime, the Batchelors Beadle (who was present at the opening of the Fish) was carryed to the Vicechancellor, who took speciall notice of it, examining the particulars before mentioned. By Daniel Boys (a Book-binder) the leaves were carefully opened and cleansed: The Treatises contained in it were,

A Preparation to the Crose.

A Preparation to Death.

The Treasure of Knowledge.

A Mirrour, or Glas to know thy self.

A brief instruction to teach one willingly to dye, and not to fear death.

How useful the reviving of these Treatises by such a special Providence hath been, may easily be discerned by such as have lived since those times.

The Life of Thomas Bilney, who dyed

Anno Christi 1531.

Thomas Bilney was born in England, and brought up at the University of Cambridge, where he profited exceedingly in all the Liberal Sciences; was chosen Fellow of Trinity Hall, and commenced Batchelor of both Laws; but, betaking himself to the study of Divinity, he was wonderfully enflamed with the love of true Religion and godliness. He was requested to Preach at a poor Cure belonging to that Hall; he converted many of his fellows to the knowledge of the Gospel, and amongst others, Hugh Latimer, who was Crose-keeper at Cambridge, and used to carry it before the Procession: Bilney afterwards forsaking the University, went into many places Teaching and Preaching everywhere, and sharply reprov- ing the pomp, pride, and insolency of the Clergy: whereupon Cardinal Walsey caused him to be apprehended An. Chr. 1527. and to be examined before him: and sundry Articles to be drawn up against him: Amongst which these were some, That in the Church of Wilsford he had exhorted the people to put away

His birth and education.

His zeal.

Mr. Latimer converted by him.

His zeal in preaching.

Popish malice His apprehension.

The Articles
against him.

A Prophecie.

His condem-
nation.

away their gods of silver and gold, and to leave offering to them, for that it was known that such things as they had offered to them were many times spent upon Whores and Stews: And that the *Jews* and *Saracens* would have been Christians long ago, had it not been for the Idolatry of Christians, and their offering to stocks and stones. That Christ is our only Mediator, and that therefore we should not seek to Saints. That man is so imperfect in himself that he cannot merit by his own deeds. That it was a great blasphemy to say, that to be buried in Saint *Francis* Cowl would take away four parts of penance, seeing the blood of Christ taketh away the sins of the World. That it was great folly to go on Pilgrimage. That Miracles done at *Walsingham*, *Canterbury*, &c. were done by the Devil through Gods permission to blinde the poor people: That the Pope hath not the Keys that *Peter* had, except he follow *Peter* in his life. That for these 500 years there hath been no good Pope, and that of all since Christs time we read but of fifty that were good. Lastly, that he had Prophefied that there would come others besides him that would Preach to the people the same Faith and manner of living that he did: which (said he) is the very true Gospel of Christ, and agreeable to the mindes of the holy Fathers, &c. For these and such like things, the Cardinal being himself busied in the affairs of the Kingdom, turned him over to *Tunstal* Bishop of *London*, who, after examination of witnesses against him, urged him to recant; but he stiffly refused three several days, still saying, *Fiat Justitia, & Judicium in nomine Domini*; And *Hæc est dies quam fecit Dominus, exultemus & letemur in ea*. Then the Bishop after deliberation putting off his Cap, said, *In nomine Patris, & Filii, & Spiritus Sancti, Amen. Exurgat Deus, & dissipentur inimici ejus*; and so making a Cross on his Forehead and Breast, he said, I, by the consent and counsel of my Brethren here present, do pronounce and declare thee *Thomas Bilney* to be convict of heresie, and for the rest of the sentence we will take deliberation till to morrow. At which time the Bishops being again assembled, *London* asked him if he would yet return to the Unity of the Church, and revoke his Error? Mr. *Bilney* answered, that he would not be a slander to the Gospel, trusting that he was not separated from the Church, and that if multitude of wit-
nesses

nesses might be credited, he could have thirty men of honest life of his part for one on the contrary brought in against him : The Bishop told him it was too late, they could admit no witness, and therefore exhorted him to abjure : This contest continued between the Bishops and him for divers days, they still urging and he refusing to recant : yet at last through humane frailty he told them that he was perswaded by Mr. *Danaster* to abjure, and so reading his Abjuration, he subscribed it, and for penance was enjoined to abide in Prison till he was released by the Cardinal, and that the next day he should go bare-headed before the Procession, carrying a Fagot on his shoulder, and so stand at *Pauls* Cross during all the Sermon.

His fall.

His penance.

In the time of his Imprisonment before this he wrote to *Cuthbert Toustall* Bishop of *London* several Letters; and in one of them he compares the Priests and Fryars that accused him, to *Jannes* and *Jambres*, to *Elymas*, to *Demetrius*, to the *Pythons*, to *Balam*, *Cain*, *Ishmael*, &c. Adding further, These are those Physitians upon whom the woman vexed twelve years with a Bloody Issue, spent all that she had, and found no help, but was still worse and worse, till at last she came to Christ, and was healed by him : Oh the mighty power of the Most High ! which I also miserable sinner have often tasted and felt : whereas before I had spent all that I had upon these ignorant Physitians, so that I had little strength left in me, less money, and least wit and understanding : But at last I heard speak of *Jesus*, even then when the New Testament was translated by *Erasmus*, which when I understood to be eloquently done, I bought it, being allured thereto rather by the elegant *Latine*, then the Word of God. (for at that time I knew not what it meant) and looking into it, by Gods special Providence I met with those words of the Apostle *S. Paul*, *This is a true saying, and worthy of all acceptation, that Jesus Christ came into the World to save sinners, whereof I am the chief.* O most sweet and comfortable sentence, to my soul ! This one sentence, through Gods instruction and inward working, did so exhilarate my heart, which before was wounded with the guilt of my sins, and being almost in despair, that immediately I found marvellous comfort and quietness in my soul, so that my bruised bones

His letter to *Toustal*.

His first conversion.

His inward joy.

Without Faith
nothing
pleases God.

His desire to
convert o-
thers.

The danger of
Apostacy.

Great comfort
after great
troubles.

bones did leap for joy. After this the Scripture began to be more sweet unto me then the Hony and the Honycomb: whereby I learned that all my Travels, Fastings, Watchings, Redemption of Masses and Pardons, without Faith in Christ, were but as *S. Augustine* calls them, an halty and swift running out of the right way: and as the Fig-leaves which could not cover *Adams* nakedness. Neither could I ever obtain quietness and rest, or be eased of the sharp stings and bitings of my sins till I was taught of God that Lesson, *Joh. 3. 14, 15. As Moses lifted up the Serpent in the Wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life:* As soon as (according to the measure of grace given unto me by God) I began to taste and relish this heavenly Lesson, which none can teach but God only, I desired the Lord to encrease my Faith: and at last desired nothing more then that I being so comforted by him, might be enabled by his holy Spirit and Grace from above to teach the wicked his ways, which are all Mercy and Truth, that so sinners might be converted to him by me. I did with my whole power teach that all men should first acknowledge their sins, and condemn them, and afterwards hunger and thirst for that righteousness which is by Faith in Christ, &c. For these things I have been cryed out of, attached, and am now cast into Prison, though I exhorted all men not so to cleave to outward Ceremonies, as to be satisfied therewith, and so to loath and wax weary of Christ, &c. Yet at last through infirmity, rather then by conviction, he was drawn to abjure and submit himself, *Anno Christi 1529.*

After Mr. *Bilneys* Abjuration (which we mentioned before) he fell into such terrors of conscience, that he was near the point of utter despair, and returning to *Cambridge*, he continued under such terrors, that his friends were fain to be with him night and day, endeavoring to comfort him, but all in vain; this continued a whole year: he was in such anguish that nothing did him good, neither eating nor drinking, &c. yea he thought that all the Word of God was against him, and sounded his condemnation: But *Anno Christi 1531.* he began, through Gods mercy, to feel some comfort, being resolved to lay down his life for that Truth which before he had renounced: where-
upon

upon, taking his leave of his friends, he went into *Norfolk*, preaching first in private to confirm the Brethren, afterwards in the fields, confessing his fact, and intreating all to beware by him, and never to trust to their fleshly friends in the cause of Religion: At *Norwich* he was apprehended, and by the Bishop cast into prison: whither Dr. *Cole* and Dr. *Stoaks* were sent to dispute with him; but *Bilneys* Doctrine, and good life so prevailed with *Cole*, that he was somewhat reclaimed, and brought to favor the Gospel.

Prevalency of the truth.

Also whilst he was at *Ipswich*, there came one Fryar *Bruserd* to reason with him about those things which he had taught: at which time Mr. *Bilney* told him that the signs and lying wonders attributed by *S. Paul* to the Pope, were those wonders which were dayly wrought in the Church, not by the power of God, but by the illusions of Satan whereby he labors to draw men to put their Faith in our Lady and other Saints, and not in God alone, as we are commanded in the holy Scriptures: This free speech so incensed the Fryar that he spake thus to him; But that I believe and know, that God and all his Saints will take everlasting revenge upon thee, I would surely with these nails of mine be thy death for this horrible and enormous injury against the pretious blood of Christ. For whereas God saith, *I desire not the death of a sinner, but rather that he should convert and live*: thou blasphemest him as though he should lay privy snares for us to betray us: which were it true, we might say with *Hugo de Sancta victoria*, *If it be an Error, it is of thee, O God, that we are deceived; for these be confirmed with such signs and wonders which cannot be done but by thee alone*: But I see you rest the Scriptures to a reprobate sense, so that I am scarce able to hold mine Eyes from tears, hearing these words from you; therefore farewell.

His conference with a Fryar.

The Fryars rage against him.

During his latter Imprisonment they used many means to have withdrawn him from his stedfastness, which not prevailing, he was condemned to death.

His constancy.

The day before his Execution, some friends finding him eating heartily, with much cheerfulness, and a quiet minde, said, that they were glad to see him at that time so heartily to refresh himself: O, said he, *I imitate those who having a ruinous house to dwell in, yet bestow cost as long as they may to hold it up*:
Dis-

His comfort before death.

An excellent speech.

He puts his
finger into the
candle.
His faith.

Discourſing further with them for their edification, ſome put him in minde of the heat of the fire, yet told him withal that the comforts of Gods Spirit ſhould cool it to his everlaſting reſreſhing: whereupon he putting his finger into the flame of the candle (as alſo he did at divers other times) I feel (ſaid he) by experience that fire is hot, yet I am perſwaded by Gods holy Word, and by the experience of ſome ſpoken of in it, that in the flame they felt no heat, and in the fire no conſumption: and I believe, that though the ſtubble of my body be waſted, yet my ſoul ſhall be purged thereby, and after ſhort pain, will be joy unſpeakable, alleaging that text *ſai. 43. 1, 2.*

An excellent
ſpeech.

The next morning, the Officers fetching him to Execution, a certain friend intreated him to be conſtant, and to take his death patiently: to whom he ſaid, *I am ſailing with the Marriner through a boiſterous Sea, but ſhortly ſhall be in the Haven, &c. help me with your Prayers.*

His charity.
His martyr-
dom.

By the way as he went, he gave much Alms, and at the place of Execution he ſpake to the people confeſſing his Faith, by rehearſing the Articles of the Creed: and afterwards prayed privately with earneſt elevation of his Eyes and Hands to Heaven: Being tyed to the ſtake, the Fryars deſired him to declare his charity to them, by aſſuring the people that they were not the cauſers of his death: for, ſaid they, they think that we have procured it, and thereupon will withdraw their charitable alms from us: whereupon he ſaid, *I pray you good people be never the worſe to theſe men for my ſake, for they were not the Authors of my death*

His patience.
His death.

The fire being kindled, the winde drove away the flame from him, ſo that he was the longer a burning, holding up his hands, crying ſometimes *Jeſus*, ſometimes *Credo*, and ſo at laſt yeelded up his ſpirit unto God, *Anno Chriſti 1531.*



WILLIAM TINDALL *&c.*

The Life of William Tindal, who dyed
Anno Christi 1536.

William Tindal was born about the borders of *Wales*, and brought up from a childe in the University of *Oxford*, where he grew up and encreased in the knowledge of the Tongues and the Liberal Arts, but especially in the Scriptures, whereunto his minde was singularly addicted: insomuch as being in *Magdalen-Hall*, he read privately to some Fellows and Students some parts of Divinity, instructing them in the knowledge and truth of the Scriptures: His life also was so blameless, that he acquired much love and esteem thereby.

After he had profited exceedingly, and taken his degrees there,

His birth and education.

His zeal.

His remove
into Gloucester-
shire.

Blindeness of
Papists.

Mr. Tindals
wisdom.

The fruits of
it.

Papish malice
and igno-
rance.

there, he removed to *Cambridge*, and being well ripened in the knowledge of Gods Word, he went to live with one Mr. *Welch* in *Gloucestershire*, where he was Tutor to his children: and many Abbots and Doctors resorting thither, Mr. *Tindal* discoursing with them of *Luther*, *Erasmus*, &c. shewed them plainly his judgement in Religion, proving the same by the Word of God, and confuting their Errors; which caused them to bear a secret grudge in their hearts against him. Not long after it happened that some of these great Doctors invited Master *Welch* and his Lady to a banquet, where they had talk at will, uttering their blinde Superstitions without gainsaying. Then Master *Welch* and his Lady coming home, and calling for Master *Tindal*, began to reason with him about those matters whereof they had talked before with the Priests. Mr. *Tindal* answering by the Scriptures maintained the Truth and confuted their Errors, whereupon the Lady *Welch* said, There was such a Doctor as may expend 100 l. per annum, and such an one as may spend 200 l. per annum, and such another as may spend 300 l. per annum, and is it reason think you that we should believe you before them? Mr. *Tindal* gave her no answer at that time, and talked but little afterwards of those matters, because he saw it was in vain: But fell upon translating a book called *Enchiridion militis Christiani*, and having finished it, he gave it to the Knight and his Lady, who after they had well read and perused the same, did no more so often invite the Doctorly Prelates to their house as before, neither had they that cheer and countenance when they came as formerly, which they well perceiving, supposed that it was by the means of Mr. *Tindal*, whereupon they utterly withdrew themselves and came no more thither.

Then did the Country Priests cluster together, storming and railing against Mr. *Tindal* in their Alehouse-meetings, concerning whom himself writes thus: *I was (saith he) in that Country much molested by a company of unlearned Priests that had never seen more Latine then in their Portesses and Missals, which yet many of them can scarcely read: and if they be but sorrily learned, they get Albertus Magnus de secretis mulierum, which they pore night and day upon, making notes therein &c.*

These men railed and raged against him, affirming that he held heretical

heretical opinions, and thereupon accused him to the Bishop and Chancellor, whereupon the Chancellor appointed those Priests and Mr. *Tindal* also to appear before him; and Mr. *Tindal* suspecting the matter, as he went, prayed heartily unto God to give him strength to stand fast to the truth: When he came, the Chancellor threatned him grievously, reviling and rating him, as though he had been a Dog, accusing him of many things whereof no proof could be brought, and so dismissed him for the present.

Not long after Mr. *Tindal* happening into the company of one that was esteemed a learned Doctor, in disputing with him, he drave him to that issue that the Doctor burst out into these blasphemous words, *We had better be without Gods Laws, then the Popes.* Mr. *Tindal* hearing this, full of godly zeal, replied, *I desire the Pope and all his Laws; and if God spare me life, ere many years I will cause a boy that drives the Plough to know more of the Scripture then you do.*

The rage of the Priests encreasing, Mr. *Tindal* told Mr *Welch*, that he well perceived that he could stay there no longer with safety, and that his stay might be prejudicial to his Family; and therefore with his good leave he departed and went to *London*, where he preached a while, as he had done in the Country before: And then hearing a great commendation of *Cuthbert Tonstall*, Bishop of *London*, he endeavored to get into his service, but the Lord saw that it was not good for him, and therefore he found little favor in the Bishops sight.

Remaining thus in *London* about the space of a year, and being desirous for the good of his Country to translate the New Testament into *English*, he found that there was no place for him to do it in *England*, and therefore being assisted by Master *Humphry Munmouth*, a godly Citizen, and other good men, he left the land and went into *Germany*; where this good man being inflamed with a tender care of and zeal for his Country, refused no travel nor pains, if by any means possible he might reduce his Brethren and Countrymen of *England* to the same taste and understanding of Gods holy Word and Truth which the Lord had endued him withall: Then conferring with Master *John Frith* he thought in his minde that no way would more conduce thereunto, then if the Scriptures were translated into

He is accused.

He prayeth for strength.

He is railled at.

Popish blasphemy.

Mr. *Tindal*s zeal.

He departs from Master *Welch*.

Gods providence.

He goes into *Germany*.

His zeal.

The Bible
translated first
into English.

His conference with
Luther.

His excellent
works.

The benefit
come by them.

His prudence.

Satans malice
against the
truth.

their vulgar language, that so the people might see the plain text before them; for he well perceived that one great cause of Error was, because the knowledge of the Scriptures was hidden from the peoples Eyes; upon these considerations he there set upon this work: Translating the New Testament *Anno Christi* 1527. and then setting upon the Old, he finished the five Books of *Moses*, with sundry most learned and godly Prologues prefixed before every one of them: the like also he did upon the New Testament: Besides divers other godly Treatises which he wrote there; which being published, and sent over into *England*, became exceeding profitable to the whole *English* Nation.

At his first going over into *Germany*, he went into *Saxony*, and had much conference with *Luther*, and other learned men in those quarters: and then returning into the *Neiberlands*, made his greatest aboad at *Antwerp*: He wrote also divers other Books under sundry titles, amongst which is that most worthy monument of his called *The Obedience of a Christian Man*, with divers other Treatises, as the *Wicked Mammon*, the *Practice of Prelates*, with divers Expositions upon sundry portions of Scripture: As also some answers to *Sir Thomas Moore*, and other Adversaries of the Truth, no less delectable then right fruitful to be read: These Books being sent over and dispersed in *England*, it cannot be imagined what a dore of Light they opened to the Eyes of all the Nation, which for a long time had been shut up in darkness. He wrote also one Book of the *Declaration of the Sacrament* and *against the Mass*, but he kept it by him, and did not print it, considering how the people for the present were held under their gross Idolatry; and therefore judging that it would be odious to them to hear these things at the first, he waited a fitter time for the publication of it.

These godly Books, but especially his translation of the New Testament coming abroad, as they brought singular profit to the godly: So the ungodly Clergy disdaining and envying that the people should be wiser then they, and withall fearing least by the shining beams of the Truth, their hypocrisie and works of darkness should be unmasked, they began to make a great stir: but especially the Devil envying the progress of the Gospel,

Gospel, sought by all means to hinder the blessed travels of this worthy man: For when he had finished his translation of *Deuteronomy*, minding to print it at *Hamborough*, he sailed thitherward. But by the way upon the coast of *Holland* he suffered shipwrack, by which he lost all his Books and Writings, and so was compelled to begin all again to his great hinderance and doubling of his labors.

His great afflictions.

Thus having by that shipwrack lost all his mony, copies and time, yet (through Gods mercy) he was not discouraged, but taking the opportunity of another Ship, he went to *Hamborough*, where he met with Mr. Coverdal, who assisted him in the translation of the five Books of *Moses*, the sweating sickness being in that Town all the while, which was *Anno Chri. 1529*. And during their imployment in that work, they were entertained by a religious widow, Mistris *Margaret Van Emerson*.

Mr. Coverdal assists him.

A widows charity.

When his *English* Testament came abroad, Sarans and the Popes instruments raged exceedingly, some saying that there were a thousand Heresies in it: others that it was impossible to Translate the Scriptures into *English*: others, that it was not lawful for the Lay-people to have it in their own language, &c. and at last the Bishops and Priests procured of King *Henry* the Eighth a Proclamation prohibiting the buying or reading of it, *Anno Christi 1527*. Yet not satisfied herewith, they suborned one *Henry Philp* to go over to *Antwerp* to betray him: who, when he came thither, insinuated himself into Mr *Tindal* company, and pretended great friendship to him: and having learned where his abode was, he went to *Buxe's*, and there prevailed so far, that he brought with him the Emperours Attourney to *Antwerp*, and pretending to visit Mr *Tindal*, he betrayed him to two Carchpoles, which presently carryed him to the Attourney: who, after examination, sent him to Prison in the Castle of *Filford*, 18 miles off, and withall they seized upon all his writings, and what else he had at his lodging.

Popish lyes.

The Bible prohibited to be read.

Popish malice.

He is betrayed.
A Judas.
Lost no prison.

The *English* Merchants at *Antwerp*, who loved *Tindal* very well, did what they could to procure his release; also Letters were sent by the Lord *Cromwel* and others out of *England* in his behalf: but *Philp* so bestirred himself, that all their endeavours came to nothing: and *Tindal* was at last brought to his answer, and after much reasoning, although he

Means used for his release.

His martyrdoms.

A Jailer converted.

Gods judgement on a persecutor.

A Conjurer prevented by Mr. Tindals presence.

His sincerity.

deserved not death, yet they condemned him to dye.

When he was brought forth to the place of Execution, whilst he was tying to the stake, he cryed with a fervent and loud voyce, *Lord, open the King of Englands eyes.* And so he was first strangled by the Hangman, and then burnt, *Anno Christi 1536.*

The power of his Doctrine, and the sincerity of his Life was such, that during his imprisonment (which was about a year and an half) he converted his Keeper and his daughter, and some others of his household: and *Philips* that betrayed him, long enjoyed not the price of innocent blood, but by Gods just judgement was devoured by lice.

The Emperors Attorney that prosecuted against him, left this testimony of him, that he was *Vir doctus, pius, & bonus*, a learned, pious, and godly man: Whilst Mr. Tindal was Prisoner in the Castle, there was much writing, and great Disputations betwixt him and them of the University of *Lovain* (which was but nine or ten miles from thence) so that they had all enough of him, not knowing how to answer the authorities and testimonies of Scriptures, whereupon he grounded his Doctrine.

On a time the Company of *English* Merchants being at Supper together at *Antwerp*, there was a Jugler amongst them who by his Magical Art could fetch all kinde of dainty dishes, and wine, from any place they pleased, and set it on the Table incontinent before them, with many other such like things: This being much talked of abroad, Mr. Tindal hearing of it, desired of some of the Merchants that he might be present at supper to see the Jugler play his pranks. Accordingly supper was appointed, and Mr. Tindal with the Merchants went to it: and the Jugler being requested to play his pranks, and to shew his cunning, he after his wonted boldness began to utter all that he could do: but all was in vain: So that at last after all his sweating, toiling and labor, when he saw that nothing would go forwards, but that all his enchantments were void, he openly confessed that there was some man present at supper which disturbed and hindred all his doings.

Concerning his Translation of the New Testament which was so vilified by his Adversaries, he thus writes in an Epistle to *John Frith*: *I call God to record against the day we shall appear*

pear before our Lord Jesus, to give up reckoning of our doings, that I never altered one syllable of Gods Word against my conscience, nor would do it for all that is in the Earth, whether honour, pleasure, or profit. &c.

Most of his Works are mentioned before in his Life.

His works.

The Life of Bertholdus Hallerus, who dyed
Anno Christi 1536.

Berthold Haller was born in Helvetia Anno Christi 1502. and from his childhood was much addicted to Learning, and therefore after he had been trained up at School, he went to *Collen*, where he applyed himself to the study of the Arts and Tongues, and afterwards betook himself to the study of Divinity, and commenced *Batchelor in Divinity*. Then returned he into his own Country, and at *Bern* was chosen first a Canon, and after that a publick Preacher: For indeed he excelled all his Colleagues in Piety, Learning and Eloquence.

His birth and education.

About this time *Hulderick Zuinglius* began to Preach at *Glorana*, and afterwards at *Zurick*, the Gospel of Christ purely, by whose Ministry it pleased God to enlighten our *Haller*, who not consulting with flesh and blood, presently adjoined himself to *Zuinglius*, and endeavoured to propagate the Truth both publickly and privately.

His preferments.

Anno Christi 1526. the twelve Pages of the *Helvetians* appointed a Disputation at *Baden* about matters of Religion, whither when *Zuinglius* could not go with safety, *Oscolampadius* and *Haller* went thither, where they had a great dispute with *John Eccius*, the Pontificians Champion.

His conversion.

The year after, the *Bernates* (which is the most potent Canton of the *Switzers*) desired a Copy of that Disputation; and when they could not obtain it, and the differences about Religion began to encrease, by a publick writing set forth Decemb. the seventeenth, they appointed another Disputation in their City, to which they invited their neighbor Bishops, intreating them also to bring their Divines along with them: which if they refused, they threatned to lay a fine upon their possessions which were within their Jurisdiction: They also invited any other

A disputation.

Another disputation.

The questions.

Divines out of other parts to come to the Disputation, promising them safety upon the Publick Faith : They also agreed upon Laws for the Disputation, and published the Questions which were to be handled : which were, *That the Church hath but one head, viz. Christ ; and that she knows not the voice of any other. That the Church can make no Laws besides the Word of God ; and therefore no man is bound by Traditions. That Christ hath satisfied for the sins of the World : and therefore they which seek out any other way of Salvation or expiating their sins, deny Christ. That the body and blood of Christ are not received corporally in the Sacrament of the Lords Supper. That the Mass wherein Christ is offered up to his Father for the quick and dead, is blasphemy and an abomination before God. That Christ alone is our Mediator and Advocate to his Father : and that no other is to be sought out or invocated. That after this Life there is no Purgatory. That Images are not to be worshipped : and therefore that all that are set up in Churches for that end, ought to be taken away. That Matrimony is not prohibited to any order of men.* January the seventh, *Anno Christi* 1528. this Disputation was held, and the issue of it was that most were satisfied in all these points, so that presently after *Papery* was cast out of the City and all the large Territories of the *Bernates* by the unanimous consent of all, (though the *Pontificians* did all that possibly they could to hinder it) and by their example some of their neighbors did the like, and in particular the City of *Geneva*.

A reformation.

When thus our *Haller* had been a great instrument of Reformation in this Country, and had set things in good order in the Church, so that his fame began much to spread abroad, it pleased God to take him away by an immature death, *Anno Christi* 1536. and of his Age 44. to the great grief of all his friends.

His death.

The Life of Urbanus Regius, who dyed
Anno Christi 1541.

Urbanus Regius was born in *Argalonga*, in the Territories of Count *Montfort*, of honest Parents, who bred him up in Learning; and when his childhood was over, they sent him to *Lindau*, where was a School famous both for the Masters and store of Scholars; here he profited much in Grammar Learning, so that from thence he was sent to *Friburg*, where he was a diligent Auditor of sundry men excelling in all kinde of Learning.

His birth.

His education.

Then was he entertained in the house of *Zasius*, an Excellent Lawyer, who loved him dearly for his diligence and industry; *Zasius* also allowed him the use of his Library: in which *Regius* did (as it were) hide himself, diligently reading over all such Authors as were fit for his studies: and therein especially observed such Notes as *Zasius* in his younger days had written in the Margins of them: which Notes *Regius* in the night time used to write out: so that when *Zasius* arose sometimes in the night, because he could not sleep, he still found *Regius* writing out those Annotations, whereupon he used softly to pull him by the Ear, saying, *Thou wilt get all my Art and Learning from me.* And when at any time he had found him asleep with his head leaning on the table, he used to lay one or two great Law-books upon his shoulders, and so leave him till he waked. *Zasius* loved him as his son, both for the sweetness of his nature and carriage, as also for his diligence and industrie in his studies.

His studiousness.

When thus at *Friburg* he had informed his judgement, and stored his minde with Learning, he went to *Basil*, that by hearing the Professors of the Arts and Tongues, he might enrich himself with more Polite Learning.

His remove to *Basil*.

At this time of all the Universities of *Germany*, *Ingolstadt* was the most famous, which was governed by *John Eccius*, a most learned man in Philosophy: whose fame coming to the Ears of *Regius*, he left *Basil*, and went to *Ingolstadt*. In that place where there was a great confluence of Students, besides the publick Lectures, there were many which read privately:

And then to *Ingolstadt*.

He is ill dealt
with.

He turns souldier.

He is freed by
Eccius.

He is made a
Professor in
Ingolstade.

Erasmus testi-
mony of him.

He goes to
Auspurg.

amongst whom *Regius* also set to reading private Lectures, having many that resorted to hear him : At last divers Noblemen sent their sons to him to be educated, desiring him to furnish their children with books, and all other necessaries, for which they would take care to pay him again quarterly : but when he had run into debt for them, they neglected to return their money, which caused him to think of departing, being tired out with the importunity of his Creditors ; and having an opportunity, he listed himself a Souldier under a Captain that went against the *Turks*, leaving his books and other furniture to be divided amongst the Creditors.

Being now amongst the Souldiers, it happened that *John Eccius* (who was Governor of the University) coming forth to see the Souldiers, espyed *Regius* amongst them, and enquiring the cause of his so sudden a change, he told him how those Noble men had served him ; whereupon *Eccius* got him released from his Captain, and by his Authority procured the Debts to be paid by the Parents of those Youths which had been with him ; whereupon he returned to his studies again ; and growing famous for his wit and learning, *Maximilian* the Emperour passing through *Ingolstade*, made him his Laureat-Poet and Orator.

After the departure of *Maximilian*, he grew so grateful to *Ernest*, Duke of *Bavaria*, and *Leonard Eccius*, a Noble man, that he was made one of the Professors in the University of *Ingolstade*. And Anno Christi 1516, by the order of his Prince, he dealt effectually with *Erasmus Roterodamus* to draw him to *Ingolstade* : And though he could not prevail, yet he had this Testimony given him by *Erasmus*, that he was *vir candidus, prudens, facundus, eruditus ; in summa omnibus omnium Gratiarum ac Musarum dotibus preditus*. A candid, wise, eloquent and learned man, &c. Then *Regius* falling to the study of Divinity, preferred that before all other Learning : applying himself wholly to the searching out of the Divine Mysteries therein contained ; and a while after the controversie growing hot between *Luther* and *Eccius*, *Regius* favouring *Luthers* Doctrine, because he would not offend *Eccius* to whom he was many ways bound, left *Ingolstade*, and went to *Auspurg*, and there at the importunity of the Magistrates and Citizens, he under-
took

took the Government of the Church, and being offended at the gross Idolatry of the Papists, he joyned with *Luther*, and preached against the same: and having written to *Zuinglius* to know his judgement about the Sacrament and Original Sin, he received such satisfaction, that he joined in opinion with him about the same.

He joins with *Zuinglius*.

At that time the *Anabaptists* crept into *Auspurg*, and held private Conventicles to the disturbance of the Publick Peace, for which the Magistrates imprisoned the chiefeft of them. Amongst which there was a woman of good quality cast into Prison: who boasted that she could defend her opinion against *Regius*, if she might but have liberty to confer with him: hereupon she was called before the Senate, where *Regius* also was appointed to meet with her: There she produced divers Texts of Scripture to confirm her Errors: But *Regius* did so clearly and fully open the genuine sense of them, that every one which was not wilfully blinde might easily discern the truth: But this wilful woman was so far from submitting to it, that she impudently spake thus unto *Regius*, *Egregia enimvero, Urbane frater, hac disputandi ratio inter me, & te. Tu in molli culcitra ad latera Consulium adsidens, quasi ex Apollinis tripodē proloqueris: ego misera humi prostrata, ex duris vinculis causam dicere cogor.* To this *Urbanus* answered, *Nec vero iniuria, soror: ut quæ semel è servitute Diaboli per Christum in libertatem adserta, tua sponte iterum cervicem turpi iugo submisisti; & istis te ornamentis vesanus ostentat genius alius in exemplum.* The Senate perceiving that they labored in vain whilst they sought to reclaim them, by a Decree banished them the City.

Anabaptists disturb the peace of the Church. He disputes with a she-*Anabaptist*.

Regius Preaching against Purgatory and Indulgences, the malice and cruelty of the Papists prevailed at length to the driving him out of that City: but after a while, by the earnest prayer of the Citizens, he was called back again to his former Charge, where also he married a wife. by whom he had thirteen children.

He is driven away by Papists.

His return. His marriage.

About the same time *Eccius* came thither, and sought by all means to turn him from the Truth; but in vain: He sent also *Faber* and *Cochlaus* with flatteries and large promises, who prevailed as little as the other.

His constancy.

Anno Christi 1530. when the Diet was held at *Auspurg*, for quieting

His comfortable conference with Luther.

quieting the controversies about Religion, the Duke of *Brunswick* coming thither, by importunity prevailed with *Regius* to go to *Luneburg* in his Country, to take care of the Church there : In which journey at *Coburg* he met with *Luther*, and spent a whole day in familiar conference with him, about matters of great moment, of which himself writes, That he never had a more comfortable day in his life. As these words of his in a Letter to one of his friends in *Ausburg* do testifie, wherein he writes thus; *Cum Saxoniam peterem, Coburgi integrum diem solus cum Luthero, viro Dei, transegeram, quo die nullus mihi in vita fuit iucundior. Talis enim & tantus est Theologus Lutherus, ut nulla secula habuerint similem. Semper mihi magnus fuit Lutherus, at jam mihi Maximus est. Vidi enim presens, & audiui, quae nullo calamo tradi possunt absentibus.*

The Dukes love unfeigned to him.

Ernestus Duke of *Brunswick* loved him dearly, and esteemed him as his Father, insomuch as when the City of *Ausburg*, Anno Christi 1535. sent to the Duke, desiring him to return *Regius* to them again, he answered, *That he would as soon part with his Eyes as with him* : Also at his return from *Ausburg*, when divers of his Nobles asked him what new and pretious ware, after the example of other Princes, he had brought home with him ? He answered that he had brought home incomparable treasure for the good of his whole Dukedom, which he preferred before all his delights : And presently after he made him Bishop and Over-seer of all the Churches in his Country, with an ample salary for the same.

He is made Superintendent.

His sickness.

Afterwards going with his Prince to a meeting at *Haganaw*, he had a humor fell into his right Leg, which arising in a Pustle, brake, and caused an issue, which the *Physitians* advised to keep still open : but not long after he stopped the same, whereupon many presaged his death, whereof indeed this was a cause : For when on the Sabbath day, he had been at Church, and received the Sacrament, in the Evening rubbing his Forehead, he complained of some obstructions and pain in his Head : yet was he still cheerful and not troubled at it : and so went to bed with his wife, and slept till almost day, when rising out of his bed, he fell along in the floor, and with the fall awaked his wife, who leaping our of her bed, cryed out, and endeavoured to lift him into his bed again ; but all in vain till help came to her

her : A while after seeing his wife and friends heavy and mourning, he comforted them, and commended himself wholly unto God, and so about two or three hours after, quietly and comfortably resigned up his soul into the hands of his heavenly Father, *Anno Christi* 1541. and *May* the 23.

His death.

He often desired God that he might dye a sudden and easie death, wherein God answered his desires. He was of an excellent wit, holy of life, and painful in the work of the Lord.

He desired a sudden death.

His son *Ernest* collected all his works together, and digested them into several Tomes, printed them at *Norinberg*. Afterwards came forth another Book, called *Loci Theologici ex Patribus, & Scholasticis, Neotericisq; collecti per V. Regium*.

His works.

The Life of Caralostadius, who dyed Anno Christi 1541.

Andreas Bodenstein Caralostadius was born in France, in a town called *Caralostadium*, by which he received his name : He was brought up at School there : and for the improvement of his Learning he went to divers Countries, and publick Schools, such as those times afforded : at last he went to *Rome* to study Divinity, such as was then taught there : and having spent some time in those studies, he went into *Germany*, and there settled himself at *Wittenberg*, where he commenced *Doctor in Divinity*, and was a publick Professor *Anno Christi* 1512. Afterwards he became an earnest assertor of *Luthers* doctrine, and a defender of it against *Eccius*, both by disputation and writing : At the Disputation held at *Lipsich*, *Anno Christi* 1519. (of which you may read in *Luthers* life) *Caralostadius* and *Eccius* first began it. There was a great dissimilitude between these two persons. For *Caralostadius* shewed the modesty of a Divine in his voice, countenance, gesture, and proceedings : disputing, not for glory and victory, but to search out the Truth ; wherefore he affirmed nothing but what he soundly proved : nor admitted any Quotations brought by the Adverse party till he had gathered the meaning of the Author by the words that went before and followed after : By this his diligence he commended himself to the learned ; but the unlearned

His birth.

His education.

He settles at Wittenberg.

A disputation.

learned interpreted it to be dulness and fear. But *Eccius* on the other hand appeared fierce by his outcries, his stern countenance, his Theatrical gesture, and his impetuous proceedings: which outward gestures of the body shewed a minde little Theological: he often boasted of himself so highly and impudently, that he lost his reputation amongst wise men. He most constantly affirmed those things which were false, and as shamelessly denied those things which were true: their Disputation was about *Freewill*; the fruit whereof as *Luther* writes, was not the searching out of truth, but *temporis perditio*, the loss of time. At his return to *Wittenberg* he published *Trecentas & septuaginta conclusiones Apologeticas, & defensionem adversus monomachiam D. Johannis Eccii, cum epitome de impii justificatione*. The year after he set forth his *Theses* against the Papacy.

He reforms
Wittenberg.

Anno Christi 1521. at the time of *Luthers* being in his *Pathmos*, *Carlostadius* obtained of the Elector the abolishing of private Mass, Auricular confession, Images, &c. at *Wittenberg*, about which time he marryed a wife, concerning which *Luther* writing to *Amsdorfius*, saith thus: *Carlostadii nuptie mirè placent: novi puellam: confortet eum Dominus in bonum exemplum inibende & minuende Papistica libidinis, Amen.* But *Luther* hearing of that Reformation in *Wittenberg*, and being offended at it, returned presently thither, *Anno Christi 1522.* and preached eagerly against that alteration; whereupon *Carlostadius* (who in *Luthers* absence was the principal man in *Wittenberg*) being netled with those sharp Sermons of *Luther*, wrote in justification of it, which was the first beginning of greater differences betwixt them about the Sacrament, whereupon he left *Wittenberg*, *Anno Christi 1524.* and went to *Orlamund*, being called to a Pastoral charge there: But after a while he was called back to his place in *Wittenberg*; yet before he went, *Luther* being sent by the Elector to *Jenes* and *Orlamund*, in a Sermon where *Carlostadius* was present, inveighed bitterly against the *Anabaptists*, and said withall, That the same spirit reigned in the Image-haters and Sacramentaries; whereupon *Carlostadius*, being much offended, went to his lodging to confer with him about it: Afterwards *Luther* coming again to *Orlamund* went not to salute *Carlostadius*, but in his Sermon

His remove to
Orlamund.

Luthers infir-
mities.

mon quarrelled with their abolishing of Idols: and shortly after he procured the Elector to banish *Caralostadius*; whereof *Caralostadius* afterwards complained in a Letter to his people in *Wittenberg*, that unheard and unconvicted he was banished by *Luthers* procurement. From thence he went to *Basil*, where he printed some Books that he had written about the Lords Supper, for which the Magistrates (being offended with the novelty of the Doctrine) cast the Printers into Prison, and the Senate of *Zurick* forbade their people to read those Books: but *Zuinglius* in his Sermon exhorted them first to read, and then to pass judgement on them, saying, That *Caralostadius* knew the truth, but had not well expressed it: Afterwards whilst *Caralostadius* was wandring up and down in upper *Germany*, the sedition of the boorish *Anabaptists* brake out, (unto which they were stirred up by *Muncer*) for which many of them, especially of their Ministers, were brought to punishment, and *Caralostadius* also escaped very narrowly, being let down in a basket, over the wals of *Rottenburg*: Thus being in great straits, he wrote to *Luther*, and purged himself from having any hand in those uproars, entreating him to print his Book, and undertake his defence, which also *Luther* did, desiring the Magistrates that he might be brought to his just trial, before he was condemned: *Caralostadius* wrote again to him a Letter, wherein he said, That for his opinion about the Sacrament, he rather proposed it for Disputation sake, then that he positively affirmed any thing, which many imputed to him for levity: But *Luther* thereupon procured his return into *Saxony*: yet he finding little content there, went to *Zurick* Anno Christi 1530. and taught in that place till the death of *Zuinglius*, and then he went to *Basil*, where he taught ten years; and Anno Christi 1541. he dyed there of the Plague, and was very honorably buried. What esteem *Luther* had sometimes of him, may appear by this superscription of a Letter which he wrote to him. *Eruditissimo viro, & prestantissimo D. Andree Bodenstein Caralostadio, Sincerioris Theologiae assertori facile primario, Archidiacono Wittenbergensi, Praeceptorum ac majori suo in Christo Jesu.*

He is banished by *Luthers* means.

His great afflictions.

He writes to *Luther*.

His return into *Saxony*.

His death.

The Life of Capito, who dyed An. Chri. 1541.

His birth.

His education.

He studies
Physick.

And Divinity.

Love un-
feigned.He is chosen
Pastor at Ba-
sil.He is chosen
to Ments.

Wolfgangus Fabricius Capito was born at Hagenaw in Alsacia, Anno Christi 1478. His Father was of the Senatorian ranck, who bred him in Learning, and sent him to Basil, where he studied the Liberal Arts and Tongues, and by his singular diligence profited very much therein. Afterwards when he applyed himself to the study of Divinity, his Father, who abhorred the unholy life of those which professed holiness, took him off from those studies, and set him in a way of studying Physick, wherein he made such a progress, that Anno Christi 1498. he commenced Doctor of Physick: But his Father being dead, he returned to the study of Divinity being religiously inclined, and profited much in it: Then he went to Friburg, where he studied School Divinity: but after a while growing weary thereof, because he found in the Schoolmen much subtilty, but little utility, he was ordained a Presbyter; And then fell to the study of the Law, being for four years space a Hearer of Zasius: But above all things he admired and esteemed the Doctrine of the Gospel, and was a great lover and admirer of godly Ministers: At Heidleberg he grew into acquaintance with Oecolampadius, and there was a near tye of friendship betwixt them all their lives after; with him also he studied Hebrew, being therein assisted by Matthew Adrian, a converted Jew. From thence being sent for by the Senate, he went to Basil, where he was Preacher in the chief Church for some years, and laid the foundation of a blessed Reformation in that City: there also he commenced Doctor Anno Christi 1516

Anno Christi 1520. through the favor of Sir Ulrick Hutten he was called to Ments by the Archbishop thereof to be the Preacher and Counsellor to the Prince: at which time also Gasper Hedeo was made Preacher and chief Governor over the highest Church in Ments. Capito did the more willingly embrace this call, that he might plant the reformed Religion in Ments. Concerning his commencing Doctor, he thus writes in an Epistle to Hutten; *Juris Pontificii, ut vocant, Doctoratum suscepi;*

suscepi ; propter auctoritatem videlicet comparandam ; scopam subolefcis : Licet interim sint aliqui , qui vitio vertunt Theologum esse & unâ simul Civilem ; quasi Theologus necesse habet omnem exuere humanitatem.

Anno Christi 1521. *Tecelius* the Merchant of Indulgences being dead , by the order of the Archbishop of *Ments* , Letters Patents for the renewing of them were set to sale at *Hale* in *Saxony* , whereupon *Luther* wrote to the Archbishop, and *Melancthon* to *Capito* his Counsellor, to dissuade them from such Merchandize. *Capito* therefore secretly favouring the Gospel, so far prevailed with his Master , that he wrote mildly and humbly to *Luther* : And *Capito* also wrote to him, to advise him that in writing against the vices of Prelates, he should not name them. For, saith he, *Exasperantur potius animi insectatione, quàm curantur* : mens minde by such bitterness are rather exasperated then cured.

He favours the Gospel.

His advice to *Luther*.

Capito thus continuing with the Elector of *Ments* , was very dear unto him for his rare Wisdom joined with Piety, his happy Eloquence, and mild Nature , so that by him he was sent upon many Embassies : And February the 7. Anno Christi 1523. he was by the Emperour *Charles* the Fifth endowed for himself and posterity with the Ensignes of Nobility under the Imperial Seal. But not much esteeming these things , when he saw that he could not accomplish his purpose at *Ments*. to the wonder of the Archbishop and astonishment of the Courtiers , he left it, and followed *Bucer* to *Strasborough* , where he was called to a Pastoral charge. The fame of *Capito* and *Bucer* did so spread abroad , that *James Faber Stapulensis*, and *Gerard Rufus* came privily out of *France* to them , being sent by *Margaret* Queen of *Navar* , and sister to *Francis* King of *France* , where they discoursed largely with them of all the heads of Divinity : So that *France* oweth the beginning of her embracing the reformed Religion , as to other godly Ministers, so especially to *Capito* and *Bucer*.

He goes to *Strasborough*.

He is sent to by the Queen of *Navar*.

Capito was a very Prudent and Eloquent man , a good Hebrician, and studious of Peace . Concerning the Sacrament he said, *Mittendus esse contentiones, & cogitandum de usu ipsius cœna : & fidem nostram pane, & vino Domini, per memoriam carnis, & sanguinis illius, pascendam.* Anno 1525. he was called

He affects peace.

into

A disputation
at Bern.

into his own Country, where he instructed his Brethren in the Doctrine of the Gospel, preached and administred the Lords Supper to his own Citizens, and Baptized without the Popish Ceremonies; and whereas in *Helvetia* many seemed to incline to the reformed Religion, *Capito* often went amongst them, confirming them in the Faith. And in a Disputation at *Bern* in *Helvetia*, Anno Christi 1528. *Capito* with many other Divines was present at it, defending the Truth against the Adversaries, so that he with the rest prevailed for the abolishing of the Mass, and setting up a faithful Ministry in that place.

The rest of his time he spent in Preaching at *Strasborough*, and giving wholsome counsel to the Churches.

Anno Christi 1541. when a Diet was appointed at *Ratisbone*, especially for the cause of Religion, *Capito* amongst other Divines, was sent by the Protestants to it, where he gave an excellent demonstration of his wit and judgement: But when nothing could be effected, returning home in a great and general infection he dyed of the Plague Anno Chri. 1541. of his Age 63.

His death.

His character.

He was a man of an excellent wit and judgement, constant in Religion. A great lover of the Schools and Learning: wherefore he exhorted to the repairing of Schools, and keeping up Scholastical Titles, that the studious might be distinguished from the slothful; the Seniors from the Juniors: and that diligence might be spurred on by hope of honest glory. When *Erasmus* halted between two opinions, he continually called upon him to put off that *Nicodemus*-like temper. His first wife was *Agnes*, a learned woman, after whose death he marryed the Widdow of *Oecolampadius* his intire friend. He left to posterity these excellent works,

Institutionum Hebraicarum libri duo.

Enarrationes in Habacuc & Hoseam Prophetas.

Vita Johannis Oecolampadii.

De formando puro Theologo.

Explicatio doctissima in Hexameron opus Dei.



LEO JVDÆ

W. Marshall sc.

The Life of Leo Judæ, who dyed An. Chri. 1542.

LEO Indæ was born An. Chr. 1482. his fathers name was *John Jude*, his mothers name was *Elizabeth*: By the care of his Father he was brought up at School in *Slestadia*, where having learned Grammer, he went to *Basil*, An. Chr. 1502. There he joined in study with *Zuinglius*, was an hearer of Dr. *Wittenbach*, by whom he was instructed in the knowledg of the Gospel: There also he continued in his studies till he commenced *Master of Arts*, Anno Christi 1512. after which he was made a *Deacon*; and from thence he was called into *Helvetia*; where he set himself to the study of the Oriental Tongues, and to read the Fathers, especially *Hierom* and *Augustine*; as also he read di-

His birth.

His education.

His study of
Divinity.

He is made
Pastor at Zu-
rick.

He translates
the Bible.

His death.

The confessi-
on of his
faith.

His works.

ligerly the Books of *Luther*, *Erasmus*, and *Capito* : At length being called to a Pastoral charge at *Zurick*, he opposed the Popish Doctrine and Ceremonies, both in the Pulpit and Press, so that his fame spread far and near : there he continued eighteen years, and spent much of it in expounding the Old Testament out of the *Hebrew*, wherein (being grown very skilful) he set upon (at the importunity of his Brethren of the Ministry) the translation of the Old Testament out of the *Hebrew*, wherein also he was much holpen by the industry of other learned men : His care was to get the most exact *Hebrew* copy that he could, which also he compared with others; neither did he neglect to examine the *Greek* and *Latine* versions, that by all he might the better finde out the genuine signification of the words and minde of the Holy Ghost. But this work proving very great, he was so wasted with labor and old age that he dyed before he finished it, *Anno Christi* 1542. and of his Age 60. leaving undone *Job*, the forty last *Psalms*, *Proverbs*, *Ecclesiastes*, *Canticles*, and the eight last Chapters of *Ezekiel*, which he commended to *Theodore Bibliander* to finish, who accordingly did it : and he left all to *Conradus Pellican* to peruse and put to the Press, which he carefully performed.

Four days before his death, sending for the Pastors and Professors of *Zurick*, he made before them a Confession of his Faith, concerning God, the Scriptures, the Person and Offices of Christ, concluding, *Hinc Jesus Christo Domino, & liberatori meo, &c. To this my Lord and Saviour Jesus Christ, my Hope, and my Salvation, I wholly offer up my soul and body; I cast my self wholly upon his mercy and grace, &c.* after which he added an hearty thanksgiving unto God for all the blessings and benefits that he had received from him : Prayed earnestly to him for the pardon of all his sins: made an exhortation to his Brethren : and with hearty affections commended to God, the Senate and People of *Zurick*, together with his wife and children, entreating them to be an husband to the widdow, and a Father to the Fatherless. He left to posterity, *Annotationes in Genesim, & Exodum, ex ore Zuin-glii exceptas* : Item in *Evangelistas quatuor* : *Passionis Dominice Historiam* : Ac in *Epistolas Pauli ad Romanos, Corinthios,*
Philip.

Philippenses, Colloſſenſes, Theſſalonicenſes, & Sancti Iacobi. Præterea Opus conſuſionum Zuinglii, atq; Catechiſmum maiorem & minorem conſcripſit.

The Life of George Spalatinus, who dyed
Anno Chriſti 1545.

GGeorge Spalatine was born at *Noricum*, *An. Chri. 1482.* and being brought up in Learning profited ſo much, eſpecially in the knowledge of the Humane Arts, that *Frederick* the Third, Elector of *Saxony*, took a great liking to him, and made him one of his Privy Counſel, and preferred him to ſome other Offices under him: Yet did not he neglect the ſtudy of Divinity; but profited ſo much therein that he was ordained a Miniſter. He was alſo an excellent *Hiſtorian*, inſomuch as his Prince imploied him in writing a *Chronicle* from the beginning of the World to his time: What favour he was in with his Prince, may appear by this, in that Pope *Leo* the tenth, endeavouring to ſuppreſs *Luthers* Doctrine in the bud, wrote to the Duke of *Saxony*, and to our *Spalatine*, to promote his buſineſs with the Duke for the deſtroying of *Luther*.

His birth and education.

His preferences.

When he firſt applied himſelf to the ſtudy of Divinity, he wrote to *Luther*, intreating directions from him for the Method of his Studies: *Luther* adviſed him to read *Hierom*, *Auguſtine*, and *Ambroſe*, aſthey were publiſhed by *Eraſmus*: He alſo adviſed him always to begin his Studies with Prayer: For (ſaith he) there is no Maſter that can inſtruct us in Divine matters but the Author of them. He further perſwaded him to read over the whole Bible diligently, adjoining *Auguſtine* to it. And (ſaid he) if you will have my advice, begin with that part which is *De ſpiritu & Litera*, which our *Caroloſtad* (a man of incomparable diligence) hath expounded and publiſhed. Afterwards he named to him other parts of *Auguſtine* and of *Ambroſe*.

Luther directed him in his ſtudies.

After this the Elector of *Saxony* made him his Court Preacher, and whitherſoever he went took him along in his train with him, as he did when he went to the Diet at *Worms*. Anno Chriſti 1521. whence he wrote to *Luther*, that there was ſo

His employments.

His tenta-
tions.

Luthers coun-
sel therein.

much favour shewed to the Gospel but then appearing, that he perswaded himself that *Luther* should not be condemned before he was heard. Nine years after this he was at *Auspurg* when the confession of Faith which was written by *Melancthon* was presented unto the Emperour. And indeed in all the Controversies of Religion he always stood of *Luthers* side.

He had many thoughts of leaving his Ministry, had not *Luther* earnestly opposed him : amongst other things writing thus to him, *Those temptations which persue you to desert your Ministry, either overcome them, or slight them : Christ hath called you to that Office, yield to him, and obey him according to his Will. What you are doing, you know not for the present, but you shall know hereafter. This is a Diabolical temptation, and you know not now, why you are afflicted with it : we which are Spectators know it better : therefore you ought rather to trust us then your self, who in the Lord, before the Lord, yea the Lord by us doth exhort and comfort you : For we look after nothing else herein then the will of God and his glory. And indeed this is a certain sign that your Ministry is neither ingrateful to God, nor unprofitable to the Church, in that you are troubled with these temptations : For if it were displeasing to God, you would rather long after it, as they do which run before they be sent : They speak when they have nothing commanded them of God : whereas Satan when he findes such as are truly sent by God and pleasing to him, he makes them weary of their work : but those which are displeasing to God, he fills them with a violent hunting after the work. You have no reason to give over your Ministry which is so earnestly desired and embraced, &c.*

His death.

Upon these perswasions of *Luther* he continued in his Office unto the end of his life, which fell out *Anno Christi* 1545. and of his age 63.

He was a man that lived in great esteem with Princes and Nobles, and most of the learned men of his time. *Erasmus* wrote often to him, acknowledging him not only his dear friend, but his Patron also : and *Luther* wrote six hundred Epistles to him.

His works.

He wrote the *Chronicle* before mentioned : turned *Erasmus* his Book *De Institutione Principis* into Dutch with some others.

The

The Life of Myconius, who dyed
Anno Christi 1546.

FRidericus Myconius was born in *Franconia*, of religious parents, *An. Chr. 1491. Decemb. 26.* and bred up at School till he was 13 years old, and then he was sent to *Annaberg* where he studied till he was 20, and then entred into a Monastery of the *Franciscan* Fryars there, without the knowledg of his Parents: and this he did, not that he might live in ease, fill his belly, and follow his pleasures: but that he might serve God, pray for the pardon of his own and other mens sins, and that he might live an holy and innocent life: For so men judged in those days: The first night after his entry, he had a dream, which proved Prophetical. In that Monastery he almost killed himself with watchings, fastings, praying, and performing other bodily exercises wherein they thought all holiness to consist: And in the night time when other Monks were asleep, he macerated and weakned himself with reading *Peter Lombard, Alexander Hales, Bonaventure, Gabriel Biel, Augustine*, and other like Authors, and being made Reader at Meal-times, for seven years together every dinner and supper he read the Bible with *Lyra's* Notes upon it; which he turned over so often that he had almost gotten it by heart, but yet without understanding and judgement: only he retained in his Memory the Sacred Histories. But despairing of attaining to Learning under such Masters, he left his studies; and fell to Mechanical Arts: About which time *Tecelinus* brought his Indulgences into *Germany*, boasting of the virtue of them, and exhorting all as they loved their own and their dead friends Salvation, that they should buy them, &c. and withall threatning that if they came not speedily to buy, he would lay down the Cross, shut Heaven Gates that now stood wide open: that he would extinguish the light and splendor of the Sun: and that ere long he would cause that so pretious ware should not be sold at so easie a rate: and that whilst the World stood, *Germany* should not have such liberality profered to them from *Rome* again: and therefore he exhorted them seriously to have respect to their own and their deceased friends

His birth.

His education.

He enters into a Monastery.

His bodily exercises.

His diligence in reading.

Indulgences brought into *Germany*.

Popish blasphemies.

Myconius well
educated.

Popish cover
ousness.

Salvation : For (saith he) *now is the acceptable time, now is the day of Salvation* : and except ye buy these Indulgences, no man can absolve you from your sins. He also told the Citizens of *Annaberg* that if they would freely part with their money, their metal Mines which were about the Town of *S. Anne* should abound with pure silver. By these means this cunning Hucter procured such honor to his Indulgences, that when he came to any Town, the Popes Bull was carryed before him wrapped either in silk or cloth of gold, and was met with a long and pompous Procession : so that probably had God himself come in a visible shape, he should not have been entertained with so much magnificence. *Myconius* had been taught by his Father the Lords Prayer, the Creed, the Decalogue, and to pray often : and that the blood of Christ only could cleanse us from sin : and that pardon of sin and eternal life could not be bought with money, &c. which caused him to be much troubled whether he should believe his Father or the Priests, but understanding that there was a clause in the Indulgences that they should be given freely to the Poor, he went to *Tecelius*, entreated him to give him one, for that he was a poor sinner, and one that needed a free remission of his sins, and a participation of the merits of Christ : *Tecelius* admired that he could speak *Latine* so well (which few Priests could do in those days) and therefore he advised with his Colleagues, who perswaded him to give *Myconius* one : but after much debate he returned him answer, That the Pope wanted money, without which he could not part with an Indulgence : *Myconius* urged the aforementioned clause in the Indulgences which were publicly posted up, wherein the Pope had inserted these words, *ut pauperibus gratis darentur propter Deum* : whereupon *Tecelius* his Colleagues pressed again that he might have one given him, pleading his learning, ingenuity, poverty, &c. and that it would be a dishonour both to God and the Pope to deny him one : But still *Tecelius* refused : whereupon some of them whispered *Myconius* in the Ear to give a little money, which he refused to do, and they fearing the event, one of them profered to give him some to buy one with, which he still refused, saying, that he would not have bought Indulgences, and that if he pleased, he could sell a Book to buy one, but he desired one for Gods sake, which

which if they denyed him, he wished them to consider how they could answer it to God, &c. But prevailing nothing, he went away rejoicing that there was yet a God in Heaven to pardon sinners freely, &c. according to that promise, *As I live (saith the Lord) I desire not the death of a sinner, &c.*

Not long after he entred into Orders at *Vinaria*, and read privately *Luthers Books*, which the other Fryars took very hainously, and threated him for it. From thence he was called to be a Preacher at *Vinaria*, where at first he mixed some Popish Errors with the Truth; but by the Illumination of Gods Spirit, and by his reading *Luther*, he at last began to Preach against Popery, and to hold forth the Truth clearly in *Thuringia*; which spread so swiftly in one months space, and was so greedily embraced not only through *Saxony*, but through all Countries, as if the Angels had been the carriers of it. *Anno Christi 1518.* when *Luther* was going to *Ausburg*, he lodged in the Monastery where *Myconius* was at *Vinaria*: at which time *Myconius* first saw him, but was not suffered to speak with him. Afterwards he was called to *Gotha* to teach and govern the *Thuringian* Churches, where he lived with his Colleagues twenty years in much peace and concord; of which himself saith, *Cucurrimus, corcavimus, laboravimus, pagnavimus, vicimus & viximus semper conjunctissime, &c.*

Anno Christi 1525. In the tumult of the *Anabaptistical* Boors, *Myconius* took much pains to pacifie their mindes, and to keep them quiet: Yea, he so quieted with an Oration some that were pulling down some Noble-mens houses, that they went away in peace. That year also he married a wife called *Marguer*, the daughter of an honest Citizen of *Gotha*, by whom through Gods blessing; he had a numerous posterity. And though *Myconius* was by Gods Providence called to the Government of the Church in *Gotha*, yet the most Illustrious Elector of *Saxony* employed him in many other businesses. He also took him along with him thrice into the *Low-countries*, as also into *Cullen*, *Fulers*, and divers other places. At *Dusseldorp* he preached the Gospel sincerely and purely, though to the hazard of his life; and at *Cullen* he maintained a publick Disputation with the Fryars, which was afterwards printed. With the like constancy and faithfulness he preached the Doctrine of

The means of his Conversion.

The Gospels swift progress.

Love unfeigned.

He endeavors to quiet the Anabaptists.

His marriage.

His zeal in preaching.

the Gospel in *Brunswick*, in *Cella of Saxony*, and in other parts of *Westphalia*. Also in divers publick Conventions at *Smalcald*, *Francfurt*, and *Noremberg*, his counsel being asked, with much courage and zeal he handled the affairs of Religion, seeking to promote the glory of God, and profit and welfare of the Church.

He is sent into
England.

King Henry
the Eight his
hypocrisie.

His return in-
to Germany.

An heroical
resolution.

Reformation
in *Misna* and
Thuringia.

An. Chr. 1528. Henry the Eighth King of England, fell out with the Pope, for not divorcing him from his wife *Katharine of Spain*, sister to *Charles the Fifth*, by reason of whose greatness the Pope durst not do it : whereupon the King of England sent over to the *Germane* Princes (especially to the Duke of *Saxony*) to confederate against the Pope, and to join with them in an agreement about Religion; upon which occasion *Myconius* was sent over into England, partly about matters of Religion, but especially about a match between *Henry the Eighth*, and *Anne of Cleve* : but coming thither, he discovered the Kings hypocrisie about Religion, not only by the six Articles about that time established, but also by his imprisoning of *Latimer*, and cutting off the Lord *Cromwells* head, and burning of Mr. *Barnes*, &c. and by his seizing upon all the Abbey-lands : whereupon he left England, and being come home, Anno Christi 1538. he was called by *Henry of Saxony* to visit and reform the Churches of *Misna*, together with *Luther*, *Jonas*, *Cruciger*, &c. which fell out upon this occasion.

George Duke of Saxony, lying on his death-bed, sent to his Brother *Henry* (all his own sons being dead before,) desiring him, that succeeding him, he should innovate nothing in Religion, and withall promised him golden mountains by his Ambassadors if he would assent thereto : to whom *Henry* answered, *This Embassie of yours is just like to the Devils dealing with Christ, when he promised him all the World if he would fall down and worship him : but for my own part I am resolved not to depart from the Truth which God hath revealed unto me : but before the return of the Ambassadors, Duke George was dead : whereupon this Henry* (notwithstanding all the opposition of the Papists) made this Reformation in the Churches : which work being finished, *Myconius* visited all the Churches in *Thuringia*, and with the help of *Melancthon* and some other, he provided them Pastors and Schoolmasters, and procured stipends to be settled upon

upon them for their maintenance. The rest of his life he spent in Preaching, Praying, and writing of Letters : many great persons in Universities, and the chief Churches holding correspondence with him ; amongst whom were *Luther*, *Melancthon*, *Cruciger*, *Menius*, *Basilius*, *Monerus*, *John Langus*, *Mechlerus*, *John Marcellus*, *Matthew Ratzenbergerus*, &c.

Anno Christi 1541. he fell into a Consumption, whereof he wrote to *Luther*, That he was sick not to death, but to life : which gloss upon the Text pleased *Luther* excellently well, unto whom he wrote back : *I pray Christ our Lord, our Salvation, our Health, &c. that I may not live to see thee and some others of our Colleagues to dye, and go to Heaven, and to leave me hear amongst the Devils alone. I pray God that I may first lay down this dry, exhausted, and unprofitable tabernacle : farewell, and God forbid that I should hear of thy death whilst I live : Sed te superstitem faciat mihi Deus : hoc peto & volo, & fiat voluntas mea, Amen ; quia hac voluntas gloriam nominis Dei ; certè non meam voluptatem, nec copiam querit.* A while after *Myconius* recovered according to this Prayer, though his disease seemed to be desperate, and out-lived it six years : even till after *Luthers* death, whereupon *Justus Jonas*, speaking of *Luther*, saith of him ; *Iste vir potuit quod voluit, That man could have of God what he pleased.*

A little before *Myconius* his death, he wrote an excellent Epistle to *Joan. Frederick* Elector of *Saxony*, wherein he praiseth God for raising up three successively in that Family, viz. *Frederick*, *John*, and *John Frederick*, to undertake the patronage of *Luther*, &c. He was a man of singular piety, of solid learning, of a dextrous judgement, of a burning zeal, and of admirable candor and gravity. He dyed of a relapse into his former disease, Anno Christi 1546, and of his Age 55.

His Works werethese ; *Expositio in Evan. Marci. Enarrationes in Psalmum 101. Expositiones in Evan. secundum Mattheum, Lucam, & Johannem. Commentaria in Iesaiam, Ieremiam, & Jonam. Narratio de vita & morte Zuinglii. Sermo de liberis rectè educandis : De crapula, & ebriitate : De fenore & usura, &c.*

Luthers prayer for Myconius.

A propheticall prayer.

His recovery.

Power of Prayer.

His character.

His death.

His works.

John

John Stigelius made this Epitaph upon him;
Quo duce Gotha tibi monstrata est Gratia Christi,
Hæc pia Mæconin contegit ossa lapis.
Doctrina & vitæ tibi moribus ille reliquit
Exemplum : Hoc ingens (Gotha) tuere decus.

The Life of John Diazius, who dyed
Anno Christi 1546.

His birth.

His education.

His Conversion.

He goes to
Geneva.
 From thence
 to *Strasbo-*
rough.
 Soto *Ratis-*
bone.

He is tempted.

His conference with
Malvenda.

Iohn Diazius was born in Spain, and brought up at School; afterwards he went to *Paris* to study the Arts, where he continued thirteen years; but it pleased God that whilst he read over the holy Scriptures, and some of *Luthers* Books, and other Protestant Divines, he began to see and abominate the Errors of Popery: and therefore to further himself in the knowledge and study of the Truth, he went to *Geneva*, where he spake with *Calvin*, and was very dear unto him: From thence he went to *Strasborough*, where *Martin Bucer* observing his Learning, Piety, and diligence in his study, obtained of the Senate that he should be joined with him to go to the Disputation at *Ratisbone*: and when he came thither, he went to *Peter Malvenda*, a Spaniard, the Popes Agent in Germany. who when he knew that he came in the company of *Bucer* and the other Protestant Divines, he was much astonished, and admired how he was so much changed from that which he knew him to be at *Paris*: and withall he fretted exceedingly that they had gotten a Spaniard amongst them, presuming that they would triumph more in him then in many *Germanes*: whereupon he left no means untryed to draw him back again to the Church of *Rome*: sometimes making large profers and promises to him, other-sometimes threatening severe punishments, and mixing both with earnest entreaties: He also advised him by no means to stay at *Ratisbon* till the Emperours coming; for (saith he) that cannot be without great danger to you; rather haste to his Court and beg your pardon.

Also at another conference *Malvenda* asked him wherefore he was come to *Ratisbone*? *Diazius* answered that he was sent thither by the Senate of *Strasborough*, that he might

might join his Prayers with the Prayers of the Church, and in the publick conference might endeavor reconciliation as much as he could in those Articles which were to be disputed of. Then (said *Malvenda*) you are come hither in vain, for nothing will be concluded at this conference: but if you would do good, you should rather go to the Council that the Pope hath begun at *Trent*. But when by no means he could prevail to divert him from the Truth, he sent for his brother *Alphonsus Diazius* one of the Popes Lawyers, from *Rome*; who hearing that his Brother was turned Protestant, came speedily into *Germany*, bringing a notorious cut-throat with him, resolving either to divert or destroy him: when he came to *Ratisbone*, *Diazius* was departed to *Neoburg* about the printing of *Bucers* Book: which *Alphonsus* hearing of, followed him thither, carrying with him Letters to *John Diazius* from *Malvenda*, wherein he wished him to obey his Brother *Alphonsus* who would give him good Counsel.

Popish treachery.

When *Alphonsus* came to *Neoburg*, his Brother *John* wondered to see him there, asking him the cause of his so unlooked for presence: after some other excuses, at length he told him that he had undertook that long and dangerous journey to recall him into the bosome of the Church: Hereupon they had much conference about matters of Religion, and at length *Alphonsus* told him that he had five hundred Ducats *per annum* in Church revenues, all which he would make over to him if he would go with him to *Rome*: But when by no means he could prevail with him, fetching a deep sigh he said, Brother, I perceive the constancy of your Faith and your unmoveableness in adhering to the Doctrine of the Gospel to be so great, that you have almost drawn me unto your opinion: Yea upon further discourse he seemed to be in love with the Doctrine of the Gospel, and thereupon perswaded *John* to leave *Germany* which abounded with learned men, and where there was less use of him, and to go with him into *Italy*, *Rome*, and *Naples*, there to spread his Doctrine privately, whereby also he might have the better opportunity of spreading it in *Spain*: but (said he) we will first go to *Trent*, where are many excellently learned men, and from thence into *Italy*: I beseech you therefore Brother go with me, and I will furnish you with all things necessary for your journey.

He is tempted.

Devillish hypocrisy.

John

He is advised
not to go
with his bro-
ther.

John Diazius being glad of this, presently wrote to *Bucer*, and others at *Ratisbone* for their advice what he should do: They counselled him by no means to stir or go with his brother. Then *Alphonsus* being frustrate of this hope, intreated him at least to bear him company to *Auspurg*: But in the interim *Bucer* coming to *Neoburg* would not suffer him to stir a foot, neither would leave him till his brother *Alphonsus* was gone.

Alphonsus hereupon three days after came to take his leave of his brother, where he had much conference with him, exhorting him to charity and constancy in the profession of the true Religion, and at last would needs thrust fourteen Crowns into his brothers hand, willing him therewith to buy new cloths, and so they parted not without tears.

Next morning the wagon being ready to depart wherein *Alphonsus* and his cut-throte were to pass to *Auspurg*, the two brothers again took their leaves with tears, and so *Alphonsus* set forward and came to *Auspurg*; but privately the next day, he and his cut-throte returned to *Neoburg*, and by the way they bought an hatchet of a Carpenter, and so stayed all night at a Village nere *Neoburg*, and the next morning very early went thither disguised that they might not be known, and leaving one to hold their horses under an hedge, they entred into the City, so soon as the gates were open, and going strait to the Ministers house where *John* lodged, the Executioner knocked at the door, and when a youth came, he asked him for *John Diazius*; the youth answered that he was in bed: Go (said this villain) and tell him that I have brought him Letters from his brother: *John* hearing this (being in bed with *Senarcleus* his intimate friend) presently leaped up, cast a cloke about him, and so went in to a stove which was over against his chamber door, then calling for the messenger; he went in to him, leaving *Alphonsus* at the stair-foot, and presented the Letters to him; the effect whereof was that as soon as he came to *Auspurg*, he understood that he was in great danger, and therefore out of his brotherly love to him he advised him to beware of *Malvenda* & such as he, who being Enemies to Christ went about to shed his blood, &c.

He is basely
murdered.

John being busie in reading these Letters, the Executioner that stood at his back, plucked forth his hatchet, and stroke it into the temple of this holy man in the right side of his head, even

even to the helve, which in a moment so deprived him of sense that he made no noise, and least the fall of his body should make a noise this villain caught it in his arms, and laid it down, and so went down the stairs softly to his Master *Alphonsus*, and both of them immediately repaired to their horses and fled. They of *Neoburg* hearing of this horrible fact, sent out certain Horsemen to pursue the murtherers: who coming to *Auspurg*, and hearing that they were passed that City, being out of hope to overtake them, returned: only one, more zealous then the rest, would not return but pursued them still, and in the City of *Oenopont*, caused them to be apprehended, and cast into Prison. And *Otto* the Palatine being informed of all these passages, sent to the Magistrates, requiring Judgement against them: The Magistrates at first seemed very forward: But in conclusion, through the practice of the Papists, and crafty Lawyers suborned by them, judgement was deferred from day to day, till the Emperours Letters came in post haste to stop their further proceedings, pretending to reserve the cause to his own hearing. And thus this terrible murder of *Cain* and his fellow was slipped over by man: yea this unnatural act was highly commended by the Papists: But the Lord would not suffer such an unnatural villany to go unpunished; for not long after, he was so dogged, and haunted by the Furies of his own Conscience, that being at *Trent*, when the Council was held there, he hanged himself about the neck of his own Mule, six years after the murder was committed, viz. *An. Christi 1557*.

The murtherers apprehended.

Escape unpunished.

Gods judgement upon *Alphonsus*.



GASPER CRUCIGER

R. V. S.

The Life of Cruciger, who dyed An. Chri. 1548.

His birth.

His fathers
piety.

His education.

Gasper Cruciger was born at *Lipsich* in *Misnia*, An. 1504. His Fathers name was *George*, a man who was endowed with many virtues, but especially to be commended for that in those perillous times he did not onely embrace the Celestial Truth himself, but brought up this his son in the knowledge and study of it to the great benefit of the Church. His Mother also was eminent for piety. This *Gasper* was melancholy by nature, and of a retired disposition: much in meditation, and of few words. Being principled in the *Latine*, he learned *Greek*, and profited much therein, and so went to the University

versity of *Wittenberg*, that having studied Divinity there, he might be the more useful to the Church : He studyed also the *Hebrew* tongue, and grew very exquisite therein : From thence he was called to govern the School at *Magdeburg*, where he taught with much profit, and applause to *Anno Christi* 1527. In somuch as many of riper years, yea some Clerks came to be his hearers, so that his School growing too little for his Auditory, he was removed into a larger. But after a while he was called back to *Wittenberg*, where he preached, and expounded the Scriptures with so much dexterity, that he was graced with the degree of a Doctor ; In that University he studyed and practised Physick also, and was so much delighted therewith, that he endeavoured to know the nature of Herbs and Plants, and what Diseases they were good for : whereupon he planted two Gardens with his own hands, which with singular industry he furnished with variety of Simples, and made many excellent Medicines which did much good.

By reason of his Learning, and candid nature he was very dear to *Luther*, and was very helpful to him in his Translation of the Bible. He wrote so swiftly, that he was chosen Scribe at the Disputation at *Worms*, *Anno Christi* 1540. and yet withall suggested to *Melancthon* many things for answer to *Eccius* his subtilties, insomuch that *Glanvel* (who supplied the Emperours room) said of him, That the *Lutherans* had a Scribe that was more learned then all the *Pontificians*. Hee took by characters a great part of *Luthers* Lectures and Sermons, which afterwards he wrote out at large, and faithfully printed them after *Luthers* death. He published also some Commentaries of his own upon the *Psalms*, and the Gospel of Saint *John*, which are of excellent use to the learned. He was a fine and smooth Orator, and always abhorred the vain phancies of phanatick persons, cleaving to the Truth without deviation. He shunned in his Sermons strange and uncouth expressions by which erroneous persons oft disturb the peace of the Church. He always opposed the Anabaptistical Errors, and was very careful to preserve the Truth from corruptions. He often contemplated the foot-steps of God in Nature, saying with *Paul*, That God was so

near

He studies
Hebrew.

He is called
back to *Wit-*
tenberg.

His delight in
simples.

He assists in
translating the
Bible.

His learning.

His works.

The preachers
pattern.

He studies
the Mathema-
ticks.

His last sick-
ness.

Prayer of
Faith.

His carriage
in sickness.

A wonder.

His death.

near unto us, that he might almost be felt with our hands. He studied the Mathematicks in his latter time, and grew so skilful therein that few excelled him: He was excellent also in the Opticks: but with his excessive pains, and incessant studies night and day, he contracted to himself a mortal disease, whereby he wasted away, and yet his intellectuals decayed not: He lay sick for above three months, all which time he gave forth clear and notable demonstrations of his Faith, Patience and Piety. He called up his two young daughters, and caused them to repete their Prayers before him, and then himself prayd with great fervency for himself, the Church, and those his Orphans, concluding, *Invoco te quanquam languida & imbecilla fide, sed fide tamen: credo promissioni tue, quam sanguine tuo & resurrectione obsignasti, &c.* I call upon thee with a weak, yet with a true Faith, I believe thy promises which thou hast sealed to me with thy Blood and Resurrection, &c. In his sickness he intermitted not his studies; for during the same, he turned into Latine *Luthers* books concerning the last words of *David*: he read the Psalms, and other Authors: His ordinary discourse with his friends was about the Principles of Religion, the admirable government of the Church, Immortality, and our sweet Communion in Heaven.

Upon the sixth of *November* there was a great *Chasm*, or opening in the Heavens, and in some places fire fell to the Earth, and flew up into the ayr again: This *Cruciger* saw, as he lay in his bed in the night, and thereupon much bewayled the great commotions and dissipations in the Church, which he foresaw by this Prodigie: He spent the few days which remained, in Prayer and Repentance, and so quietly ended his days *Nov. 16. Anno Christi 1548.* and of his Age 45. Considering the mutability of all Earthly things, he used often to say,

Omnia praterunt, prater amare Deum.

Besides Gods love nothing is sure,
And that for ever doth endure.

His character.

He was a man of an excellent wit, whose daily and indefatigable labors were not only very useful to the University of *Wittenberg*,

berg, but even to forraign Nations and Churches. He had a plentiful knowledge of the Celestial Doctrine, which by his ardent Piety and assistance of the Holy Ghost was daily encreased in him. He was so exact and ready in the *Hebrew* tongue, that he easily excelled all others that joined with him in the translation of the Bible. In his Sermons and speeches he had a sound Judgement joyned with an Eloquent Tongue. He shewed the greatness of his minde by his exact knowledge and skill in the *Mathematicks*, wherein he was deservedly accounted inferior to none. And these gifts he adorned with many other excellent vertues, with gravity, constancy, and moderation in every condition, with bounty toward strangers, and hearty love to his friends: He published sundry Commentaries upon the *Psalms*, *Iohn*, and the first Epistle of *Paul* to *Timothy*. Lectures upon two Articles of the *Nicene* Creed. He turned many of *Luthers* Lectures and Sermons out of *Dutch* into *Latine*, and others out of *Latine* into *Dutch*.

His works.

The Life of Matthias Zellius, who dyed
Anno Christi 1548.

Matthias Zellius was born in *Alsatia*, in a Town called *Keisersberg*, Anno Christi 1477. and was trained up in Learning by his Parents from his childhood, and afterwards set to the Publick Schools: From whence he went to the University, where his proficiency was very exemplary: And being well grounded in the Arts, he commenced *Master of Arts*; and then applyed himself to the study of Divinity.

His birth and education.

Not long after he went to *Strasborough*, where he was Ordained a Minister; and Anno Christi 1522. he was made Pastor of *S. Lawrence* Church: At which time *Luthers* Doctrine spreading abroad, Zellius compared it with the Doctrine of his Adversaries the *Papists*; and upon mature deliberation and examination, imbraced that of *Luther*, whereupon he began publicly to defend it, perswading the Citizens of *Strasborough* to entertain it.

He is ordained a Minister and Pastor in *Strasborough*.

His conversion.

As soon as the Bishop heard hereof, he cited him to appear in his Court, and caused twenty four Articles to be drawn up

Articles against him.

His constancy.

Reformation in Strasborough.

His assistants.

His death.

His character.

against him, amongst which these were some : *That he taught Justification by Faith : That he defended Luther : That he Preached against the Mass : Held the Marriage of Priests lawful : Denied the Primacy of the Bishop of Rome, and Humane Traditions :* Hereupon Zellius *An. Chr. 1523.* published a Book wherein he answered this charge, justified his Doctrine, and shewed reasons why he appeared not before the Bishop. From this time forward he was much hated by the *Popish* Clergy, and went through many dangers for asserting the Truth yet (through Gods mercy) he, with some others, so far prevailed, that the Magistrates of *Strasborough* cast out *Poper*y, and embraced the Reformed Religion, *Anno Christi 1529.*

Zellius therefore was the first Preacher of the Truth in the Church of *Strasborough* : To whom after a good while, *Symphorianus*, an ancient Pastor of *S. Martins* Church adjoined himself, who formerly had been very loose in his carriage, and therefore the people did the more admire this great change in him ; yea some of his former acquaintance, led by his example, did shake off *Poper*y, and embraced the Truth : and truly these two were rather Popular Preachers then learned : Yet Zellius was a man of singular piety : And not long after *Anthony Firnius*, Minister of *S. Thomas* Church, joined himself to them, and was the first Minister in that City that marryed a wife : Yea after a while there came thither *Martin Bucer*, *Capito*, and *D. Gaspar Hedio*, learned and eminent men, who more strongly carryed on the work of Reformation in *Strasborough*, viz. *An. Chr. 1523.*

Zellius continued a faithful and painful Pastor in his Church till the year 1548. and of his Age 71. at which time it pleased God to translate him from Earth to Heaven, after he had been a Preacher in *Strasborough* about 26 years.

He was a man famous, not for Learning only, but for other Christian virtues, especially Modesty, Temperance, and Charity : He had a good wit, was of an Innocent and blameless Life : Preached the Truth purely, and was free from pride. Not only a Theoretick, but a Practicall Divine : What he taught, he first practised himself, and had a special care of the Poor. Being on a time invited to supper by one of his Colleagues, he found much Plate set upon his Cupbord, at which he was so offended, that he went away without his supper: and afterwards in

private

private so far prevailed with him, that he sold his Plate, and was more open-handed to the Poor.

He wrote many things, but, not seeking his own honour, would never suffer them to be printed: yet afterwards some few were published: As his *Catechism in Dutch*: An Explication of certain heads in Divinity: A defence of the Christian Religion. An Oration wherein he defended the Marriage of Ministers. As also of the Decalogue, Lords Prayer, and Belief.

His works.

The Life of Vitus Theodorus, who dyed
Anno Christi 1549.

Vitus Theodorus was born at *Norinberg*, one of the most famous Cities in *Germany*: and after he had been trained up in his Country School, he went to *Wittenberg*, where he continued many years, applying himself hard to his studies, and by his diligence, and attending upon the Lectures both publick and private, he made such a progress in Learning, that he commenced *Master of Arts*, with the good approbation of the University: After which he betook himself to the study of Divinity, and attained to an excellent measure of knowledge therein: So that he was very dear to *Luther* both for the eminent gifts of his minde, and for the holiness of his Life, as also to *Melancthon*: Both whose Lectures he daily attended upon, and heard with much diligence, and by his good will would never be from their sides. He went with *Luther, An. Chr. 1530.* to *Coburg* in the confines of *Franconia*, during the Diet at *Ausburg*: He was also often present at the Imperial Diets which met about Religion, where he disputed with the Adversaries about the Principal heads of the Controversies.

His birth and education.

He was called to be a Pastor at *Norinberg*, his own country, where he preached the Gospel of Jesus Christ with great zeal and Eloquence, to the great profit of his hearers, and that for many years together in the Church of *Sebald*, till it pleased God to put an end to his labors, by translating him out of this vale of tears into his Everlasting Kingdom, *Anno Christi 1549.*

Scriptæ Annotationes breves in tota Biblia Germanicæ.

His works.

*lem Ecclesie operam navavit Lutheri Colligendis expoliendisq;
Commentariis in Prophetam Micheam, & in priora undecem
Geneseos capita.*

The Life of Paulus Fagius, who dyed An. Ch. 1550.

His birth.

Paulus Fagius was born in the Palatinate, An. Chr. 1504. of mean parents : His Father was *Peter Buchlin*, who was Schoolmaster of *Taberna Rhenana*, the Town where this *Paul* was born. His Mothers name was *Margaret*. His Father brought him up in his own School till he was eleven years old, and then sent him to *Heidleberg*, where he was educated under *John Brennius* and *Martin Frechtus* till he was about 18 years old, and then he went to *Strasborough*, where he taught School to supply his necessities for some years : and the study of the Tongues beginning about this time to be in request, he applied himself thereto, and became familiar with the most eminent therein, as *Capito*, *Hedio*, *Bucer*, *Zellius*, &c. who also were happy reformers of the Church of Christ at that time.

His education.

He teaches School.

He studies the Tongues.

His poverty.

Anno Christi 1527. having attained some competent knowledge in the Languages, and other Learning; being compelled by poverty, he removed to *Isna*, where also he taught School, and by his diligence, and virtuous carriage, approved himself to all : There also he married a wife, and growing more famous he was called to the Ministry, and to a Pastoral charge : But the studie of the Tongues flourishing most at *Strasborough*, whither many Exiles resorted for that end, he returned thither again, and read *Hebrew* to some with good success. And yet in the mean time he so followed the study of Divintiy, and applied himself to Preaching, that after two years space he returned with his Family to his friends more learned and better accommodated with outward things.

His diligence.

He is made Pastor at *Isna*.

He is an excellent *Hebrician*.

Anno Christi 1537. he was recalled to *Isna* to a Pastoral charge, which he discharged with good credit for about five years; spending his spare-time in the study of the *Hebrew*, wherein he profited to a miracle, so that it was believed that those later ages never produced a more learned man in the *Hebrew* than *Fagius* : He made use also of a learned Jew, called

Elias

Elias Levita, whom he sent for to him from *Venice* : and amongst his other friends there was one Senator of *Isna* most dear unto him, called *Peter Buser*, by whose assistance he set up a Press, and published some Books for the Publick good : and when he was fallen into want, the said *Buser* was very bountifull to him : But finding that place not so fit for his purpose, he thought of changing his seat again.

He sets up a Press.

Whilst he was at *Isna*, Anno Christi 1541. a great Plague brake forth, which caused many (especially the richer sort) to leave the place : Yet before their departure, by his zealous and fervent Sermons and Exhortations, he prevailed with some to stay, and with others to leave their alms behinde them for the relief of the indigent. He prevailed also with the Senate, upon the Publick purse to hire fit persons to take care of the sick : and *Fagius* himself all the time of the Infection went up and down night and day to comfort those that were visited, refusing none, no not the Poorest ; so all acknowledged it no less then a miracle that he was preserved in so contagious a time. About the same time the Plague raged much at *Strasborough*, and amongst others snatched away *Wolfgang Capito* ; whose place continued void for a year after, viz. to the year 1542. whereupon the Commonwealth of *Constance*, which was associated with them of *Strasborough* in Religion, by their Prayers and messengers prevailed to get him to *Strasborough*, first for two years, and afterwards for two years more : Though before this *Philip* Prince of *Hassia* had designed him for a Professor in his University of *Marpurg*.

His carriage in a Plague-time.

His remove to Strasborough.

About the beginning of the *Germane* war, *Frederick* the second Prince Elector *Palatine*, purposing to reform the Churches within his Dominion, made choice of *Fagius* (who was famous for his Eloquence and Doctrine) for that work ; whereupon he sent for him to *Heidleberg* to be a Preacher there.

His remove to Heidleberg.

During his abode at *Heidleberg* he published divers Books which were very useful for those that studyed the *Hebrew* Tongue : whereupon it seemed good to *Bucer*, *Martyr*, and *Hedio*, who were the ordinary Professors of Divinity in that University, that each other week he should read an extraordinary Divinity Lecture : and that when any of them were hindred by business or sickness, he should supply their rooms.

Religion goes
to ruthe.

His constancy.

The Bible
translated.

His death.

Popish malice.

His character.

His works.

Anno Christi 1548. Caesar having prevailed in the war against the Protestants, the progress of Religion was hindered in the *Palatinate*, and the *Interim* began to be pressed with great violence: and it was resolved that the godly Ministers should be banished, especially such as by reason of their great employments stood as a brazen wall in the way of Antichrist: amongst whom *Fagius* was one, who notwithstanding all the threats of the Papists, continued constant and unmoveable in the Truth. The sufferings of these godly Divines grew famous in foreign Nations, whereupon *Bucer* and *Fagius* were sent for by *Cranmer* into England, where they arrived *Anno Christi 1549.* and were honorably entertained by Doctor *Cranmer*, in his own house, where they were instrumental to the great increase of Religion. Also by *Cranmer* they were set upon the Translation of the Bible, with brief notes: to which they added an enucleation of hard Texts, and a reconciliation of seeming contradictions in Scripture. In this work *Fagius* undertook the Old Testament, and *Bucer* the New: But the work was hindered by the sickness of them both, and the death of *Fagius*, who being taken with a Feaver about the end of the Dog-days, for change of Air was carryed to Cambridge, where the 13. of November, he ended his days joyfully, *An. Chri. 1550.* and of his Age 45. but not without the suspicion of Poyson, and was there honorably buried: Yet afterwards in Queen *Maries* time *An. Chr. 1556.* he was condemned of Heresie, his bones digged up and burned to ashes.

He was tall of stature, of a swarthy complexion under a severe countenance, full of curtesie, and very Eloquent in his Ministry.

He translated out of Hebrew, *Thisbites Helia: Apothegmata Patrum: Sententias morales Ben Syre: Precationes Hebraicas: A little Tractate Written by a Jew that turned Christian. Expositionem dictionum Hebraicarum in quatuor capita Geneseos, cui adicitur Paraphrasis Chaldaica Onkel. Comment. R. David Kimbi in decem primos Psalmos, Targum. i. e. paraphrasis Onkel Chaldaica in 5 libros Moses,* with divers others.



MARTIN BUCER

Van Hove. sc.

The Life of Martin Bucer, who dyed
Anno Christi 1551.

Martin Bucer was born at Selestadt in Alsatia, Anno Christi 1491. being of an excellent wit, he entred very young into the Monastery of the Dominicans there, and afterwards by consent of the Prior, he went to Heidelberg for the increase of Learning; and having gone through other Arts, he studied Divinity, together with the Greek and Hebrew Tongues: whilst he was there he met with and read Erasmus and Luthers Works, whereupon he began to dis-relish Popery; and Frederick Prince Elector Palatine being much pleased with his Eloquence, and singular Humanity, as also with his clear and strong Voice,

His birth.

His education.

He is made
Preacher at
Heidelberg.
His Conver-
sion.

His zeal.

Popish malice.

An. Chr. 1521.
He goes with
Luther to
Worms.

His troubles.

He goes to
Strasborough.

Reformation
in Strasbo-
rough.

and freedom in reproving the vices of men, by the instigation of Sir *Francis Sickengen* chose him to be his Minister, so that he Preached often in *Heidelberg* and elsewhere.

During his abode in that place *Luther* came thither, whom he heard disputing against *Free-Will*, which kindled in his Breast the first sparks of the Divine Truth, which by his conversing with *Luther* were further encreased. Afterwards going with his Prince into the *Low-countries*, he Preached freely against the Superstitions and sins of the times, and began to bethink himself of leaving his Order, whereupon the Monks lay in wait to take away his Life: but escaping thence, he went to Sir *Francis Sickengen*, who sheltered him from danger, (till the Controversies about Religion were determined) in his Castle at *Nau-ßall*; and when *Luther* was sent for to the Diet at *Worms*, he went along with him, and after some converse, he embraced and defended his cause: Not long after War arising between *Sickengen*, and *Trevir*, *Bucer* finding that he could not follow his studies in the midst of those tumults, craved leave to depart, and obtained it: but a Neighbor Pastor of *Wissenburg* intreated him to Preach in his charge, which he did till by the unhappy fall of *Sickengen*, they were both driven thence by the prevailing power, so that he fell into great danger.

About this time the seeds of the reformed Religion began to be sown in *Strasborough* by *Matthew Zellius*, and *Gasper Hedio*, *Sigismund Count of Hohenlo* favoring them: to whom therefore *Bucer* went, and was curteously entertained, and Anno *Christi* 1523. was appointed publick Preacher in the Church, and to read Divinity in the Schools. These Colleagues excelling in Wit, Eloquence and Zeal, did propagate the Gospel of *Christ* notably in that City, and the year after published in Print the reasons why they changed the Mass into the Lords Supper, &c. which Book they dedicated to *Frederick* the Elector *Palatine*. This Book was subscribed by *Capito*, *Hedio*, *Zellius*, *Pollio*, *Niger*, *John Latomus*, *Firn*, *Hag*, and *Bucer*: Hereupon the Senate of *Strasborough* by a general Vote reformed their City, casting out Popery, and establishing the pure Gospel of *Christ*.

An. Chr 1529. when the Gospellers agreed not in all things amongst themselves, a conference was appointed at *Marpurg*, between

tween *Luther* and *Zuinglius*, whereupon *Bucer* with *Hedio*, went thither, and had much discourse with them, wherein they agreed upon all points of Divinity, except about the Sacrament of the Lords Supper, and so parted friendly, resolving *ab omni contentione in posterum abstinendum utrinq; esse: Deumq; orandum ut Spiritu suo erudiat ducatq;*: that both sides should abstain from contention, &c.

A disputation
at *Marpurg*.

The year following at *Aussburg* he disputed with the Papists, and had a large testimony for his Learning and modesty, hearing his Adversaries patiently, rather seeking Truth then Victory, and answering them mildly, yet strongly: He took much pains to reconcile the difference between *Luther* and *Zuinglius* about the Lords Supper, fore-seeing the great mischief that that difference would bring upon the Church. *An. Chr. 1531.* the Citizens of *Ulm* sent for him to Reform their Churches, where he with *Oecolampadius* performed the trust put in him with much prudence and faithfulness. He was so studious of peace, that some said he complied too much with *Luther* in that Doctrine, against which he had formerly both Preached and Written. Whereupon in the Moneth of *May Anno Christi 1533.* he went to *Zurick*, and there in an Assembly of the Ministers of the Church, he purged himself from the suspicion of revolt, shewing that he did still retain the same Doctrine concerning the Supper of the Lord which he had formerly professed, and had defended in the Disputation at *Bern* against the Adversaries thereof, and that by the grace of God he would continue therein to his lives end: but yet that it seemed to him that *Luther* dissented from *Zuinglius* rather in words then in Doctrine and very deed: He requested also the Ministers of *Zurick* that they would not attempt, nor write any thing more bitterly against *Luther*, by reason of that Epistle which he had sent to the Magistrates of *Franckford*.

He disputes
with the Pa-
pists.

A blessed
peace-maker.

He reforms
Ulm.

His Apology
at *Zurick*.

To this they of *Zurick* answered, that they admitted his excuse: yet withall shewed him out of that Epistle what *Luther* seemed to think of the Supper of the Lord, and what was to be expected of them hereafter; withall telling him that they were determined with Gods help to remain in that Doctrine which they had taught hitherto in the Church of *Zurick*, till they were otherwise convinced out of the holy Scriptures: and

His employ-
ments.

Hermannus
sends for him.

The Interim
made.

Bucer disowns
it.

A persecution
about the
Interim.

in the mean time they would do what might conduce to peace, so that the Truth was not wronged, and so they dismissed *Bucer* lovingly and honorably. *Anno Christi 1537*. He encouraged the Senate of *Strasborough* to erect a School, in which himself taught. He was present at many Disputations and Conferences, wherein he carryed himself with singular prudence: He was one of the Disputants at *Ratibone* against *Eccius*, and others of the Popish party: in which he grew acquainted with *John Gropper*, who, at his return, commended him so much to *Herman* Archbishop of *Collen*, that he sent for *Bucer* to assist him in the Reformation of his Churches, yet afterwards that *Gropper* became a deadly Enemy to *Bucer*, and the honest Archbishop was first Excommunicated by the Pope, and then thrust out of his Government by the Emperour.

Anno Christi 1548. the Emperour with the consent of the Princes chose some moderate men to write a form for amendment of the Doctrine and Discipline of the Church; the persons employed therein were, *Julius Pflug*, *Michael Helding*, *John Agricola*, *Phil. Melancthon*, and *John Brentius*, these wrote a Book which was called the *Interim*. Hereupon the Elector of *Brandenburg* wrote to the Senate of *Strasborough*, entreating them to send *Martin Bucer* to him: For (saith he) the Emperour seeing how loth the Pope is to have a Council, hath thought of another way, so that good men hope there will be an amendment of things in the Church. *Bucer* coming to *Ausburg*, lodged with the Elector of *Brandenburg*, who shewed him the Book, and told him that it was written with as great moderation as could be, and therefore perswaded him to approve thereof: but when *Bucer* had perused it, he refused to allow it, for that there were many Popish Doctrines contained therein: At this the Elector was very angry, and the Lord of *Granvel* was very earnest with him to subscribe it, but he would by no means be drawn thereto, and so he returned home with great danger of his life, going through the Country of *Wittenberg*, which was full of *Spanish* Souldiers.

Shortly after his return to *Strasborough*, the *Interim* was by the Emperour obtruded upon them: and the Protestant Divines were everywhere in great danger; Some being dragged unto Prison, and others driven into Exile: and it so fell out by

by Gods Providence that the same of *Bucers* suffering with his Colleagues flew into *England*, where the Reformation of Religion was begun under *Edward* the sixth : whereupon *Thomas Cranmer* Archbishop of *Canterbury* by his Letters earnestly solicited *Bucer* with *P. Fagius* to come into *England*; and when they saw no hope of recovering their liberty in *Germany*, they assented, and went over *Anno Christi* 1549. by the consent of the Senate of *Strasborough*, and at their arrival were kindly entertained, especially by the Archbishop, who shortly after provided them houses at *Cambridge*, that there they might be employed in the interpretation of the Sacred Scriptures: *Bucer* had also a stipend of 240 Crowns *per annum* settled upon him, that with his Family he might live comfortably amongst strangers: He was also employed in interpreting the New Testament, wherein he began with the Gospel of *John*: He had such a dexterity in reconciling seeming contradictions in Scriptures, as was a wonder to his Auditors. The *English* much admired, as his Learning, so his integrity of Life, simplicity of Apparel, Modesty, and Sobriety in his food, his tolerance of Labors, and great Patience in several Diseases. Shortly after with the change of ayr he fell into a fit of sickness, which was a pain in his Bowels, the Stone, a nauseating in his Stomach, Costiveness, and a violent Catarrh, upon which diseases he lay sick for some moneths: yet would he never be idle, for when he could not go to the Publick Schools, he read his Lectures in his own house: yet in *January* following he read again in the Schools, though he continued crasie: He had great Authority in Teaching, his Doctrine was excellent, his Life blameless, his Wisdom great, his Voice strong, agreeing with the matter he delivered: He used a modest freedom in noting mens manners; and as he abhorred idleness himself, so neither would he suffer others about him to be idle: Thus exercising himself indefatigably for thirty days together, he fell into a relapse, yet being a little recovered, he Commenced *Doctor in Divinity*: but relapsing a second time, he employed himself wholly in Heavenly Meditations, and prayed God to keep *England* from those sins which had brought upon *Germany* so much misery; and that that form of Discipline which he had written to King *Edward* the sixth might be here established. Mr. *John Bradford* going

He is sent for into *England*.

His employment there,

His sickness.

His indefatigableness.

His sickness.

His faith.	going to Preach, told him that he would remember him in his Prayers, whereupon <i>Bucer</i> weeping, said, <i>Cast me not off (O my God) in my old age, now when my strength faileth me: withall adding He hath afflicted me sore, but he will never, never cast me off.</i> And being admonished to arm himself against the temptations of Satan, he answered, <i>I am wholly Christs; and the Devil hath nothing to do with me; and God forbid that I should not now have experience of the sweet consolations in Christ; and so with sweet and heavenly ejaculations he resigned up his spirit into the hands of God, at Cambridge, February the 27. Anno 1551. of his age 61. and had about three thousand persons attending him to his grave: Walter Haddon and Dr. Parker Preached his Funeral Sermons.</i>
His death.	
Popish malice.	<i>Anno 1556. in Queen Maries days he was condemned of Heresie, his body digged up, and, together with his Books, burned.</i>
The Cardinals testimony of him.	Cardinal <i>Contarene</i> returning out of <i>Germany</i> from the Disputation at <i>Ratisbone</i> , being asked his judgement of the <i>Germane Divines</i> , answered, <i>Habent Germani Martin. Bucerum qui eâ ubertate doctrina Theologica & Philosophica, eâ etiam in disputando subtilitate, & felicitate est instructus: ut unus ille nostris omnibus Doctoribus possit opponi:</i> They have amongst others <i>Martin Bucer</i> , endowed with that excellency of Learning both in Theologie and Philosophie, and besides of that subtilty and happines in Disputation, that he only may be set against all our learned men.
His works.	<i>Omnia hujus viri opera Latina, & Germanica si in unum conjungerentur, justa magnitudinis Tomos 9 efficerent: ex quibus cognoscere licebit quanta in Bucero Eruditio, cura, vigilantia, peritia, quanta fuerit in agendo dexteritas, in reformandis, conciliandisq; Ecclesiis auctoritas, atq; felicitas.</i>

The Life of Gaspar Hedio, who dyed
Anno Christi 1552.

Gaspar Hedio was born at *Etling*, in the Marquisat of *Baden*, of honest Parents, and educated in Learning at *Friburg*, where also he Commenced *Master of Arts*; and from thence went to *Basil*, where he studied Divinity, and Commenced Doctor *Anno Christi* 1520. About which time the glorious Gospel of Jesus Christ beginning to appear in *Germany*, Hedio embraced and made a profession of the same, whereupon being called to Preach in the chief Church of *Ments*, he taught the Truth plainly and powerfully, which when the tender and delicate Ears of many would not endure, a persecution was raised up against him, especially by the Popish Clergy, which caused him to leave *Ments*, and go to *Strasborough, An. Chr. 1523.* where he was a great assistant to *Capito* and *Bucer* in reforming Religion by the command of the Senate, though the Papists gnashed their teeth at it: For the same year the Senate commanded their Preachers that they should teach the Gospel freely and Publickly, and that they should instil into their hearers the Love of God and their Neighbors, yet withall, that they should abstain from reproaching the contrary opinions, and from scandalous provoking the people against them.

Anno Christi 1523. Hedio married a wife, and though the Papists raised a great persecution in that City against him, yet he Preached boldly against Masses, Indulgences, Auricular Confession, &c. and wrote against them also. And when the Senators of *Strasborough* the year after set forth in Print the reasons, grounded upon Scripture, why they made that alteration in Religion, Hedio with his Colleagues subscribed it: and withall, they published certain Propositions, wherein they strongly defended their Doctrine to be grounded upon the Word of God.

Anno Christi 1543. when *Herman* Archbishop of *Collen* began a Reformation, he sent for *Bucer* and *Hedio* to assist him therein, knowing them to be men of very quiet dispositions,

and

His birth,
and education.

His conversion.

He goes to
Strasborough.
Reformation
at *Strasborough.*

His marriage.

He is sent for
to *Collen.*

His danger
and return.
His diligence.

and very fit to instruct the people : But awhile after when *Cæsar* came to *Bonna*, they were in great danger by reason of his *Spanish* Souldiers, and at last by the command of *Cæsar* they were dismissed from *Ments*, and through many difficulties and dangers they returned to *Strasborough*. What time he could spare from his Ministerial imployment, he spent in writing Commentaries and Histories, of which a great part afterwards were published in Print, whereby he deserved excellently of the Church; and so continued Preaching and Writing till the year 1552. at which time it pleased God to put an end to his labors on Earth, and to translate him to his Heavenly Kingdom : concerning whom one made this Epigram.

His death.

*Argentina, tuis Hedio pia dogmata templis
Sincera docuit Religione Dei.
Cumq; tibi pietas sit, priscaq; gloria cordi,
Non poteris tanti non meminisse viri.*

His works.

He published a Sermon about Tithes. An Historical Synopsis, wherein he enlarged *Sabellicus* to the year 1538. He corrected *Chronicon Abbatis Usspergensis* : adding many remarkable matters from the year 1512 to 1537. He wrote *Chronicon Germanicum* : Besides a great many Histories and other Books which he translated into *Dutch*.

As he maintained peace and friendship with his Colleagues, so he held correspondence with most of the learned men of that Age. And amongst others *Nicholas Gerbeline* thus writes, *Mira mihi est cum Hedione familiaritas : Hebraica & Græca studia communia : ingeniorum rara quedam aequalitas : Deus faxit ne malus aliquis discordiam interserat : Scis enim nihil iniquius ferre Demonem quam sinceræ amicitias.*

The Life of Oswald Myconius, who dyed
Anno Christi 1552.

Oswald Myconius was born at *Lucern* in *Helvetia*, Anno Christi 1488. and was first trained up in his Country School : after which he went to *Basil*, and there betook himself to the study of the Arts and Tongues, which he prosecuted with great diligence, and was much delighted with the Works of *Erasmus*, and of his Country-man *Henry Glarianus*, with both of which he was well acquainted, and was highly prized by them both for the excellency of his wit, and for his singular learning : This was about the year 1514.

His birth and education.

His Learning being taken notice of, he was by the Magistrates of *Basil* made chief Master of Saint *Theodores* School, and awhile after of Saint *Peters* School, in both which he trained up many young men, and made them very fine Scholars.

He is made a Schoolmaster.

After some years he was called from *Basil* to *Zurick* to moderate a School there, where he took great pains in training up youth for three years space; at the end whereof he was called into his own Country of *Lucern*, and set over the chief School there : About which time the Doctrine of the Gospel began to shine out in all places, and our *Myconius* did not only willingly and readily embrace it himself, but was zealous to propagate it, and for that end endeavoured to instill it into the hearts of his Scholars, which were very many, insomuch as the Popish party taking notice of it, turned him out of his School, Anno Christi 1523.

Removes to Zurich.

From thence to Lucern.

His conversion.

From thence therefore he went back to *Zurick*, where he was kindly entertained, and made chief Schoolmaster again, where he continued till after *Zuinglius* was slain in the War, at which time Learning and the esteem of Learned men began to decay in *Zurick*, whereupon he returned to *Basil*, and giving over the troublesome Office of a Schoolmaster, he was made Deacon of the Church of S. *Alban*, where he preached diligently till the death of *John Oecolampadius*, and then he took up his Divinity Lecture, and began to expound the

Goes back to Zurich.

Thence to Basil.

He is made a Deacon.

the Gospel of *S. Mark*, which he performed so well, that very many Auditors frequented his Lectures.

And a Pastor.

About this time the Magistrates of *Basil* consulted about surrogating one in the Pastoral Office of *Oecolampadius*: and (beyond his expectation) *Myconius* was nominated and appointed thereto, and so was made the chief Pastor in *Basil*, having but a little while supplied the Office of a Deacon. In this his Pastoral Office he continued for about twenty years with great fidelity and diligence, and both by his Lectures and Ministry was very grateful to his hearers: and the rather because his courteous carriage was very pleasing, his Learning more then ordinary, and his Eloquence very popular.

He adheres to
Luther.

When the great controversie about the manner of Christs presence in the Sacrament sprang up, *Myconius* inclined to the opinion of *Luther*, and often rendred his reasons for it to his friends in private: But when, for this some grudges were raised up against him in the University, he voluntarily laid down his Divinity Lectures, and wholly applyed himself to his Pastoral Office, wherein he continued to the end of his life, which fell out *Anno Christi* 1552. and of his age 64.

His death.

His works.

He wrote a learned and pious Exposition upon the Gospel of *S. Mark*: Sermons upon *Psalms* 101. He translated *Oecolampadius* his Catechism out of *Dutch* into *Latine*: He published Commentaries upon *Matthew*, *Luke*, and *John*, as also upon the Prophets *Isaiah*, *Jeremiah*, and *Jonas*, besides some other Theological and Philological Works.



GEORG PRINCE OF ANHALT

W. M. sc.

The Life of George Prince of Anhalt, who died
A^{no} Christi 1553.

George Prince of *Anhalt* was born *Anno Christi* 1507. Of a very ancient and honourable Family. His Father was Prince *Ernest*. Then by the advice of that grave, prudent man, *Adolphus*, Prince of *Anhalt*, Bishop of *Mersburg*, he was set to the study of the Law, wherein he shewed such industry, that he was quickly acquainted with the principles of it, and being of a generous nature, he loved the Truth, and hated Evils; often using that Proverbe of *Solomon*,

His Birth.

His Education.

that, *Lying lips become not a Prince.* Amongst all Law-books, he was most versed in *Panormitan.*

His first pre-
ferment.

Having thus prepared his Wit by these Studies, *An. Chr.* 1522, he was by Cardinal *Albert*, Elector of *Menx*, and Bishop of *Magdeburg*, chosen to be one of his Counsellors, whereby he was versed in the weighty Affairs of State, finding the use and benefit of his knowledge of the Law therein; and being Eloquent by nature, the Cardinal often made use of him to open his mind to others; so that his judgement was encreased and confirmed by his industry and employments. But the Controversies about Religion waxing hot at this time, and *Luther's* books coming abroad, he fell to reading of them, especially *De discrimine Legis, & Evangelii. De vera penitentia. De gratia. De fide. De vera invocatione. De usu Sacramentorum. De discrimine legum divinarum, & humanarum. De discrimine Ministerii Evangelici, & Politica potestatis.* Yet withall suspecting his own injudiciousness, he would often pray with teares to God to incline his heart to the Truth, saying, *Deal with thy servant according to thy mercy, and instruct me in thy righteousness.* He was frequent in reading the Scriptures, Ecclesiastical Histories, *Augustine, Hierom, and Lombard,* having *George Forcheme* both for an helper, and copartner with him in those studies. He studied also Greek and Hebrew, and was so perfect in the Hebrew that few excelled him. He discoursed with Learned men about the Controversies; and so at length, having long weighed the Opinions of all, he concluded, that the Confession of the Reformed Churches did agree with the ancient Catholic Church of God, instructed by the writings of the Prophets, and Apostles: And though he knew what hatred and danger he exposed himself to, yet he made a publique profession of the Truth; giving over to joyn with the Papists in their Counsels, and Idolatrous Services; giving himself wholly to Prayer, and reading the Scriptures, and other good books: assisting his Brethren (with whom he lived in perfect Peace and Love) exceedingly in their Governments. And first of all, by their joint consents, he reformed the Churches in his own Country, setting fit Pastors over them, commanding them to teach the Word of Truth to their people.

He professeth
the reformed
religion.

He reforms his
Country.

ple. He abolished the Popish Ceremonies, erected Schooles, allowed competent stipends to the Ministers : so that all things were Reformed without any dissention or tumult ; and many were drawn to embrace the Truth ; others were confirmed therein by the judgements and examples of their pious Princes : And then he was very profitable to his Country by the faithful administration of Justice to them. *an Christi 1545* he was called to the Government of the Churches in the Diocese of *Mersburg*, and for that end he sent for *Phil. Melancthon*, and divers other godly Ministers, who ordained him by the Imposition of hands, and gave him a Testimonial thereof *August* the third 1545. Concerning which *Melancthon* thus writeth ; *Nos convocati, quia certe sciebamus hunc illustrissimum Principem Georgium rectè intelligere, & constanter amplecti puram Evangelii Doctrinam, quam Ecclesia harum regionum una voce, & uno spiritu cum Catholica Ecclesia Dei profitentur, & eximiam ejus esse virtutem, & sanctitatem : Testimonium nostrum de eo, ritu Apostolico, impositione manuum, declaravimus, &c.*

He is ordained

He lived very continently in a single life, without any defilement : His Chamber was a Temple, Academy, and a Court ; for he used daily in the same to pray, read, write, and deliberate about Government. He never wronged any man willingly. He did good both privately and publickly to many. He was a great promoter of Peace among Princes. He ended many Controversies. He abhorred all seditious and turbulent counsels. He was far from ambition. No anger, hatred, or desire of revenge could ever draw him to goe against the Rules of Justice, or to act any thing against the common good. Many, and great injuries he bore with a great minde, and pardoned them for the publick peace sake : And with the same moderation of minde he bore other griefs, so that it might easily appeare that he was supported by Prayer to, and resting himself upon God ; and as a learned man, he knew the difference between divine, and humane consolations, and often repeated this saying, *Subditus esto Deo, & ora eum, &c.* Submit thy self to God, and pray unto him ; for he is near to those that are of a contrite heart, and will save the humble in spirit. He employed his

His holy life.

His industry.

His prudence
to improve
his parts.

time so wel, so that he left none for pleasures; and used to say, *That nothing refreshed him more in his sorrows, then conference with learned and godly men.* About all controversies in Law he used to conferre with the excellentest Lawyers who were wise and virtuous men: About the nature of mans body, the causes and remedies of diseases, with the most skilful Physitians: About the Doctrine of the Church, and Ecclesiastical Affairs, with *Luther, Justus Jonas, John Euzenbag, &c.* and many of their Disputations, full of Learning and Piety, were heard to the profit of many. He conferred with *Joachim Camerarius* about the Histories of all Ages, the mutation of Empires, their period, and the causes thereof; about the Motions of the Heavens, and the effects of the Stars.

The last act of this Princes life shewed his Piety, and Gods presence with him: For falling sick of a most troublesome disease, he was frequent in holy prayer for himself, for all the Princes of that Family, for his Country, and for *Germany*. He had some portions of holy Scripture daily read to him. He made his Will, wherein he set downe the Confession of his Faith, and commended the defense of his Churches to his Brother. He added something to the stipends of all the godly Ministers under his charge. He often ruminated upon those Texts, *God so loved the world, that he gave &c. No man shall take my sheep out of my hand. Come unto me all yee that are weary, &c.* and so in holy meditations and prayer he resigned up his spirit unto God *Anno Christi 1553*, and of his Age, 47.

Synods.

His works.

Amongst other parts of his Ecclesiastical Administrations, every year he held two Synods, wherein all the Pastors of his Diocesse met together, where they had very profitable Sermons preached. He was made Superintendent of those Churches of *Mersburg* by *Augustus* Duke of *Saxony*, brother to *Maurice*, *Anno Christi 1544*. His Works which he left behind him were these; A Consolatory Sermon upon that speech of our Saviour, *None can take my sheep out of my hand.* A Nuptial Sermon preached at *Torgau* at the Mariage of the Duke of *Saxony* to *Anne* the King of *Denmarks* Daughter. Four Sermons about the Sacrament. A Consolation to his Brother

Brother *Wolfgang* in his Sickness. Two Sermons against False Prophets. Sermons containing an assertion of the true Doctrine in the Reformed Churches. A Tractate about the Apostolical Rite of Ordination used in the Reformed Churches. His opinion about the controverted Articles published by *Schneccerus*. He was of such constancy of Life and Manners, that it might truly be said of him which *Dion* said of the Emperor *Marcus Antoninus*, *In omni vitâ sui similis, nec ullâ unquam in re mutatus fuit. Itaque verè fuit vir bonus, nec actum, aut simulatum quicquam habuit.*

His Constancy.

The Life of Justus Jonas, who died
A^{no} Christi 1555.

Justus Jonas was born at *Northusa* Anno Christi 1493, where his Father was a Senator, who falling sick of the Plague, having applyed an Onion to the Soar, and taken it off, he layd it by him; presently after, this little *Jonas* coming, took the Onion and eat it up, yet without any prejudice to himself; God miraculously preserving him from that danger. He was at first brought up at School in his own Country. Afterwards being sent to a publick School, he studied Law, and made a good progress therein: but upon better thoughts, he studied Divinity, and proceeded Doctor, and embraced the Reformed Religion, and was called an. Christi 1521 to a Pastoral Charge in *Wittenberg*: And when sundry Controversies arose, especially about abrogating private Masse, and the Prince Elector of *Saxony* feared lest the abolishing of it should cause great tumults, *Jonas* with his Colleagues went to him, and rendred such reasons for it, that the Prince acquiesced therein. He was present at most of the Disputations about Religion, where he defended the Truth strenuously, and endeavoured to promote Peace. He was also made a Professor in that University, where he publicly read Divinity Lectures, and bore all Offices in the Schooles. Anno Christi 1533 he created sundry Doctors of Divinity, as *Gasper Cruciger*, *John Bugenhagen Pomeranus*, and *John Epinus*, Pastor of the Church of *Hamborough*: At which Commencement

His Birth.

A miracle of mercy.

His Conversion

His call to *Wittenburg*.

His employments in the Schooles.

John Frederick Elector of *Saxony* was present, and was much delighted with the Eloquent Speeches made by *Justus Jonas*.

He reforms
some Churches

Anno Christi 1539, when *Henry* Duke of *Saxony*, who had embraced the Reformed Religion, and was admitted into the League of *Smalcald*, succeeded his Brother *George* in the Government of *Misnia* and *Thuringia*, he presently by the advice of *Luther* and his Colleagues, Reformed his Churches, *Luther* himself beginning that Reformation; but the carrying on, and perfecting that work, was left to the care of *Justus Jonas*, with *Spalatine* and *Ampersdorf*. From thence he was called unto *Hale* in *Saxony*, where he preached and promoted Religion exceedingly: And whilst he was employed there, he was not only very useful to those Churches, but was sent to from divers others for advice and counsel, and being a man of a publick spirit, he was never wanting to those that craved his help. *Luther* sometimes resorted thither to him, and took him along with him in his last journey to *Isteben*, *anno Christi* 1546, where he dyed: After whose death he remained a while in the Duke of *Saxony's* Court, and was a constant companion of *John Frederick's* Sonnes in all their afflictions. And lastly, he was set over the Church in *Eisfeld*, and was made Superintendent of the *Franconian* Churches within the Principality of *Coburg*, where he ended his daies in much peace and comfort, *Anno Christi* 1555, and of his age 63.

He is called to
Hale.

His death.

His Character.

He was a man of an excellent Wit, of great Industry, of much Integrity of life, joyned with Piety. Whilst *Luther* lived he was his faithful friend, and most dear to him. Most of the famous men of that age were his great friends. On a time *Luther* coming to his house, drank to him out of a curious glass, adding this Distich *ex tempore*,

*Dat vitrum vitreo Jonæ vitrum ipse Lutherus:
Ut vitro fragili similem se noscat uterq̃.*

His Tentation.

Being once under Temptations, and in great Agony, he shewed much despondencie, but his servant, partly by comforting him, & partly by chiding him, cheered him up, and

at last, through God's mercy, the Spirit prevailed against the flesh.

He published a Defence of the mariage of Ministers against *John Faber* the patron of whoredoms: An Oration about the study of Divinity. Annotations upon the *Acts*: About privat Masse, and the Unction of Priests. He turned some of *Luthers* works into *Latin*.

His works.

The Life of John Rogers, who died
A^{no} Christi 1555.

John Rogers was born in *England*, and brought up at the Univerlitie of *Cambridg*, where he profited very much in good learning, and from thence was chosen by the Merchant Adventurers to be their Chaplain at *Antwerp*, to whom hee preached many years, and there falling into acquaintance with *Will. Tindal*, and *Miles Coverdal* (who were fled thither from persecution in *England*) he, by heir means, profited much in the knowledg of *Jesus Christ*, and joyned with them in that painful and profitable work of Translating the Bible into *English*, and being much enlightened thereby in the saving knowledge of *Jesus Christ*, he cast off the heavy yooke of Popery, perceiving it to be impure, and filthy Idolatry.

His birth and education.

He goes to *Antwerp*:

His conversion.

There he married a wife, and from thence he went to *Wittenberg*, where he much profited in learning, and grew so skilfull in the *Dutch-tongue*, that he was chosen pastor to a Congregation and discharged his office with diligence, and faithfulness for many years: But in King *Edward's* time, hee was sent for home by Bishop *Ridley*, and was made a Prebend of *Pauls*, and the Deane and Chapter chose him to read a Divinity Lecture in that Church, in which place hee preached faithfully till Queen *Mari's* dayes; And in the beginning of her Reign, in a Sermon at *Paul's Cross*, he exhorted the people constantly to adhere to tha Doctrin which they had been taught: and to beware of pestilent Poperie, Idolatrie, and superstition, for which he was called before the Lords of the Council, where he made a stout, wittie, and godly answer, yet withall carried himself so prudently, that

His marriage.
He goes to *Wittenberg*.

His return to *England*.

His zeale, and courage.

His courage
and constancy.

His usage be-
fore the Coun-
cell.

for that time he was dismissed : But after the Queen's Proclamation against True Preaching came forth, he was again called (the Bishops thirsting for his blood) and committed Prisoner to his own house, whence he might have escaped; and had many motives, as his wife, and ten children, his friends in *Germanie*, where he could not want preferment, &c. But being once called to answer in Christ's Cause, he would not depart, though to the hazard of his life. From his owne house, he was removed by *Bonner* to *Newgate* amongst thieves, and murderers for a great space.

At length he was againe carried before the Lords of the Councill, where the Lord Chancellor [*Steven Gardener*] taunted, reviled, and checked him, not suffering him to speak his mind, and so remanded him to prison: whereupon he wrote thus: *I was compelled to leave off what I would have most gladly spoken, and therefore I desire the most hearty, and unfeigned prayers of all Christs true members, the true imps of the true Catholique Church: that the Lord God of all consolation will now be my comfort, aid, strength, buckler, and shield: as also of all my brethren who are in the same case, and distresse; that I, and you all may despise all manner of threats, and cruelty, and even the bitter burning fire, and the dreadful dart of death, and stick like true soldiers to our deare, and loving Captaine Christ, our onely Redeemer, and Saviour: and the onely true head of the Church; that doth all in us all; that we doe not traiterously run out of his tents, or rather out of the plaine field from him in the heat of the Battell: But that we may persevere in the fight (if he please not otherwise to deliver us) till we be most cruelly slaine of his enemies. For this I most heartily, and even with teares most instantly, and earnestly desire you all to pray: And if I dye, to be good to my poore, and most honest wife, being a poore stranger, and to all my little soules, her, and my children, &c.*

His condemna-
tion.

The next day he was brought before the Councill againe, and the third day also, where he met with the like usage, and when by no means they could remove him from his constancy, *Steven Gardener* read his sentence of condemnation, Degraded him, and so delivered him over to the secular power; Declaring that he was under the great curse, and that it was a vengeable dangerous matter to eat, or drink with him

him, or to give him any thing : for that all that did so should be partakers of the same curse. Then said Mr Rogers : *Well my Lord, here I stand before God and you, and all this Honorable audience, and take him to witnesse, that I never wittingly, and willingly taught any false Doctrine, and therefore have I a good conscience before God and all good men. I am sure that you, and I shall come before a righteous Judge, before whom I shall be as good a man as you : and I nothing doubt but I shall be found then a true member of Jesus Christ, and everlastingly saved. And as for your false Church you needed not to have excommunicated me out of it, for I have not lived in it these twenty yeares, the Lord be thanked for it.*

His speech upon it.

Then he desired that his wife (to whom he had been married eighteen years, and by whom he had ten children, and she being a stranger) might be admitted to come to him whil'd he lived : But *Steven Gardner*, the then Lord Chancellor, would by no means suffer it.

Gardners cruelty.

Febr. 4th, Anno Christi 1555. He was warned suddenly by the keepers wife of *Newgate* to prepare himselfe for the fire, who then being found asleep could scarce be awaked with much jogging : At length being awaked, and raised, he was bid to make hast : *If it be so,* said he, *I need not tie my points,* and so he was presently had away to *Bonner* to be degraded, of whom he earnestly requested to be admitted to speak with his wife, but could not prevaile ; From thence he was carried into *Smithfield*, where scarce being permitted to speak to the people, he briefly perswaded them to perseverance in that truth which he had taught them, which also he was now ready to seal with his blood. Then was a pardon profered to him if he would recant, but he utterly refused it. His wife, with nine small Children, and the tenth sucking at her brest came to him, but this sorrowfull sight nothing moved him, but in the flames he washed his hand, and with wonderfull patience took his death, all the people exceedingly rejoycing at his constancie, and praising God for it. He was the *Proto-Martyr* in *Queen Marie's* dayes.

He is warned to prepare for death.

He is degraded

His constancy.

His Patience, and Martyrdom.

The Sabbath before his death he drank to Mr *Hooper*, who lay in a chamber beneath him, bidding the Messenger to commend him to him, and to tell him, *That there was never*
little

His painful sufferings.

little fellow that would better stick to a man, then he would to him; supposing they should be both burn'd together, although it happened otherwise.

A speciall providence.

His propheties

During the time of his imprisonment strait search was made in his chamber for his writings, and papers, yet nothing was found: But after his death his wife, and one of his sons going to his chamber to look after them, could find nothing, till being ready to depart, the boy espyed a black thing lying in a corner under a blind paire of staires, which indeed proved the booke they looked for, containing a narration of his examination, and answers, whereunto were added these predictions. *If (said he) God look not mercifully upon England, the seeds of utter destruction are sown in it already by these hypocritical Tyrants, and Antichristian Prelats, double traitors to their native Countrey. And yet they speak of Mercy, of Blessing, of Unity, of the Catholike Church, &c. But this double dissimulation will be discovered one day, when the plague comes, which undoubtedly will fall upon those Crown-shorne Captains, and that shortly, whatsoever the godly, and the poore Realme suffer in the meane time by Gods permission, and will: For the dispersed English flock shall be brought againe unto their former state, or a better (I trust in the Lord God) then it was in innocent King Edwards days; and our bloody Babylonian Bishops, with their whole Crown shorne company shal be brought to utter shame, rebuke, ruine, and destruction. For God cannot, and undoubtedly will not for ever suffer their abominable, lying, false Doctrine, their hypocrisy, bloodthirstinesse, whoredoms, idlenesse, their pestilent lives pamperd in all kinds of delights, their Thraasonical boasting pride, their malicious, envious, and poysonfull stomacks which they beare towardas his poore afflicted flock. Some shall have their punishment here in this world, and they that escape here shall not escape everlasting damnation. This shall be your sawce, O yee wicked Papists, make yee merry as long as yee may.*

Also an honest Printer being his prison fellow, Mr Rogers said to him. *Thou shalt live to see the alteration of Religion, and the Gospell to be freely preached againe, and therefore have me commended to my brethren, as well in exile, as others; and bid them be circumspect it displacing Papists, and putting good Ministers into the Churches, or else their end will be worse then ours.*

Whilst

Whilst he lay in the prison of *Newgate* (which was above a yeare) he was very-merry, and earnest in all he went about: to the prisoners very charitable, and liberall; for whose sake he made an agreement with his fellows, that they should eat but one meale a day, yet paying for two, which overplus should be given to them that lacked on the other side of the prison.

His cheerfulness & charity.

The Life of Laurence Saunders, who dyed
A^{no} Christi 1555.

L *Aurence Saunders* was borne of worshipfull parents, brought up in learning at *Eaton School*, and from thence chosen to King's College in *Cambridg*, where he continued three years, and profited in learning very much; Then by his mother, (who was very rich) he was bound to a Marchant in *London*, called Sir *William Chester*.

His birth and Education.

But Almighty God who hath his secret workings in all things, provided better employment for his servant: for he no way liked that courf of life : so that when his other fellows were busily imployed about their worldly affaires, he would secretly withdraw himself into some privat corner, and there fall into his solitary lamentations. And it fell out that his Master (being a good man) one day heard him in his secret prayers bewayling his condition, whereupon questioning with him, he found that he did not fanfie that kind of life; but that his mind was wholly bent to his book, and spirituall contemplations: upon this occasion his Master acquainting his friends with it, gave him back his Indentures, and released him from his service: And *Laurence Saunders* being ravished with the love of learning, especially with reading Gods Word, shortly after returned to *Cambridg*, where also he studied Greek and Hebrew, but especially the holy Scriptures, to fit himself for the work of the Ministry: He was frequent, and very fervent in prayer, and when assaulted by temptations, he still found much support, and comfort in prayer, whereby he gained such experience, that he became a great comforter of others with the same consolations which himselfe

He is bound an Apprenice.

He is released.

His return to Cambridg.

Frequent in pray, &c.

He commenced Master of Arts.

He is Ordained Minister.

The success of his Ministry.

He marieth a wife.

His remove to Lichfield.

Then into Lecestershire.

Then to London.

Queen Maries coming in.

His zeal.

He is taken prisoner.

His faithfulness.

Preacher's pattern.

himself had found from God. He Commenced Master of Arts and stayed long after in the Universitie.

In the beginning of King *Edward's* Reign he began to preach (being first Ordained a Minister) and that with such generall approbation, that he was chosen to read a Divinity Lecture at *Fotheringae*, where by his Doctrine and life he edified many, and drew many ignorant persons to God, and stopped the mouths of the adversaries. About this time hee married a wife: and from thence was removed to the Minister of *Liechfield*, where also he, by his life and Doctrine, gat a good report even from his adversaries for his learning and godlines. From thence he was removed to *Church Langton* in *Leicestershire*, where he taught diligently, and kept a bountifull house, and from thence to *Alhollows* in *Breadstreet-London*; and after his admission there, he went back into the Countrey to resigne his Benefice, which fell out when Queen *Mary* raised stirs to get the Crown, by reason whereof hee could not accomplish his purpose. In his journey he preach'd at *Northampton*, not meddling with the state, but boldly delivering his conscience against Popish Doctrine, and errors; which (said he) are like to spring up again, as a just plague for the litle love which *England* hath born to the true Word of God, so plentifully offered to them. Some of the Queens men which were there, and heard him, were highly displeased with him for his Sermon, and for it kept him prisoner amongst them for a time: but partly out of respect to his brethren and friends which were chief sticklers for the Queen; and partly because there was no Law broken by his preaching, they at length dismissed him.

And he seeing the dreadfull day approaching, inflamed with godly zeal, preached faithfully at both his Benefices, not having opportunitie to resign either, but into the hands of Papists: And, notwithstanding the Proclamation to the contrary, he taught diligently the Truth, at his Countrey place where he then was, confirming the people, and arming them against false doctrine, till he was not onely commanded to cease, but by force was resisted. Some counsell'd him to flie out of the Kingdom, which he refused; and being hindred there from preaching, he travelled toward *London*, to visit his

his flock in that place. But coming near *London*, Master *Mordant*, one of the Queen's Councill, overtook him, asking him whither he went? I have (said Mr *Saunders*) a Pastorall charge in *London*, whither I am going to instruct my people according to the truth. If you wil follow my counsel (quoth *Mordant*) let them alone, and come not at them: But said Mr *Saunders*, how then shall I be discharged before God? If any be sick, and desire consolation: or if any want good counsell, and want instruction, or if any should slip into error, and receive false Doctrine. Then did *Mordant* ask him if he did not preach such a time in *Breadstreet*? Hee said, Yea: And will you, said *Mordant*, preach so againe? Yes, said he, to morrow you may heare me there, where I will confirme by God's Word, all that I then preached. I would counsell you (said the other) to forbear. *Saunders* said, if you will forbid me by lawfull Authority, I must then forbear: Nay, said *Mordant*, I wil not forbid you, and so they parted. *Mordant* went presently to Bishop *Bonner*, and informed him of Master *Saunders* his purpose to preach the next day: which accordingly he did: and at his lodging being somewhat troubled in his thoughts, a friend of his asked him how he did? Truly said he, *I am in prison, till I be in prison.*

The Text which he preached upon in the forenoon was 2 Cor. 11. 2. *I am jealous over you with godly jealousy, for I have espoused you to one husband that I may present you as a chaste Virgin to Christ: But I feare least by any meanes as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.* In the afternoon he prepared himself to preach againe, but *Bonner* sent an Officer for him, who carried him to the Bishop, where he found *Mordant*. The Bishop charged him with Treason for breaking the Queen's Proclamation; and with Heresy and Sedition, for his Sermon; An Heretick he would prove him to be; because he taught that the administration of the Sacraments, and all orders of the Church were most pure, which came neereſt to the order of the primitive Church: for (said *Bonner*) the Church was then in her infancy, and could not abide that perfection, which afterwards it grew to by Ceremonies. M. *Saunders* answered out of St. *Augustine*, that Ceremonies

were

A faithful Pastor.

His courage & constancy.

Popish malice.

Bonner's ignorance.

His courage.

were given to the infirme, and weak, and that therefore it was a signe of the great perfection of the Primitive Church that it had few Ceremonies, whereas the Popish Church had many, and those partly blasphemous, partly unsavory, and unprofitable. After much other discourse the Bishop required him to write his judgment about Transubstantiation, which he did, saying, *You seek my blood, and you shall have it: I pray God you may be so baptized in it, that you may hereafter loath blood-sucking, and become a better man.* Then Bonner sent him to Gardiner, where he waited foure houres, in the Bishops absence, in a room, where the Bishops Chaplaine, and many of his servants were merrily playing at Tables: At last came the Bishop from the Court, and after he had dispatched many Sutors, being informed of Master Saunders, and his cause, he sent for him in: Master Saunders kneeling at the end of the Table: Gardiner said to him. *How happened it that notwithstanding the Queens Proclamation you dared to preach?*

His conference with Gardiner.

Saunders. Scing the perilous time now at hand, I did but according to my duty exhort my flock to persevere and stand stedfast in the Doctrine that they had learned; I also remembered those words of the Apostle; *That its better to obey God then man;* and what I did, I was moved thereto by my conscience.

Gardiner. *A goodly conscience surely. This your conscience could make our Queen a Bastard: would it not?*

Holy charity.

Saunders. We declare no such matter: But for that let them care whose writings are yet abroad to testify the same, not without the great shame, and reproach of the author. This he said, because Gardiner to curry favor with King Henry the eighth, had published a book, wherein he had openly declared Queene Mary to be a Bastard. And so going forward, he said: We onely professe, and teach the sincerity, and purity of Gods Word; which albeit it be now forbidden us to publish with our mouths, yet I doubt not but it shall be sealed with our blood. The Bishop being vexed at this free speech said. *Carry away this frensie foole to prison;* To whom he said, *I thanke God that at last he hath given me a place of rest, where I may pray for your conversion.* He continued in prison one year, and three monthes.

months. In a letter to his wife he thus writes; *I am merry, and I trust I shall be merry, maugre the teeth of all the Devils in hell; Riches I have none to endow you with, but that treasure of tasting how sweet Christ is to hungry consciences (whereof I thanke my Christ, I doe feel part) that I bequeath unto you, and to the rest of my beloved in Christ, &c.* He was so zealous in the defence of the truth that he forbad his wife to sue for his delivery, and when other of his friends had by suit almost obtained it, he so discouraged them that they ceased from following their suit. Being at last brought againe to examination, and life being promised if he would recant; he answered, *I love my life and liberty, if I could enjoy them without the hurt of my own conscience: but by God's grace I will abide the most extremity that man can do against mee, rather then do any thing against my conscience: and when Gardiner threatned him with death, he said: Welcome be it, what soever the will of the Lord be, either life or death: and I tell you truly, I have learned to dye: But I exhort you to beware of shedding innocent blood: Truly it will cry aloud against you.* Being excommunicated, degraded and condemned, he was sent to Coventry to be burned. When he came neer the place of execution, he went cheerfully to the stake, kissing it, and saying, *Welcome the Cross of Christ, Welcome everlasting life.* The fire by his cruell enemies was made of green wood, and other smothering matter, which would not burne, whereby he was put to grievous torments; but the grace, and plentifull consolation of Christ, which never forsakes his servants, gave him admirable strength and patience, so that in all, he stood quietly, and at last sweetly slept in the Lord. During his imprisonment he wrote many excellent Letters, and after his condemnation in a Letter to his wife, and friends, he thus writes. *Oh what worthy thanks can be given to our gracious God for his unmeasurable mercies plentifully poured upon us: And I, most unworthy wretch, cannot but bewail my great ingratitude towards so gracious a God, and loving Father? I beseech you all, as for my other many sins, so especially for my sin of unthankfulness, crave pardon for me in your earnest prayers. To number Gods mercies in particular, were to number the drops of water in the Sea, the sands on the shore, or the stars in Heaven. O my*

dear

Comfort in affliction.

The best Legacy.

His zeal.

A good conscience better then life.

A brave speech

His Martyrdom.

Popish cruelty

His admirable patience.

His Letter to his Wife.

dear Wife and Friends, rejoyce with me, I say rejoyce with thanks-giving, for this my present promotion, in that I am made worthy to magnifie my God, not onely in my life by my slow mouth, and uncircumcised lips, bearing witness to his truth, but also by my blood to seal the same, to the glory of my God, and confirming of his true Church: I profess to you that as yet the comfort of my sweet Christ doth drive from me the fear of death. But if my dear Husband Christ doe for my tryall leave me a little to my selfe, Alas I know in what case I shall then be: but if he doe, yet I know that he will not be long, nor far absent from me, though he stand behind the wall, yet he will peep in at a crevise. He is a tender-hearted Joseph, though he speak roughly to his brethren, and threaten bondage to his best beloved Benjamin; yet can he not containe himself from weeping upon us, and with us, with falling on our necks, and sweetly kissing us. Such, such a brother is our Christ unto all his; wherefore hasten to goe unto him, as Jacob did with his sons and family, leaving their Countrey and Acquaintance. Yea this our Joseph hath obtained for us, that Pharaoh the Infidel, shall provide us Chariots whereby with ease we may be carried to him. Our very adversaries do help us to our everlasting blisse, by their speedy dispatch, b'essed be our God. Fear not bugbears which lye in the way; fear rather the everlasting fire, &c. My dear Wife, and fellow Heirs of the everlasting Kingdom, always remember the Lord; Rejoyce in hope, be patient in tribulation, continue instant in prayer, and pray for us appointed for the slaughter, that we may be unto our heavenly Father a fat offering, and an acceptable sacrifice, &c. Farewel all in Christ, in hope to be joyned with you in everlasting joy; Amen, Amen, Amen. Pray, Pray.

Doctor Pendleton, and this Mr Saunders meeting together in the beginning of Queen Maries reign, and speaking of the Persecution that was like to ensue, about which Master Saunders shewed much weaknes, and many fears; Pendleton said to him, What man? there is much more cause for me to fear, than for you, forasmuch as I have a bigge and fat body, yet will I see the utmost drop of this grease of mine molten away, and the last gobbet of this flesh of mine consumed to ashes, before I will forsake Iesus Christ, and his Truth which I have professed: Yet not long after, upon trial, poor, feeble, faint-hearted Saunders

Doctor Pendleton a turncoat.

Proud presumption,

ders, by the power and goodness of God, sealed the Truth with his blood : whereas proud *Pendleton* played the Apostate, and turned Papist.

The Life of John Hooper, who died
Anno Christi 1555.

John Hooper was a Student and Graduate in the University of *Oxford*, where having abundantly profited in the study of other Sciences, he was stirred up with a fervent desire to the love, and knowledge of the Scriptures, in which study he joyned earnest prayers to his diligence, for the better understanding of the same ; neither was the grace of the Holy-Ghost wanting to satisfie his desire, and to open to him the light of true Divinity. Thus *Mr. Hooper* growing more and more in ripeness of spiritual understanding, and shewing withall some sparks of his fervent spirit, being about the time when the six Articles came out, he was so hated by some, especially by Doctor *Smith*, that he was compelled to leave the University, and went to live with Sir *Thomas Arundel*, and was his Steward, til Sir *Thomas Arundel* (having intelligence of his opinions, which he by no means liked, yet exceedingly loving the conditions of the man) found meanes to send him on a message to the Bishop of *Winchester*, writing privately to the Bishop by his learned conference to to doe some good upon him, yet requiring him in any case to send him his servant home again. *Winchester* had much conference with him four or five dayes together; but when he could doe no good of him, he sent him back to Sir *Thomas Arundel* according to his request, much commending his wit and learning, but ever after bearing a secret grudge in his stomack against him; so that shortly after *M. Hooper* was warned by some private friends to provide for his own safetie; for that there were underhand workings to apprehend him: whereupon he left the Kingdome, and went to *Paris*: yet after a while he returned again, and liv'd with one *Mr. Sentlow*: but understanding that snares were again layd for him, with much difficulty and danger he escaped the second

K k

time

Apostacy.

His Education

His conversion.

He leaves the University.

His conference with Gardiner.

Flight in persecution.

He flies into
Germany.

His marriage.

He returns to
England.
Bullingers
speech to him.

His answer.

time into *France*, and from thence traveled into *Germany*, where he gained acquaintance with many learned men, and of them was friendly and lovingly entertained both at *Basill* and *Zurich*, especiall by *M. Bullinger*, who became his especial friend. There he studied *Hebrew*, and married a Wife being a *Burgonian*. And at least hearing that King *Edward* the sixt was come to the Crown, he amongst many other *English* Exiles, was desirous to return into *England*, and when he took his leave of those his worthy friends, *Mr. Bullinger* said to him; *Mr. Hooper*, though we are sorry to part with your company for our own sake, yet we have much more cause to rejoyce both for yours, and the cause of *Christs* sake, that you shall now return out of long banishment into your native Country again, where you may not only enjoy your own liberty, but may, and we doubt not will be very useful for the promoting the good of *Christs* Church: We also rejoyce not onely because you shall remove out of exile into liberty; but you shall here leave a barren and unpleasant Country, rude, and savage. to goe into a land flowing with milk and honey, replenished with all pleasures and fertility; yet with this our joy, our fear, and care is, lest when you are so far distant, and long absent in the midst of your friends, wealth, and felicity (for peradventure you will be a Bishop) you should forget us your friends and well-willers; yet though you should do it, we assure you that we will not forget our old friend and fellow *Mr. Hooper*; and if you will please not to forget us, then pray you let us hear from you. To this Master *Hooper* answered; first giving most hearty thanks to Master *Bullinger*, and all the rest for their singular good will, and undeserved affection, which they had at all times shewed toward him: then declaring that it was not the barrennes of that Country which occasioned his remove; for that he could be content to live all his life there, as soon as in any part of the world, or in his own Country, were it not that he took himselfe bound in conscience to endeavour the advancement of Religion in his native soil: and therefore (said he) Though I cannot deny that God hath blessed our Country of *England* with many great commodities: yet neither they, nor new friends, nor any thing else

else shall cause me to forget such friends, and benefactors as you have been, unto whom I am so much bound: And therefore you shall be sure from time to time to heare from me, and I will send you word how it goeth with me: But, saith he, The last newes of all I shall not be able to write, for where I shall take most paines, there shall you hear of me to be burned to ashes: Thus taking his leave of them, he returned to London, where he preached twice, but at least once everie daie. The people so flock't to him, that the Churches could not contain them. In his Doctrine and Ministry he was earnest, and zealous: In language Eloquent: In the Scriptures perfect, and ready: And in paines indefatigable. In this pains-taking he continued to his lives-end, neither did his labor break him, nor promotion change him, nor dainty fare corrupt him: He was of a strong bodie, sound health, pregnant wit, and of invincible patience: spare of diet, sparer of words, and sparest of time: A liberall house-keeper, and very grave in his carriage.

Being at length called to preach before King Edward, he made him first Bishop of Gloucester, where he was Bishop two years; then of Worcester, where he carried himselfe so uprightly, and inoffensively, that his enemies had nothing to say against him: He used to goe about from towne to towne, and from village to village to preach unto the people: He governed his house so, that in every corner of it there was some smel of virtue, good example, honest conversation, and reading of the Scriptures: In his Hall there was daily a table spread with good store of victuals, and beset with poor folk of the City of Worcester by turnes, who were served by four at a Messe, with whole and wholesome meat: And when they were served (being before examined by himselfe or his deputies, of the Lord's Praier, Creed, and ten Commandements) then he himselfe sate down to dinner, and not before.

In the beginning of Queene Marie's daies, he was sent for by a Pursivant to London: and though hee had opportunity, and was perswaded by his friends to flie, yet hee refused, saying, *Once I did flie, but now being called to this place, and vocation, I am resolved to stay, and to live, and die with my sheep.*

A Prophesie.

His painfull preaching.

His constancie.

His character.

Note.

He is made a Bishop.

A painfull Bishop.

His Family Government.

His Charity.

He is sent for to London.
A good Shepheard.

Stephen Gardner.
Popish malice.
His patience.

Popish cruelty.

By *Winchester* when he came to *London* he was railed upon, and committed to prison: Afterwards also at his examination, they called him *Beast*, *Hypocrite*, &c. which he bore without answering again: In the *Fleet* where he was prisoner, he had nothing but a pad of straw for a bed, and a rotten covering, till good people sent him a bed to lie on: Of one side his Chamber was the sinke and filth of the House, on the other the Town-ditch, enough to have choaked him: After he had lalen thus a while, falling sick, the doors, bars, hasps, and chaines being all made fast, he both mourned, called, and cryed for help: Yet the Warden hearing, would suffer none to goe to him, saying, *Let him alone, if he die, it were a good riddance of him, &c.* Concerning his base usage, himself thus writes: *I paid alwaies (saith he) to the Warden of the Fleet as a Baron paid, as well in Fees, as for my board: viz. 20 s. per week, till I was wrongfully deprived of my Bishoprick, and after that time I paide as the best Gentleman in the house, yet he alwaies used me worse, and more vilely then a very slave: Thus I suffered in prisonment almost eighteen monthes, my goods, living, friends, and comforts taken from me: The Queen owing me above 80 pound, yet hath she cast me into prison, & allowes me nothing, neither are any suffered to come at me, whereby I may be relieved. I am under a wicked man, and woman, and see no remedy but in Gods help: But I commit my just cause to him whose will be done whether it be by life or death.* When he was brought to examination before *Winchester*, and the other Commissioners, there was such a tumult whensoever he began to speak, that he was forced to keep silence: Yet did they proceed to Degrade, and condemne him, and so delivered him over to the secular Power. As they were leading him from the Counter in *Southwark* to *Newgate*, one of the Sheriffs said to him. *I wonder that you was so hasty, and quick with my Lord Chancellor, and used no more patience to him? To which he answered: Mr. Sheriffe, I was nothing at all impatient, though I was earnest in my Masters cause, and it stands me in hand so to be: for it goeth upon life, and death, not in this World onely, but in the World to come.* Sixe daies he lay close prisoner in *Newgate*, none being suffered to come to him, during which time, *Bonner*, *Harpsfield*, and diverse others came

Popish rage.

came

came to him, leaving no meanes untried to reduce him to their Antichristian Church, sometimes making many great proffers, and promises to him of worldly riches, and promotion, other sometimes using grievous threatnings to affright him: But they found him alwaies the same man, steadfast, and unmoveable. *February* the 4th. at night, his Keeper gave him some inkling that he should be sent to *Gloucester* to be burned, which he rejoiced very much at, lifting up his eyes, and hands to Heaven, and praising God for sending him amongst his people over whom he had been Pastor, there to confirme with his blood the truth that before he had taught unto them, not doubting but the Lord would give him strength to perform it to his glory: And immediately he sent for his boots, spurrs, and cloke, that he might be ready to ride when they should call for him. The day following he was delivered to some of the Queens Guard, who conveyed him to *Glocester*, and when he came neer the City, much people met him, who cried, and bewailed his condition exceedingly. The night before his heath, he did eate his meat quietly, and slept soundly: After his first sleepe, hee spent the rest of the night in praier. The next day *S^r Anthoⁿie Kingston* coming to him, told him that life was sweete, and death bitter; to which he answered, *The death to come is more bitter, and the life to come more sweet*: I am come hither to end this life, and suffer death, because I will not gaine-say the former Truth that I have here taught unto you. Also a blindeboie coming to him, after he had examined him in the Grounds of Religion, he said, *Ah poor boy, God hath taken from thee thy outward sight, but hath given thee another sight much more pretious, having endued thy soul with the eie of knowledge, and faith: God give thee grace continually to pray unto him that thou lose not that sight, for then shouldest thou be blind both in body and soul*. Being delivered to the Sheriffe, he said to him, My request to you Master Sheriffe, is onely that there may be a quick fire, shortly to make an end of me, and in the meantime I will be as obedient to you as you can desire: if you think I doe amisse in any thing, hold up your finger, and I have done: I might have had my life, with much worldly gaine, but I am willing to offer up my

K k 3

life

Tentations resisted.

Gods providence.

He is sent to Gloucester.
The benefit of inward peace.
Benefit of a good conscience.
Constancie.

Note.

His request to the Sheriffe.
His meeknesse and constancy.

He goes cheer-
fully to the
stake.

His prayer at
the stake.

He is tempted.

His confi-
dence in God.

His cruel
burning.

life for the Truth, and trust to die a faithfull servant to God, and a true subject to the Queen. When he saw the Sheriff's men with so many weapons, he said, This is more then needs; if you had willed me, I would have gone alone to the stake, and have troubled none of you all: As hee went to the stake he was forbid to speak to the people. Hee looked chearfully, and with a more ruddy countenance then ordinary. Being come to the place of Execution, hee prayed about halfe an hour, whereof this was a part. Lord (said he) *I am Hell, but thou art Heaven: I am swill and a sinke of sinne, but thou art a gracious, and mercifull Redeemer: Have mercy therefore upon me most miserable, & wretched offender after thy great mercy, and according to thine inestimable goodnesse: Thou art ascended into Heaven, receive me Hell to be partaker of thy joyes, where thou sittest in equall glory with thy Father. For well knowest thou Lord wherefore I am come hither to suffer, and why the wicked doe persecute thy poor servant: Not for my sins, and transgressions committed against thee, but because I will not allow their wicked doings to the contaminating of thy blood, and to the deniall of the knowledge of thy truth, wherewith it did please thee by thy holy Spirit to instruct me: with as much diligence as a poor wretch might (being thereto called) I have set forth thy glory. Thou well seest, O Lord my God, what terrible torments, and cruell paines are prepared for thy poor creature: Even such Lord as without thy strength none is able to beare, or patiently to passe: But that which is impossible with man is possible with thee: therefore strengthen me of thy goodnes that in the fire I break not the rules of patience: Or else assuage the terror of the paines as shall seeme fittest to thy glory. Having a box with a pardon set before him, he cried, If you love my soul away with it, if you love my soul away with it. Three Irons being prepared to fasten him to the stake, he onely put on an Iron-hoop about his middle, bidding them take away the rest, saying, I doubt not but God will give me strength to abide the extremity of the fire without binding. When reedes were cast to him, he embraced and kissed them, putting them under his arme, where he had bags of gun-powder also: When fire was first put to him, the fagots being green, and the winde blowing away the flame, he was but scorched:*

ed: more faggots being laied to him, the fire was so supprest, that his nether-parts were burn'd, his upper being scarce touched: He praied mildly as one that felt no paine, O Jesus the Sonne of David have mercie upon me, and receive my soul: and wipeing his eies with his hands, he said, For God's love let me have more fire: A third fire being kindled, it burn'd more violently, yet was he alive a great while in it, the last words which he uttered being, Lord Jesus have mercy on me, Lord Jesus receive my spirit: And so he slept in the Lord.

His praier in the fire.

His death.

His heavenly speeches

In one of his letters he wrote, Imprisonment is painfull, but libertie upon evill conditions is worse: The Prison stink's, yet not so much as sweet houses where the fear of God is wanting: I must be alone, and solitarie, it's better so to be, and have God with me, then to be in company with the wicked: Losse of goods is great, but losse of grace and God's favor is greater: I cannot tell how to answer before great and learned men: Yet it is better to do that, then stand naked before God's Tribunal: I shall die by the hands of cruell men, he is blessed that loseth his life, and finde's life eternal: There is neither felicity, nor adversity of this World that is great, if it be weighed with the joyes, and paines of the world to come. And in the conclusion of the Letter he writes thus. I am a precious Jewell now, and daintily kept, never so daintily before: For neither mine owne man, nor any of the servants of the house may come to me, but my Keeper onely, who is a simple, rude fellow: But I am not troubled thereat.

In the time of King Edward when he was made Bishop, much controversie was betweene him, and Doctor Crammer, and Doctor Ridley about the Cappe, Rochet, &c. But when in Queene Marias daies, they were all in Prison for the cause of Religion; Doctor Ridley wrote thus to him: My dear-brother, forasmuch as I understand by your works, which I have but superficially seene, that we thoroughly agree in those things which are the grounds, and substantial points of our Religion, against which the World so furiously rageth in these daies, how ever formerly in certain by matters, and circumstances of Religion, your wisdom and my simplicity hath a little jarred, each of us following the abundance of his owne sence, and judgement: Now I say be you assured that even with my whole heart (God is my witness) in the bowels of Christ I love you in the truth, and

Contention about ceremonies.

They agree in prison.

for the truths sake which abideth in us, and shall by the grace of God abide for ever.

He was above three-quarters of an hour in the fire before he dyed, yet even as a Lambe he patiently abode the extremity thereof, neither moving forwards, backwards, or to any side; But having his nether parts burned, and his bowels faine out, he dyed as quietly as a Child in his bed, *an. Christi, 1555.*

The life of Rowland Tailor, who died

A^{no}. Christi 1555.

Rowland Taylor was Doctor of both Laws, and Rector of *Hadley* in *Suffolk*, where Master *Thomas Bilney* had formerly been a Preacher of the Word, and in which place there were few, either men or women, that were not well learned in the holy Scriptures, many having read over the whole Bible, and could say a great part of *Paul's Epistles* by heart. Here this D. Taylor preached constantly on Sabbaths, Holy-days, and at other times when he could get the people together. So soon as he was called to this place, he left the family of Doct. *Craumer A. B. of Canterbury*, with whom he had formerly lived, & like a good shepherd, constantly abode with his flock, and gave himself wholly to the study of the Sacred Scriptures, most faithfully endeavouring to fulfill the precept of Christ to *Peter*; *Lovest thou me? feed my sheep.* His life also, and conversation was very exemplary, and full of holiness: He was meek, and humble, yet would stoutly rebuke sinne in the greatest: He was very mild, void of all rancor and malice, ready to do good to all men, forgiving his enemies, and far from doing the least wrong. To the poor, blinde, lame, sick, bed-rid, or that had many children, he was a father, causing the Parishioners to make good provision for them, besides what of his own bounty he gave them. He brought up his own children in the fear of God, & good learning: And thus he continued as a good Shepherd amongst his flock, feeding, governing, and leading them through the wilderness of this wicked world, all the days of holy King *Edward* the sixth: But in the beginning of Queen *Marie's* Reigne, two Popish persons suborned a Priest to

come

His admirable patience.

His employment.

Scriptures well studied.

Preachers pattern.

His character. His charity.

The Ma's brought into his Church.

come and say Mass in his Church ; Hee being at his study, and hearing the Bell to toll , went to Church, and finding this Priest, guarded with drawn swords, in his Popish Robes ready to begin the Mass, he said unto him, *Thou Diuel, who made thee so bold to enter into this Church, to profane and defile it with this abominable Idolatry, I command thee thou Popish Wolfe, in the name of God to avoide hence, and not to presume thus to poyson Christ's flock.* Then said one Foster (the ringleader in this business) to Doctor Tailor, Thou Traitor, what dost thou here, to let and disturbe the Queens proceedings? Doctor Tailor answered, I am no Traitor, but the Shepherd which God, and my Lord Christ hath appointed to feed this his flock; and therefore I have good authority to be here. Then said Foster, Wilt thou Traiterous Heretick make a commotion, and resist violently the Queens proceedings? Doctor Tailor answered, I make no commotion; its you Papists that make commotions and tumults; I resist onely with Gods word against your Popish Idolatries, which are contrary to the same, and tend to the dishonour of the Queen, and the utter subversion of this Realme; Then did Foster. with his armed men carry Doctor Tailor out of the Church, and so the Priest went on with his Mass. Doctor Tailors wife, who had followed her Husband to the Church, when she saw their violent proceedings, kneeled down, and holding up her hands, with a loud voice, said, *I beseech God, the righteous Judge to avenge this injury, which this Popish Idolater doth this day to the blood of Christ;* Then did they thrust her out of the Church also: and presently after Foster wrote a complaint against Doct. Tailor to Steven Gardiner, who sent his Letters Missive for Doctor Tailor: whereupon his friends earnestly entreated him to fly, telling him that he could neither expect justice, nor favor, but imprisonment, and cruel death: To whom he answered, *I know my cause to be so good, and righteous, and the truth so strong upon my side, that I wil by Gods grace appear before them, and to their beards resist their false doings, for I beleeve that I shal never be able to doe God so good service as now, and that I shal never have so glorious a calling, nor so great mercy of God profferd me as I have now; wherefore pray for mee, and I*
doubt

His zeal.

Popish malice.

He is accuse
and sent for.

He is perswaded to fly.
Flight refused.
His courage.

A Prediction.

He goes to
S. Gardiner.His stout an-
swer.His conference
with Gardiner.

doubt not but God will give mee strength, and his holy spirit, that all my adversaries shal be asham'd of their doings. Then said his friends, Master Dr. we think it not best so to do; you have sufficiently done your duty, and borne witness to the truth, both in your Sermons, and in resisting this Popish Priest, and therefore seeing our Saviour Christ bids us when we are persecuted in one City to flee to another; we think that by flying at this time you should doe best, reserving your selfe for better times. O (said D. Tailor) I am now old, and have already lived too long to see these terrible and wicked dayes. You may doe as your consciences serve you, but I am resolved not to fly: God shall hereafter raise up Teachers, which shall with much more diligence and fruit teach then I have done; for God will not forsake his Church, though for a time he tryeth and correcteth us, and that not without just cause. His friends seeing his constancy and resolution, with weeping eyes commended him to God; and so preparing himself, he went to London, and presented himselfe to Steven Gardiner, Lord Chancellor of England; who railed upon him, calling him Knave, Traitor, Heretick, asking him if he knew him not? &c. To whom he answered, *Yea, I know you, and all your greatness, yet you are but a mortall man: and if I should be affraid of your Lordly looks, why fear you not God the Lord of us all? How dare you for shame look any Christian in the face, seeing you have forsaken the truth, denyed our Saviour Christ, and his word, & done contrary to your own oath, and writing? with what countenance can you appear before the judgement seat of Christ, and answer for your oath, first made to King Henry the eighth, and afterwards to King Edward the sixth?*

Gardiner. *Tush, tush, that was Herods oath, unlawfull, and therefore fit to be broken; I did well in breaking it, and thanke God that I am come home to our Mother the Church of Rome, and so I would thou shouldest doe.*

Tailor. *Should I forsake the Church of Christ, which is founded upon the true foundation of the Prophets and Apostles? to approve those lyes, errors, superstitions and idolatries that are approved of most blasphemously by you? God forbid. Remember that you wrote truly against the Pope, and were sworn against him.*

Gardiner. *I tell thee that was Herods oath, and our holy Father the Pope hath discharged me of it.*

Tai-

Tailor. But you shall not be so discharged before Christ, who doubtlesse will require it at your hands as a lawful oath made to your King, from which no man can assoile you.

Gardiner. I see that thou art an arrogant Knave, and a very fool.

Tailor. My Lord leave your railing, which is unseemly in one that is in your place. I am a Christian man, and you know that he that call's his brother Fool, is in danger of Hell fire.

Gardiner. Yee are false, and liers all the sort of you.

Tailor. We are true men, and know that God will destroy all them that speake lies, and therefore we abide by the truth of Gods word, which ye, contrary to your own consciences, deny, and forsake.

Gardiner. Thou art a married man.

Tailor. Yea, and I thanke God that I am, and have had nine children, and all in lawful matrimony, and blessed be God that ordained matrimony, and commanded that all that had not the gift of continency should marry, and not live in whoredom and a dultery. After some other discourse the Bishop called him, commanding them to carry him to the Kings Bench, requiring his Keeper to keep him strictly: Then Doctor Tailor kneeling down, and holding up his hands, said, Good Lord I thanke thee, and from the Tyranny of the Bishop of Rome, and all his detestable errors and abominations, good Lord deliver us. So they carried him away to prison, where he lay almost two years. In Prison he spent his time in praier, reading the Scriptures, preaching to the prisoners, and to others that resorted to him: And it pleased God that he found in that prison holy Master Bradford, whom he began to exhort to Faith, strength, and patience, and to persevere constantly unto the end. Master Bradford hearing this, thanked God who had provided him so comfortable a prison-fellow, and so they both together praised God, and continued in praier, reading and exhorting one another: Insomuch as Doctor Tailor told his friends that God had provided graciously for him to send him to that prison where he found such an Angell of God to be in his company to comfort him. He was diverse times examined of his faith, and witnessed a good Confession before his adversaries, for which at last he was con-

His imprisonment.

His holy employments in prison.

He meets with Mr. Bradford in prison.

His examinations:

con-

His condemnation.
His courage.

Death not feared.

His conference
with Bishop
Bonner.

He is sent to
Hadley.
Benefit of a
good conscience.

condemned to die. When his sentence was read, he told them that God, the righteous Judge, would require his blood at their hands, and that the proudest of them all should repent their receiving againe of Antichrist, and their Tyranny against the flock of Christ. He also thus wrote to his friends. *God be praised, since my condemnation I was never affraid to die. Gods will be done. If I shrinke from Gods truth, I am sure of an other manner of death then had Judge Hales. But God be praised even from the bottome of my heart, I am unmovably settled upon the Rock, nothing doubting but that my dear God will performe and finish the work that he hath begun in me, and others. To him be all honor both now, and ever through Christ our onely Saviour, Amen.*

After his condemnation, Bishop Bonner came to the prison to degrade him, bringing all the Massing Garments with him, which he commanded him to put on. *No, quoth Doctor Tailor, I will not.*

Bonner. Wilt thou not? I shall make thee ere I go.

Tailor. You shall not, by the grace of God.

Bonner. I charge thee on thy obedience to do it.

Tailor. I will not.

Then the Bishop bad his owne man to put them on his back, which when it was done, setting his hands by his side, he walked up and down, and said, *How say you my Lord, am I not a goodly fool? If I were in Cheap-side, would not all the boies laugh at these apish toies?* The Bishop having dispoiled him of all, would have given him a stroke on his breast with his Crosier. But his Chaplain said, *My Lord strike him not, for he will sure strike againe. Yea by Saint Peter will I,* quoth Doctor Tailor: *The cause is Christs, and I were no good Christian if I would not fight in my masters quarrell.* Then the Bishop cursed him, but durst not strike him. To whom Doctor Tailor answered, *Though you curse, yet God doth blesse me.*

The next night his Wife, Son, and Servant came to him, where before supper they kneeled down, and praied, saying the Letany.

He was sent down to Hadley to be burn'd, and all the way as he went, he was very merry as one that went to a banquet, or Bridal. In his journey the Sheriffe of Essex per-

swa-

swaded him much to returne to the Popish Religion, &c. to whom at last he answered, *I well perceive now that I have been deceived my self, and shall deceive many in Hadley of their expectation*: When the Sheriffe desired him to explain his meaning, hoping that he would recant, he said, *I am a man of a very great carcass, which I had hoped should have been buried in Hadley-Churche-ye, but I see I am deceived, and there are a great number of wormes there, which should have had jolly feeding upon this carrion, but now both I, and they shall be deceived of our expectation*. When he came within twomiles of Hadley, he desired to alight, and being down he leapt, and set a frisk, or two, saying, *God be praised I am now almost at home, and have not past two stiles to go over, and I am even at my father's house*. At Hadley Towns-end, a poore man with his five children met him crying, *O dear father, and good shepherd, God helpe and succour thee, as thou hast many a time succoured me, and my poor children*: The streetes were full of people weeping, and bewailing their losse, saying, *Ah good God there goes our good Shepherd from us that hath so faithfully taught, so fatherly cared for us, and so godly governed us*: Oh mercifull God, what shall we poor scattered lambs doe? What shall be come of this most wicked World? Good Lord strengthen him, and comfort him. To whom he said, *I have preached to you Gods Word, and Truth, and am come now to seal it with my blood*.

His courage
and cecitancy.

He gave all his money to the poor, for whom he was wont thus to provide formerly: Once a fortnight at least he used to call upon Sir Henrie Doile, and other rich Clothiers to go with him to the Alms-houses to see what the poor lacked in meat, drink, apparel, bedding, and other necessities: Withall exhorting, comforting, and rebuking as hee saw occasion.

Comming to the place of execution, he was not suffered to speak to the people, who much lamented his death, yet he was very cheerfull, saying, *Thanks be to God, I am even at home*, and when he had praied, and made himself ready, he went to the stake and kissed it. He would feigne have spoken to the people, but one thrust in a tipstaffe into his mouth

His Martyr-
dome:

mouth, another stroke him on the head, and an other threw a fagot at him, which broke his face that the blood ranne down: To whom Doctor Tailor said, *O friend, I have harme enough, what need that?* When he was saying the *Miserere* in English, Sir John Shelton stroke him on the lips, saying, *you knave, I will make thee speak Latin.* The fire being kindled, he held up his hands, calling upon God, and saying, *Merciful father of Heaven, for Jesus Christ my Saviour's sake receive my soul into thy hands,* and so stood still without moving, till one with an halberd strook out his brains. *Anno Christi 1555.*

The



JOHN BRADFORD. R.E.Jc

The Life of John Bradford, who died
Ano Christi 1555.

John Bradford was born at Manchester in Lancashire, and by his parents brought up in learning: And afterwards he served Sir John Harrington, a man much employed under Hen. the 8th, and Edward the 6th: In which place he had opportunity of much advantaging himself: For his Master found him so active, and fit for his employments, that above all others he made most use of his faithfull service: And thus he continued with him for certain years: But God intending

His Birth and
 Education:

His fidelity.

He goes to
Cambridge.

His preferment
in the Univer-
sity.

Note.

He enters into
the Ministry.

He defends
Bourn from
death.

He is ill requi-
ted for it.

He Preacheth
in Prison.

tending him for better employment, having given up a just account to his Master, with his good approbation, he went to *Cambridge*, where by his diligence in studie, he profited so much in knowlege, and so pleased all by his godly, and blameless conversation, that after one years abode in the University he was made Master of Arts, and chosen Fellow into *Pembroke-Hall*. There Master *Bucer* falling into acquaintance with him, highly priz'd, and perswaded him to enter into the Ministrie, which he modestly excused for want of learning: To whom *Bucer* said, *If thou have not fine Manchet, yet give the people Barlie-bread, or such as thou hast*. Being thus perswaded to enter into the Ministrie, Bishop *Ridley* made him a Prebend in *St Pauls*, where he continued preaching three yeares faithfully, reproving sin sharply, yet sweetly preaching Christ crucified, and pithily impugning Errors, and Heresies, and perswading to a godlie life.

In the beginning of *Queen Marie's* reign, *Bourn*, Bishop of *Bath* made a seditious Sermon at *Paul's-Crosse*, which so moved the people to indignation, that they were ready to pull him out of the Pulpit, and one threw a dagger at him: Whereupon *Bourn* requested Master *Bradford* (who was behind him) to stand in his place, and to quiet the people, which accordingly he did; whom when the people saw, they cried, *Bradford, Bradford, God save thy life Bradford*: *Bourn* not yet thinking himselfe safe, requested Master *Bradford* to convey him into the School-master's house, which accordingly he did, going at his back, and sheltering him from the people: whereupon one said to him, *Ah Bradford, Bradford, Thou savest him that will help to burn thee*. In the afternoon Master *Bradford* preached at *Bow-Church*, and sharply reproved the people for their seditious carriage: Yet within three daies after, he was sent for before the Council, and charged with sedition for this act, and by them was sent prisoner, first to the Tower: Then from thence they removed him to the Kings Bench in *Southmark*, and after his condemnation, he was sent to the Counter in the Poultry: In which places for the time that he remained prisoner, he preached twice a day, unlesse sicknesse hindred, and often admini-

administred the Sacrament: Preaching, Reading, and prayer was his whole life: He eat but one meal a day, and that a spare one too, and his continual study was upon his knees: In the mid'st of dinner he used to meditate with his hat in his eyes, from which flowed plenty of teares dropping on his trencher: He was in such credit with his Keeper in *Southwark*, that at an Evening he would give him leave upon his bare word to go into *London*, to visit a sick friend, and he was so mindfull of his promise, that he used to returne to prison again, rather preventing his hour, then breaking his fidelity. He was of person somewhat tall, and slender, spare of body, of a faint sanguine colour, with an awberne beard. Hee slept not above four hours in the night, and till sleep came, his book went not out of his hand. His recreation was honest companie, and Christian discourse a litte after dinner, and so to praier, and his book again. He counted that hour ill spent wherein he did not some good, either with his pen, studie, or exhorting others, &c. He was no niggard of his purse, but would liberally communicate what he had to his fellow-prisoners. Once a week he visited the Thieves on the other side the Prison, giving them godly exhortations, and distributing some money amongst them. An intimate friend of his asked him if hee should procure his liberty, what he would doe, and whither he would goe? To whom he answered, that he cared not whether he were delivered out of prison or no; but if he should, that then he would marry, and abide secretly in *England*, and teach the people as the time would suffer him. He was had in great reverence and admiration of all good men: So that many which knew him not but by fame onely, much lamented his death, yea many Papiests wished heartily that he might live. Few daies passed wherein he shed not some teares before he went to bed: Nor was there any prisoner with him, but receiv'd some profit by him. He had many opportunities of escaping, but would not embrace them. The night before he was carried to *Newgate*, he dreamed that chaines were brought for him to the Counter, and that the day following, he should be carried to *New-*

A soft heart.

His Character.

Studious.

Note.

His charity.

He was well esteemed of all.

Flight refused.

A dream propheticall.

He rejoyceth
at the news of
his death.

His fervent
prayers.

His departure
out of New-
gate.

Tentation re-
sisted.

His behaviour
at his death.

Note.

gate, and that the next daie he should be burn'd in *Smithfield*, which accordingly came to pass: For that day in the afternoon, the Keepers wife came running into his chamber, saying, O Mr. *Bradford*, I bring you heavy news, for to morrow you must be burned, your chain is now a buying, and presently you must go to *Newgate*. With that Mr *Bradford* put off his cap, lift up his eyes to heaven, and said, *I thank God for it: I have looked for this a long time, it comes not now to me suddenly, but as a thing waited for every day and hour: the Lord make me worthy thereof.* He spent the rest of the evening in prayers, well watered with tears, whereby he ravished the mindes of the hearers. The morning before he should be burn'd, as he was putting on a clean shirt, in which he was to suffer, he made such a prayer of the Wedding Garment, that some present were in such great admiration, that their eyes were as throughly occupied in looking on him, as their ears were attentive to hear his prayer. At his departing out of his chamber he prayed earnestly, and gave money to every servant and officer in the house, exhorting them to fear and serve God continually, labouring to eschew all manner of evill. Then turning to the wall he prayed vehemently, that his words might not be spoken to them in vain, but that the Lord would work it effectually in them for his Christs sake. The prisoners with weeping tears took their farewel of him. Whilst he remained a prisoner, he was oft examined before the Bishops, and proffered life if he would recant; to whom he answered, *Life with Gods displeasure is worse than death; and death in his true favour is true life.* When he came into *Smithfield*, (where another young man was to suffer with him) he fell flat on his face and prayed; then taking a faggot in his hand, he kissed it, and the stake also; then putting off his raiment, hee stood by the stake, and lifting up his hands and eyes to heaven, said, O *England, England, repent of thy sinnes, repent of thy sinnes: Beware of Idolatry, beware of false Antichrists, take heed they doe not deceive thee:* and turning his head to the young man, he said, *Be of good comfort brother, for we shall have a merry supper with the Lord this night;* and then embracing the reeds, he said: *Strait*

is the way, and narrow is the gate that leadeth to eternall salvation, and few there be that finde it ; and so he slept in the Lord.

He was very charitable, in so much as in a hard time he sold his Chaines, Rings, and Jewels to relieve those that were in want. He was so humble from the sense of his corruptions, that he subscribed some of his Letters out of Prison thus, *The most miserable, hard-hearted, unthankfull sinner John Bradford. A very painted Hypocrite John Bradford. Miserrimus peccator Joh. Bradford ; The sinfull John Bradford, &c.* He suffered Martyrdom Anno Christi 1555.

In his Examination before the Bishop of Winchester, Hee oftentold him, that he had sworn six times never to admit of the authority of the Bishop of Rome ; and therefore (said he) I dare not answer you, if you examine me as a Delegate from him, lest I should breake my oath. To which Gardiner answered, that he pretended stoutly to defend the Doctrine taught in King Edward's dayes ; yet (said he) thou darest not answer me.

Bradford.] That all men may know that I am not afraid, saving mine oath, ask me what you will, and I will plainly answer by Gods grace, although I see my life lieth thereon. But, oh Lord, into thy hands I commend it, come what will, onely sanctifie thy name in me, as in an instrument of thy grace. Now ask me what you will.

Gardiner.] What say you to the blessed Sacrament ? Doe you not believe Christs reall presence there in his naturall body ?

Bradf.] My Lord, I do not believe that Christ is corporally present in the Sacrament ; but that he is present there to the faith of the due Receiver. As for Transubstantiation, I plainly and flatly beleive it not.

At another time one of the Earle of Darby's men came to him saying, Ah Master Bradford, consider your Mother, Sister, Friends, Kinsfolk, and Country, what a great discomfort will it be to them to see you die as an Heretick ? To whom he answered, I have learned to forsake Father, Mother, Brother, Sister, Friends, and all that ever I have ;

His Martyrdom.

His Charity.

His Humility.

His conference with Gardiner.

His godly Letters.

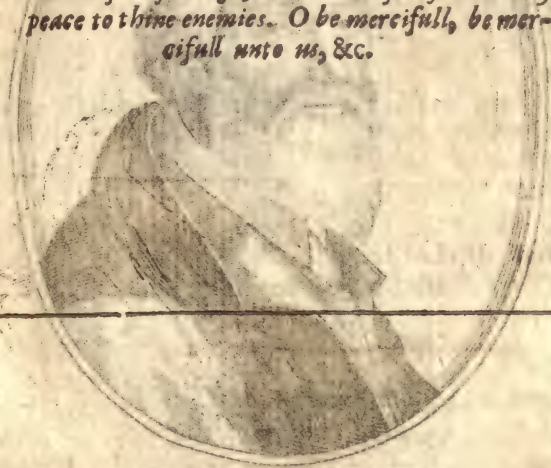
Sin the fore-runner of persecution.

yea, and my own self; for else I cannot be Christs Disciple. And in a Letter to his Mother and Brethren, hee thus writes; *I am now in prison, sure enough from starting, and I thank God I am ready with my life and blood to seale these Truths which I have preached unto you, if God shall account me worthy of that honour; for its a speciall benefit of God to suffer for his Name and Gospel, as now I doe, I heartily thanke him for it, and am sure that I shall be partaker of his glory: If we suffer with him, we shall also reign with him, as St. Paul speaks. Therefore be not faint-hearted, but rather reioice, at least for my sake, who am now in the highway to heaven, for thorough many afflictions we must enter into that Kingdome. Now will God make known who are his: When the winde doth not blow, we cannot discerne the Wheat from the Chaffe; but when the blast comes, the Wheat remains, but the Chaffe flies away, and the Wheat is so far from being hurt by the winde, that its more cleansed, and known to be Wheat. Gold, when its cast into the fire, is made more precious, so are Gods children by the crosse of afflictions. Gods children are now chastised here, that they may not be condemned with the world: But sure great plagues from God hang over this Realm for it. And no marvell if Gods hand lies so heavy upon us; for lately, as there was never more knowledge, so never lesse godly living. It was counted a foolish thing to serve our God truly; and fervent prayer was not passed upon. Preaching was but a pastime; the Communion was counted too common; Fasting to subdue the flesh was far out of use; Almes were almost nothing; Malice, Covetousness and Uncleanness were common every where, with wearing, Drunkenness, and Idleness; and therefore all this evill is come upon us, &c. Yea I my selfe loved not his Truth as I should, therefore God thus punisheth me, nay in punishing blesteth mee: And I thanke him more for this prison than for any parlour: yea than for any pleasure that ever I had; for in it I finde God, my sweet, good God alwaies.*

And in another place.

Let us repent, and be heartily sorry that wee have so carnally; so hypocritically; so covetously, so vain-gloriously professed

fessed the Gospel: Let the anger, and plagues of God, most justly fallen upon us, bee applyed to our sinnes, that from the bottome of our hearts every one of us may say, It's I Lord that have sinned against thee; it's my hypocrisie, my vain-glory, my covetousnesse, uncleanness, carnality, security, idlenesse, unthankfulnesse, self-love, &c. that hath deserved the taking away our good King, of thy Word and true Religion, of thy good Ministers by exile, imprisonment, and death. It's my wickednesse that causeth successe, and encrease of authority, and peace to thine enemies. O be mercifull, be mercifull unto us, &c.



NICHOLAS RIDLEY

L13

The

A. Child 1555



NICHOL: RIDLEY

R. E. Sc.

The Life of Nicolas Ridley, who died
A^{no} Christi 1555.

His birth and
education.

His prefer-
ment in Cam-
bridge.

His remove in-
to Kent.

Nicholas Ridley was borne in Northumberland of wor-
 shipfull parents, and bred at School in *Newcastle*, and
 from thence sent to *Cambridge*, where he grew so famous for
 his learning, that after diverse other offices whereunto he
 was called in the University, hee was chosen Master of *Pem-
 broke-Hall*, and made Doctor in Divinity. From thence he
 was called by Arch-Bishop *Cranmer* to be Vicar of *Herne* in
East-Kent, where he was a fruitfull and painful Preacher, at
 which

which time it pleased God to reveal to him the true doctrine concerning the Lords Supper; and amongst others to convert by his Ministry the Lady Phines, who proved an eminent instrument of Gods glory. After a while he was made a Prebend of the Cathedral Church of *Canterbury*, but not liking his society there, he travelled into *France*, and at his returne was made Chaplaine to King *Henry the Eighth*, and Bishop of *Rocheſter*, and from thence (in *Edward the sixth* dayes) he was removed to be Bishop of *London*; In which places hee took ſo great pains in preaching, that he was dearly beloved of his flock, to whom alſo he was ſingularly exemplary in his life; ſo that his very enemies had nothing to ſay againſt him. Every Sabbath, and holiday he preach'd in one place, or other, except extraordinary occasions hindred him; and to his Sermons multitudes of people reſorted, ſwarming about him like bees to gather the ſweet flowers, and whoſom juice of his fruitfull doctrine. He was paſſingly well learned, and of ſuch reading, that he deſerved to be numbred amongst the greateſt Scholars that theſe latter ages produced, as appeared by his notable works, pithie Sermons, and ſundry diſputations in both Universities, which drew an acknowledgment of his learning from his very adverſaries. He was of a ſtrong memory, and of great reading, of a deep wit, very judicious, and very mercifull. He was of perſon right comely, and well proportioned in all points, both in complexion and lineaments of his body; He was free from malice, and ſoon forgot all injuries and offences done againſt him; very kinde to his kindred; yet withall telling them, that if they did evil, they ſhould look for nothing from him, but ſhould be as ſtrangers to him. He uſed all meanes to mortifie his fleſh; being much in prayer, and contemplation; was ſober in diſcourſe, and ſometimes merry at meals, after which he uſed to play at Cheſs about an hour, and then returned to his ſtudy till five a clock at night, when coming down, he had prayers in his family, then went to Supper, then plaid a game at Cheſs, and ſo returned to his ſtudy till eleven a clock at night. His manner was daily to read a Lecture to his Family at prayer-time, giving to every one

His preferments, teachers pattern.

His Character.

Note.

His recreation

His Family government.

His conversion

His imprisonment.
He is sent to Oxford.

Note.

Charity to
Christ's prisoners.

Note.

that could read a new Testament, and hiring them with money to learn Chapters by heart, being marvellous careful that his family might give an example of godliness and vertue to others. He called Bishop Bonners mother, his Mother, and when he was at *Fulham*, had her constantly at meals with him, setting her at the upper-end of the Table, who ever was present. And as he was godly himself, so nothing appeared in his family, but vertue, and godliness. He was first converted by reading *Bertrams* Book of the Sacrament, and much confirmed by conference with *D. Crammer*, & *Peter martyr*. In the beginning of *Q. Marie's* days, he was imprisoned with the first, first in the Tower, and from thence he was sent to *Oxford* with *Crammer*, and *Latimer*, and there kept in the common Goal, till at length being severed from his brethren, he was committed to the custodie of one *Irish*, with whom he remained till the day of his death, which was *Octob. 16. an. Christi 1555.* Writing to *Latimer* in prison he saith, *I pray you good father, let me have something more from you to comfort my stomach, for except the Lord assist me in his service, I shall pay but the part of a whitelined Knight; but he can make a coward in his own sight like a man.* In a Letter to *M. Bradford* he saith, *that as London is from Oxford, yet thence we have received both meat, money, and shirts, not onely from our acquaintance, but from some strangers also. I know for whose sake they doe it, &c.* And again, Ever since I heard of our dean brother *Rogers* his stout confession, and departing (blessed be God for it) I never felt any lumpish heaviness in my heart, as sometimes I did before. And again, Sir, Blessed be God, notwithstanding our hard restraint, and the evil reports raised of us, we are merry in God, and all our care is, and shall be (by Gods grace) to please and serve him, from whom we expect, after these temporary, and momentary miseries, to have eternal joy, and perpetual felicity, with *Abraham, Isaac, and Jacob, &c.* As yet never a learned man, scholar or other, hath visited us since our coming to *Bocardo*, which now may be called the Colledge of *Quondams*; for we be no fewer then three, and I dare say every one well contented with his portion, which is our heavenly fathers good and gracious gift. Farewell, We shall by the grace of God one day meet and be merry together,

gether; which day assuredly approacheth, the Lord grant it may shortly come.

Writing to Master Grindal, who was now in exile, he thus gives him an account of his condition. I was (saith he) about two months close Prisoner in the Tower, after that without (my seeking) I had the liberty of the Tower granted me, and so I continued about halfe a year, till refusing to be present at Mass, I was shut up close prisoner again. The last Lent but one, by reason of the rising in Kent, the Tower was so full of prisoners, that my Lord Arch-Bish. of Canterbury, Master Latimer, Master Bradford, and my selfe, were all put into one Prison, where we remained till almost Easter, and then Doctor Cranmer, Master Latimer, and my selfe, were sent down to Oxford, and were suffered to have nothing with us, but what we carried upon us. About Whitsuntide following was our disputations at Oxford, after which we had Pen, Ink, and all things taken from us, yea, and our own servants were removed from us, and strangers set in their steads, and all of us kept apart, as we are unto this day. God be blessed we are all three in health, and of good cheer, and have looked long agoe to have been dispatched; for within a day or two after our disputations we were condemned for Hereticks: The Lords wil be fulfilled in us. &c. When he was brought before the Popes Delegate [the Bishop of Lincoln] in the Divinity School in Oxford, whilst the Commission was reading, he stood bare till he heard the Cardinall named, and the Popes holiness, and then he put on his Cap, and being admonished by the Bishop to pull it off, he answered, I do not put it on in contempt to your Lordship, &c. but that by this my behaviour, I may make it appear that I acknowledge in no point the usurped Supremacy of Rome, and therefore I utterly contemne and despise all Authority coming from the Pope. Then the Bishop commanding the Bedle to pull off his Cap, he bowing his head, suffered him quietly to do it. After diverse examinations, he was at last degraded, condemned, and delivered to the Bailiffs to be kept till the next day, when he should be burned. The night before he suffered he caused his beard to be shaven, and his feet washed, and bad his Hostess, and the rest at the board to his wedding: He asked his brother also whether his sister could finde in her heart to be present

In his Letter to Mr. Grindall.

His courage.

His condemnation.

His cheerfulness before his death.

A good conscience a continual feast.

His carriage at his Martyrdom.

His faith.

His prayer at the stake.

No.c.

His cruel martyrdom.

present at it? Yea, said hee, I dare say with all her heart. His Hostess (*Mistress Irish*) weeping, he said, *O Mistress Irish, I see now that you love me not; for in that you weep, it appears that you will not be at my marriage, nor are therewith content: I see you are not so much my friend as I thought; but quiet your self, though my break-fast be somewhat sharpe, and painfull, yet I am sure my Supper shall be more pleasant and sweet.* His brother proffering to watch with him he refused it, saying, I intend to goe to bed, and sleep as quietly as ever I did in my life. In the morning he came forth in a fair black gowne, faced with foins, and tippet of velvet, &c. and looking behind him, he spied Master *Latimer* coming after, to whom he said, *O! bee you there? Yea, said Latimer, have-after as fast as I can follow.* Coming to the stake, he lift up his hands and eyes stedfastly to heaven, and espying Master *Latimer*, he ran with a cheerfull countenance to him, embraced, and kissed him, and comforted him, saying, *Be of good heart brother, for God will either asswage the fury of the flame, or give us strength to abide it.* So he went to the stake, kneeled by it, kissed it, and prayed earnestly, and being about to speak to the people, some ran to him, and stopped his mouth with their hands. Afterwards being stripped, he stood upon a stone by the stake, saying, *O heavenly father, I give thee hearty thanks, for that thou hast called me to be a professor of thee even unto death, I beseech thee Lord God have mercy upon this Realm of England, and deliver it from all its enemies.* As a Smith was knocking in the staple which held the chain, he said o him, *Good fellow knock it in hard, for the flesh will have his course.* Then his brother brought a bag of gunpowder, and would have tyed it about his neck. Doctor *Ridley* asked what it was? His Brother answered, gunpowder; then said he, I take it as being sent of God, therefore I will receive it as sent from him. And when he saw the flame a coming up to him, he cryed with a loud voice. *In manus tuas, &c. Into thy hands, Lord, I commend my spirit, Lord receive my soul:* But the fire being kept down by the wood, he desired them for Christs sake to let the fire come to him, which his brother in law mis-understanding, still heaped on faggots, whereby his nether parts were burned, before his upper

upper parts were touched. At last his upper parts fell down into the fire also, and so he slept in the Lord.

Bishop Ridley upon a time crossing the Thames, there rose on a sudden such a Tempest, that all in the boat were astonished, looking for nothing but to be drowned: Take heart, said he, for this boat carrieth a Bishop that must be burned, and not drowned. He suffered martyrdom Anno Christi, 1555.

He was a man so revered for his learning, and knowledge in the sacred Scriptures, that his very enemies were enforced to acknowledge that he was an excellent Clerk, and if his life might have been redeemed with monie, the Lord Dacres of the North, being his Kinsman, would have given 10000l. for the same, rather then that he should be burnt. But so unmercifull and cruel was Q. Mary, that notwithstanding D. Ridleys gentleness towards her in King Edward the sixth days, she would by no intreaties, nor other means be perswaded to spare his life. The tender mercies of the wicked are cruelly.

In a Letter which he wrote to his friends, he hath this passage: I wane you my friends, that ye be not astonished at the manner of my dissolution, for I assure you I think it the greatest honor that ever was called to in all my life; and therefore I thank the Lord God heartily for it, that it hath pleased him of his great mercy to call me to this high honor, to suffer death willingly for his sake, and in his cause; wherefore all you that be my true lovers and friends, rejoyce, and rejoyce with me again, and render with me hearty thanks to God, our heavenly Father, that for his sons sake my Saviour and Redeemer Christ, he hath vouchsafed to call me, being else without his gracious goodness, in my selfe but a sinful and vile wretch, to call me (I say) to this high dignity of his true Prophets, faithfull Apostles, and of his holy and chosen Martyrs to dye, and to spend this temporall life in the defence, and maintenance of his eternall and everlasting truth.

Whilst he was Mr. of Pembroke-hall, he used to walk much in the Orchard, where he learned without booke almost all Pauls Epistles, and the Epistles of James, Peter John and Jude, concerning which himself said, Though in time I did forget much of them againe, yet the sweet smell thereof I trust I shall carry with me into heaven, and the profit thereof I have felt in all my life time hitherto.

His Death.

His Prophecy.

Q. Maries unmercifullnesse.

In a Letter.

He learned the Scriptures by heart.

The



HVGH LATIMER

R. E. Sc.

The Life of Hugh Latimer, who dyed
A^{no} Christi 1555.

His Birth and
Education.

He went to
Cambridge.

A zealous Pa-
pist.

Hugh Latimer, born at *Thirkeffon* in the County of *Leicester*, being of a prompt and sharp wit, was by his parents brought up in learning, and at the age of fourteene he went to *Cambridge*, where, after he had profited in other studies, he gave himself to the study of School-Divinity, Commen-
 Batchelor in Divinity, and was a very zealous Pa-
 pist, made an Oration against *Philip Melancthon*: Railed
 against Master *Stafford*, Divinity-Lecturer, and willed the
 Scholars

Scholars in no wise to believe him. He was so zealous in his Popish Religion, and therewith so scrupulous, that being a Priest, and using to say Mass, he was so servile an observer of the *Romish* Decrees, that he thought he had never sufficiently mixed his Massing-wine with water, and that he should never be damned if once he were a professed Friar. He used to carry the Crosse before the Procession.

Master *Thomas Bilney*, seeing Mr. *Latimer* to have a zeal in his wayes (although without knowledge) was stricken with a brotherly pitty towards him, thinking by what meanes he might best win this ignorantly zealous brother to the true knowledge of Christ. And therupon going to his study, he desired him to hear him make a Confession of his Faith, which *Latimer* consenting to, was so touched thereby, that he gave over School Divinity, and studied more Orthodox Divines. So that whereas before he was an enemy, and almost a persecutor of Christ, he was now a zealous seeker after him; changing his old manner of cavilling and railing, into diligent conferring with Mr. *Bilney* and others. And asked Mr. *Stafford* forgiveness before he died.

Being thus wonne to Christ, he was not satisfied with his own conversion; but pitying the misery of others, he became a powerfull publick Preacher; and an instructor of many in private also; whereupon the Devill raised up many Doctors and Fryers against him, and the Bishop of *Ely* forbade him to preach, Anno Christi 1529: yet he continued three years preaching with much applause; yea the Bishop himself hearing him upon a time, commended him, and wished that he had the like gifts himself. He used often to visit the Prisoners, to relieve the needy, and feed the hungry. Amongst the Adversaries which the Devill raised against him, one was Doctor *Redman*, who wrote to him to divert him from the Truth: To which he made this short answer; Reverend Mr. *Redman*, It's enough for me that Christ's sheep hear no mans voice but Christ's; and as for you, you have no voice of Christ against me; whereas for my part I have an heart ready to hearken to any voice of Christ that you can produce. Thus fare you well, and trouble me no more from talking with the Lord my God. But shortly after, complaint was made against him to

Mr Bilny's
prudent charity.

His conversion.

Sathans
malice.

The fruit of
grace.

His Charity.

His Letter to
Dr. Redman.

the

Gods providence.

He goes into Wiltshire.

Popish malice.

He writes to the Archbish.

He is made bishop of Worcester.

A good bishop.

Sathans malice.

His faithful boldness.

the Cardinal, who sent for him; but by the meanes of Dr. *Buts* the Kings Physitian, a favourer of good men, he was chosen into the number of those which laboured in the cause of the Kings Supremacy; whereupon he went to the Court, and lodged in Doctor *Buts* his chamber, preaching many times in *London*. At last being weary of the Court, by the Lord *Cromwel*'s means he had a living given him in *Wiltshire*, whither he presently removed; The place was called *West-Kingstone*, near *Salum*, where with much diligence he instructed his flock, and preached zealously many times abroad in the Country. Whereupon some Popish Priests drew up Articles against him; and he was much molested by the Bishop of *London*, and *Warham*, Archbishop of *Canterburie*, by whom he was cited to appear before him, and the Bishop of *London*. These malicious persons detained him for a long space from his cure at home; calling him three times every week before them, which much troubled him, seeing they would neither preach themselves, nor suffer him to doe his duty: Hereupon hee wrote to the Archbishop, expostulating with him, for so detaining him from his charge, and that for no just cause, but onely for preaching the truth against sundry abuses which were crept into the Church. Yet this nothing prevailed till the King rescued him out of their hands, and at the request of the Lord *Cromwell* made him Bishop of *Worcester*. In which place he busily employed himself in instructing his flock, and giving them a good example by his holy life. He spent all his time in study, teaching, preaching, exhorting, visiting, correcting, and reforming to the utmost of his power, and as the times could bear; and though he could not utterly extinguish the reliques of Popery, yet he so wrought that they should be used with as little hurt, and with as much profit as might be. Yet neither there was he quiet; for one of great place accused him to the King for preaching Sedition, but the King rested satisfied with his answer.

At New-years-tide the Bishops us'd to present the King with a New-years gift, and Bishop *Latimer*, amongst the rest, presented him with the New Testament, wrapped up in a Napkin, with this Posie about it, *Fornicatores, & adul-*

teros

teror judicabit Dominus: Whoremongers and Adulterers God will judge. But the six Articles coming out, and he seeing that he could not retain his Office with a good conscience, of his own accord he resigned his Bishoprick: And when he put off his Rochet in his chamber amongst his friends, he gave a skip in the floor for joy, feeling his shoulders lighter, and being (as he said) discharged of so heavy a burthen. This was *Anno Christi* 1539, after which he betooke himself again to his mean Parsonage at *West-Kingston* in *Wiltshire*, not farre from *Bristow*: Yet by the malice of certain Popish Priests who slandered his Doctrine, he was much endangered; whereupon he had recourse to Mr. *Ralph Morrice*, who was Doctor *Crammers* right hand, by whose intreatie the Archbishop so prevailed with the King for him, that for the present he was freed out of his troubles; yet neither then would the Bishops suffer him to be quiet, till he was layd up in the Tower, where he remained till *Edward* the sixth's Reign. At which time being restored to his liberty, he continued a faithfull and painfull preacher all that Kings dayes; preaching twice every Sabbath, though 67 yeares of age. He rose to his Study Winter, and Summer, at two a clock in the morning. He evidently fore-saw, and fore-told all those plagues which *England* afterwards felt under *Queen Mary*; and fore-told concerning himself, that his preaching of the Gospel would cost him his life; and that *Winchester* was kept in the Tower for the same purpose, which afterwards proved so. In the beginning of *Queen Maries* Reign he was sent for up by a Pursuivant, whereof he had notice six houres before he came to his house, yet instead of flying, he prepared himself for his journey. And when the Pursuivant came, he said to him; My friend, you are welcome; I goe as willingly to *London* to give an account of my Faith, as ever I went to any place in the world; and I doubt not but as God hath made me worthy formerly to preach his Word before two excellent Princes, so he will enable me to bear witnesse to the Truth before the third, either to her eternal comfort, or discomfort. The Pursuivant having delivered his Letter, told him, that he was commanded not to stay for him, and so immediately departed: His Adversaries

Whereof the King was very guilty.

He resignes his Bishoprick.
Note.

He is againe troubled and freed by the King.

His imprisonment in the Tower.

His painfulness in his Ministry.

His studiousnes.

His propheties

Steph. Gardiner

He is sent for.

Flight refused.

His Courage.

He is tempted.

faries

W
A prediction.

Comf
affliction.

His imprison-
ment.

He is sent to
Oxford.

His fervent
prayers.

Prayer.

faries hoping that he would have fled; but *Latimer* hasted af-
ter to *London*, and as he rode through *Smithfield*, he said, that
Smithfield had groaned for him a long time. Coming before
the Council, after many mocks and scornes, he was sent to
the Tower, where the Lord gave him such a valiant spirit,
that he did not onely bear the terriblenesse of imprison-
ment, but derided and laugh'd to scorn the doings of his e-
nemies. This aged Father being kept in the cold winter
without a fire, bade the Lieutenant's man to tell his Master,
That if he did not look better to him, perchance he would
deceive him. The Lieutenant, thinking that he intend'd to
make an escape, charged him with his words; to whom he
answered, You think I shall burn; but except you let mee
have a fire, I shall deceive your expectation; for I am here
like to starve with cold. Thus he continued a long time in
the Tower, with as much patience as a man in his case
could possibly doe; and at last from thence he was carried
to *Oxford*, with *Crammer* and *Ridley*, where they spent their
time in brotherly conference, fervent prayer, and fruitfull
writing. Yea, many times he continued so long in fervent
prayer, that he was not able to get up without help. Three
things he more especially prayed for: 1. That as God had appointed him to be a Preacher of
his Word, so that he would give him grace to stand to his
Doctrine, that hee might give his hearts-blood for the
same.

2. That God of his mercy would restore his Gospel to
England once againe; once againe, which he often incul-
cated in his prayer, and that with so much ardour, as
though he had seen God before him, and spoken to him face
to face.

3. That the Lord would preserve *Queen Elizabeth*, and
make her a comfort to this comfortles Realm of *England*.
The Lord most graciously answering all those his requests.
At last he was condemned, and with Doctor *Ridley* was car-
ried to be burned. When he came to the stake, he lift up his
eyes with an amiable and comfortable countenance, saying,
Fidelis est Deus, &c. God is faithfull, who will not suffer us to
to be tempted above that which we are able, &c. When the fire

was brought, he said to Doctor Ridley, *Be of good comfort Brother, and play the man, we shall this day light such a candle by Gods grace in England, as I trust shall never be put out.* When hee was stripped into his shroud, he seemed a very comly person to all that were present: And whereas in his cloathis he appeared a withered, and crooked, silly old man, he now stood bolt-upright, as comly a Father as one might likely behold. As he was burning, his blood ranne out of his heart in such abundance, as if all the blood in his body had been gathered thither, to the great astonishment of the beholders, according to his former request, *That he might be so happy as to shed his hearts-blood for the Truth.* When the fire was first kindled, he cried, *O father of heaven receive my soul:* And so receiving the flame, and, as it were embracing it, having stroked his face with his hands, and bathed them a little in the fire, he soon died with very little pain, or none at all, *Anno Christi 1555.*

In a Letter to King Henry the eighth, he thus concludes; *Wherefore, gracious King, remember your self, have pittie upon your soul, and think that the day is even at hand when you shall give an account for your Office, and of the blood that hath been shed with your sword: In the which day that your Grace may stand stedfast, and may have your Quierus est sealed with the blood of our Saviour Christ, which will onely serve at that day, is my daily prayer, &c.*

The Life of John Philpot, who died

Ano Christi 1555.

John Philpot was a Knight's son, and born in Hampshire, brought up at Schoole, and sent from thence to New-Colledge in Oxford, where he studied the Liberal Arts, and the Tongues, and afterwards the Civil-Law, for six or seven years space. He was of a pregnant wit, and singular courage, fervent in spirit, zealous in Religion, of nature apert, and far from flattery, hypocrisie, and dissimulation. From Oxford he travelled into Italy, where he was in some danger for his Religion: In King Edward the sixth's dayes he re-

M m

turned

He encoura-
geeth Dr. Ridley

A special pro-
vidence.

His death.

In a Letter to
King Hen.8.

His birth and
education.

His Character.

His travels.

His return.

turned into England again, and had many conflicts with Bishop Gardiner. He did much good in Hampshire, being Archdeacon of Winchester all King Edward's dayes.

A Convocation.

Anno Christi 1553 (which was the first year of Queen Mary) a Convocation was assembled, wherein Doctor Weston was Prolocutor, in the beginning whereof a disputation was begunne between the Papists and Protestants; wherein Mr. Philpot was so earnest, that Doctor Weston commanded him to hold his peace, whereto he replied, *You perceive that I have stufte enough for you, whereby I am able to withstand your false positions, and therefore you command me silence.*

Mr. Philpots zeal.

If you will not give place (quoth the Prolocutor) I will send you to prison.

This is not (replied Mr. Philpot) according to your promise made at first in this house; nor yet according to your brag made at Paul's Crosse, when you said, that men should be answered in this disputation to what soever they could say, and now of a dozen arguments that I have, you will not suffer me to prosecute one: But I see that a sort of you here, which hitherto have lurked in corners, and dissembled with God and man, are now gathered together to suppress the sincere Truth of Gods Word, and to set forth your false devices, which by the sacred Scriptures you are not able to maintain.

The Queen dissolves the Convocation.

But six daies after came a Mandate from the Queen to break up the disputation; whereupon Doctor Weston, who all along had used many unseemly checks and taunts to the Protestants, thus concluded: *It is not the Queens pleasure that we should spend any longer time here; and ye are all well enough, for you have the Word, and we have the Sword.* And shortly after Mr. Philpot was cast into Prison, where he lay a yeare and a half before he was examined.

He is cast into prison.

Then he was sent for by Doctor Storie, and after some captious questions proposed to him, was committed prisoner to the Bishop of London's Colehouse, unto which was adjoynd a little blinde-house, with a great pair of Stocks, both for hand and foot, *but thanks be to God, saith he, I have not played of these Organs yet.* There he found a godly Minister of Essex, who, desiring to speak with him, did greatly lament his infirmity; for through extremity of imprisonment, he had yeilded to the Bishop of

Danger of Apostacy.

London,

London, and was set at liberty; whereupon he felt such an hell in his conscience, that he could scarce refrain from destroying himself; and could have no peace, till going to the Bishops Register, and desiring to see his Recantation, he tore it in peeces; whereupon the Bishop sending for him, buffeted him, pluckt off a great part of his beard, and sent him to this Cole-house, where Mr. Philpot found him very joyfull under the Crosse. Philpot being afterwards sent for to the Bishop, he asked him, amongst other things, why they were so merry in Prison, singing and rejoycing, as the Prophet saith, *Exultantes in rebus pessimis*, Rejoycing in your naughtinesse. You do not well (said the Bishop) herein, you should rather lament and be sorry. To whom he answered, My Lord, the mirth which we make, is but in singing certain Psalms, as we are commanded by Saint Paul, to rejoyce in the Lord, singing together in Hymns and Psalmes; for we are in a darke comfortlesse place, and therefore we solace our selves with singing of Psalmes; lest as Solomon saith, *Sorrowfulness eat up our heart*: Therefore I trust your Lordship will not be angry, seeing the Apostle saith, *If any man be of an upright mind, let him sing*; and we, to declare that we are of an upright minde to God, though we be in misery, do solace our selves with singing.

Then did he ask him what his judgement was about the Sacrament of the Altar? To whom he answered, My Lord, Saint Ambrose saith, that the Disputation about matters of Faith ought to be in the Congregation in the hearing of the people, and that I am not bound to render an account of it to every man privately, unlesse it be to edifie. But now I cannot shew you my mind, but I must runne upon the pikes, and endanger my life: Therefore, as St. Ambrose said to Valentinian the Emperour, so say I unto you, *Tolle Legem, & fiet certamen*; Take away the Law, and I shall reason with you. And yet if I come in open judgement, where I am bound by the Law to answer, I trust I shall answer according to my conscience, as freely as any that hath come before you.

After other discourse (saith he) I was carried to my Lords Cole-house again, where I, with my six fellow-prisoners, do rouse

Popish cruelty

Joy after sorrow.

His conference with B. Bonner.

A prison a palace.

together in the straw as chearfully, we thank God, as others doe in their beds of down.

His conference
with the bi-
shops.

His prayer.

A few dayes after he was called before Bonner, with the Bishops of Bath, Worcester, and Gloucester, at which conference the bishop of Worcester said: Before we begin to speak to him, it's best that he call to God for grace, and to pray that God would open his heart, that he may conceive the Truth. Hereupon Mr. Philpot kneeling down said, *Almighty God, who art the giver of all wisdom, and understanding, I beseech thee of thine infinite goodnesse and mercy in Jesus Christ, to give me (most vile sinner) in thy sight, the Spirit of wisdom to speak, and make answer in thy cause, that it may be to the contentation of the hearers before whom I stand, also to my better understanding, if I be deceived in any thing.*

Popish igno-
rance.

Nay my Lord of Worcester (quoth Bonner) you did not well to exhort him to make any prayer: For this is the thing they have a singular pride in, that they can often make their vain prayers, in which they glory much: For in this point they are like to certain arrant Hereticks of which Pliny speaks, that they daily sung *antelucanos Hymnos*, Praises to God before the dawning of the day. Then said Mr. Philpot, *My Lord God make me, and all you h^{ere} present, such Hereticks as they were: for they were godly Christians, with whom the Tyrants of the world were offended for their Christian practises and well doing: But all their conference proved to no purpose; for the Bishops would not dispute, and Mr. Philpot would not take their words without Scripture and Arguments, so he was returned to his Cole-house again.*

His conference
with Doctor
Morgan.

And in another conference with Doctor Morgan, the Doctor asked him, *How he knew he had the Spirit of God, and not they?*

Phil. By the Faith of Christ which is in me.

Popish pro-
phesie.

Morgan. *Ah, by Faith, doe you so? I ween it to be the Spirit of the Buttery which your fellows had, which have been burned before you, who were drunk the night before they went to their death, and I ween went drunken to it.*

Mr. Philpots
zeal.

Phil. It appeareth by your speeches, that you are better acquainted with the spirit of the buttery then with the spirit of God: Wherefore I must now tell thee, thou painted wall,

in

and hypocrite, in the name of the living Lord, whose truth I have told thee, that God shall rain fire and brimstone upon such scornors of his Word, and blasphemers of his people as thou art.

Morgan. *What, you rage now?*

Phil. Thy foolish blasphemies have compelled the spirit of God which is in me to speak that which I have said to thee, thou enemy of all righteousness.

Morgan. *Why doe you judge me so?*

Phil. By thy own wicked words I judge of thee, thou blinde and blasphemous Doctor; for as it is written, *By thy words thou shalt be justified, and by thy words thou shalt be condemned.* I have spoken on Gods behalf, and now I have done with thee.

Morgan. *Why then I tell thee Philpot thou art an Heretick, and shalt be burned, and afterwards goe to hell fire.*

Phil. I tell thee thou hypocrite, that I passe not a rush for thy fire and faggots; neither, I thank my Lord God, doe stand in fear of the same. But for the hell-fire which thou threatnest me as my portion, it's prepared for thee, unlesse thou speedily repent, and for such hypocrites as thou art.

After sundry other examinations he was by the Bishop set in the stocks, in a house alone, of which he writes: *God be praised that hee thought me worthy to suffer any thing for his names sake: better it is to sit in the stocks in this world, then to sit in the stocks of a damnable conscience.* At last he was condemned for an Heretick: whereupon he said, *I thank God I am an Heretick out of your cursed Church, but I am no Heretick before God.* Being sent to Newgate, he spake to the people as he went, saying, *Ah good people, blessed be God for this day:* Having notice given on the over-night that the next day he should be burn'd, he said *I am ready. God grant me strength, and a joyfull resurrection;* and so he went to his chamber, pouring out his spirit unto the Lord in prayer, and giving him most hearty thanks for accounting him worthy to suffer for his Truth. Going into *Smithfield*, the way was very foul, whereupon two Officers took him up to bear him to the stake: then he said merrily, *What, will you make me Pope?* Comming into

He is set in the stocks.

His condemnation.

He prepares for death.

He is carried into Smithfield.

His mar-
tyrdom.

In his Letters.

His wonderful
joy in prison.

Smithfield, he kneeled down, saying, I will pay my vows in thee O Smithfield: He kissed the stake, saying, Shall I disdain to suffer at this stake, when my Lord and Saviour refused not to suffer a most vile death for me? When the fire was kindled, with much meekness and comfort he resigned up his spirit unto God, Anno Christi 1555.

In a Letter which he wrote to John Carelesse then prisoner in the Kings-bench, he thus writes: Indeed, my dear Carelesse, I am in this world in hell, and in the shadow of death; but he that for my deserts hath brought me down into hell, shall shortly lift me up unto heaven, where I shall look continually for your coming, and others of my faithful brethren in the Kings-bench. And though I tell you that I am in hell in the judgement of the world, yet assuredly I feel in the same the consolation of heaven, I praise God: And this lothsome and horrible prison is as pleasant to me as the walks in the Garden of the Kings-bench. And in a Letter that he wrote to his Sister, he thus concludes: My dissolution I look for daily, but the Lord knoweth how unworthy I am of so high an honour, as to die for the testimony of his Truth. Pray that God would vouchsafe to make me worthy, as he hath done of long imprisonment. Pray, and look for the coming of the Lord, &c. In another Letter he writes thus, Commend me to Mr. Elling and his wife, and thank them for providing me some ease in prison; and tell them that though my Lords Cole house be but very black, yet it is more to be desired of the faithfull then the Queens Palace. The world wondereth how we can be merry in such extreame miseries, but our God is omnipotent, which turneth misery into felicity. Believe me there is no such joy in the world as the people of Christ have under the Crosse and I speak by experience, therefore believe me, and fear nothing that the world can doe unto you, for when they imprison our bodies, they set our souls at liberty with God; when they cast us down, they lift us up; yea when they kill us, then doe they send us to everlasting life; and what greater glory can there be then to be made conformable to our head Christ which is done by afflictions? O good God what am I, upon whom thou shouldest bestow so great a mercy? This is the day which the Lord hath made, let us rejoyce and be glad in the same; this is the way though it be but narrow, which is full of the peace of God, and leadeth to eternall blisse. Oh how my heart leaperh

leapeth for joy that I am so near the apprehension thereof. God forgive me my unthankfulness and unworthiness of so great glory. I have so much joy, that though I be in a place of darkness and mourning, yet I cannot lament but both night and day am so joyful, as if I were under no crosse at all: yea in all the daies of my life I was never so merry, the name of the Lord be praised for ever, and ever; and the Lord pardon my unthankfulness. Our enemies do fret, fume, and gnash their teeth to see, and hear, that we under this grievous affliction can be so merry. Pray instantly that this joy may never be taken from us; for it passeth all the delights of this world. This is the peace of God which passeth all understanding: This peace, the more his chosen be afflicted, the more they feel; and therefore cannot faint neither for fire, nor water.

Whilst Mr. Philpot was prisoner in Newgate, a certaine friend of his that scrupled the Baptizing of Infants; wrote to him for his judgement about it, to whom he wrote a large and learned Answer, proving by Scripture, by Arguments, by testimony of the Fathers; and by the constant practise of the Primitive Church, from the Apostles daies, the lawfulness and necessity of the same, which you may read in the *Book of Martyrs* vol. 3. pag. 606. &c.

He defends
Infant-baptism

M m 4

The



THO. CRANMER

R. E. Sc.

*The Life of Thomas Cranmer, who died
Anno Christi 1555.*

His Birth and
Education.

His Marriage.

He is again
chosen Fellow.

Thomas Cranmer was a Gentleman by birth, of a very ancient Family, born at *Aspelacton* in *Nottinghamshire*, brought up at School, and from thence sent to *Cambridge*, where profiting much in learning, he was chosen fellow in *Jesus Colledge*. After which he married a wife, and thereby loosing his Fellow-ship, he was chosen Divinity-Reader in *Buckingham-Colledge*, but not long after his wife dying in child-bed, the Master and Fellows chose him again Fellow into

into *Jesus Colledge*. After which he commenced Doctor in Divinity. From thence hee was chosen a Fellow in the Foundation of Cardinal *Wolsey's Colledge* in *Oxford*, but fore-seeing the danger which after followed, he refused that place. Whilst he was in *Cambridge*, the question arose about King *Henries* Divorce from his brothers widdow; and the Plague breaking forth at *Cambridge*, Doctor *Cranmer* retired to *Waltham-Abbey*. At which time this fell out. The King to recreate himselfe, and to take private counsell with those in whom he most confided, who were the Dukes of *Norfolke* and *Suffolk*, and some others, went on hunting to *Waltham*, at which time he signified his minde to *Steven Gardiner* his Secretary, and to *Fox* his Almoner, willing them to search what was most expedient for him to doe; to end well that controversie about his Marriage: and as God would have it, these two men lodged in the house of one Master *Cressie* at *Waltham*, where also Doctor *Cranmer* was, having left *Cambridge* upon the forementioned occasion, and being Tutor to Master *Cressies* two sons. *Gardiner* and *Fox* thus meeting with him, and knowing him to be famous for learning, and piety, invited him to their good cheer, and asked his advice concerning the Kings cause. Dr. *Cranmer* was at first very loath to deliver his judgement, but being much importuned by them, he at last said:

I cannot say much on the sudden in so weighty a businesse without study and meditation, but in my opinion, seeing the King is in so great trouble of mind and conscience, nothing can more increase it then so great delays, and wandring in Romish suites, in which whosoever are once entangled, can scarce ever extricate themselves out of the snares. I think it better therefore, that laying aside all delays, and Court suites, wherein the King hath been too long tossed with great affliction of mind, the judgement of Divines, both in our owne and forraign Universities be searched out, which may be strenghtned with the law of God, and as they shall by Gods word prove it lawfull, or unlawfull, so let the King proceed, and have the cause then determined in his owne Country, whereby he may live in lawfull matrimony, with a cheerefull minde and quiet conscience; which is much to be desired by all his faithfull subjects.

His prudence.

Gods providence.

D. Cranmers advice about the Kings divorce.

When

S. Gardiners
proud.

When he had thus spoken with great gravity, and wisdom; *Gardiner* and *Fox* resenting that excellent counsell, as given from God, wished that the King had had such counsell given him before he ever sent to *Rome*.

The day after when they came to the King, he asked them what was done in his business: whereupon *Fox* told him of their meeting, and conference had with Doctor *Cranmer*: but proud *Gardiner* seeking to invest himself in the praise which was due unto another, would have made him self the Author of that counsell, but the King neglecting his speech, asked *Fox* if *Cranmer* were at *Waltham* nill? and being told that he was, he presently ordered him to be sent for, saying, *I judge his counsell right, if I had knowne it two dayes agoe, I had saved infinite charges, and had lived with a more safe and quiet conscience.* When Doctor *Cranmer* came to him hee much excused himselfe, as insufficient to be engaged in so great a matter, yet besought him to commit the tryall of it to the best learned men in both Vniversities: Which advice the King liked well, yet required him to write his judgement upon it also, and commanded the Earl of *Wiltshire* to provide him retired lodgings, books, and whatever else was necessary for so great a work: which task being finished, and confirmed by Scriptures, Councils and Fathers, he presented it to the King: who (having read it) asked him whether he would justifie it before the Pope? *D. Cran.* professing his willingness, the King hastened his dispatch to *Rome*, and sent other learned men abroad to forraign Vniversities to dispute this question amongst the Divines there; where it was concluded that no such matrimony was lawfull by the word of God. When the Kings Ambassadors came to *Rome*, the Pope proffering them his foot to kisse, the Earl of *Wiltshire's* Spaniel caught his great Toe in his mouth, whereupon the Ambassadors scorned to kisse after the dog, and the Pope pulled in his foot again. There *Cranmer* and the rest proffered to defend, that, *Jure Divino*, the brother ought not to marry the brothers wife; but none appearing against them, the Pope made Doctor *Cranmer* his Penitentiary, and so dismissed them. From thence Doctor *Cranmer* traveled to the Emperors Court at *Vienna*, proffering to dispute with his Divines upon

He writes his
judgement.

He is sent to
Rome.

An unmanner-
ly dog.

The Popes
evasion.

upon the said question : But *Cornelius Agrippa* in private conference receiving full satisfaction from him thereupon easily perswaded other learned men that were in the Emperors court not to contend with *Cranmer*, who (as he said) was in the truth, so that no man contradicting him, *Cranmer* departed from the Emperor, and having travelled all over *Germany*, he brought home with him into *England* the opinions and sentences of the most learned men that lived in the Vniversities, and Courts of Princes. And in the mean season others sent from the King, passing through all the Vniversities of *Italy* and *France*, brought home likewise their determinations in that point confirmed with their publick and authentick seales, agreeing with those that *Cranmer* had brought out of *Germany*. In this journey to and fro he learned all the New Testament by heart.

August 23. Anno Christi 1533. William Warham Arch-Bi. of Cantebury died, and the King resolved to place Doctor *Cranmer* in his room, who was at this time in *Germany* about the Kings business, and was loath to take upon him an office of such high dignity in the Church : For he knew that there was an oath to be taken to the Pope of *Rome* before he could be installed in that place. He feared also what issue the Kings divorce might have, and was not ignorant of the Kings violent disposition. He knew that sudden and great changes were dangerous, and that the Court, to which he was not accustomed, was full of deceits, and counterfeitings. That he must in all things obey the Kings will; and that if he tripped in any thing never so little, there would be some, who out of envy at his felicity, would tumble him downe headlong when he began to fall. He also having buried his first wife, was now false in love with a young maid, that was neece to *Oslanders* wife, whom he determined to marry, though he knew it was forbidden by law for a Priest to marry, or for a man to be made a Priest who had married a second wife.

Weighing these things seriously with himselfe, when he was sent for by the King to return home so soon as he could, he stayed in *Germany* six whole months, framing one excuse or other, hoping that in the mean time, some or other

All learned men for the divorce.

His industry.

His prudence.

other would get the Arch-Bishoprick. But such were the times then, that every man feared the slipperiness of that place, and therefore declined it.

At last Doctor *Cranmer* privately marrying his wife at *Norimberg*, returned home, and was made Arch-Bishop, though against his will; for he refused the dignity offered him; because he was to be tyed to the Pope, against all right and equity, and therefore he gave the Popes Bull into the Kings hands, saying, that he would never receive a Bishoprick of *England*, but from him who was the head of *England*, nor take an oath that was derogatory to the Kings authority. And thus being made Arch Bishop, he carried himself as formerly he had done, rising every morning at five a clock to his study, and never being idle all the day. After dinner, if he had no suiters, he spent an hour at Chess, and so to his study again. He was by nature very charitable, and gentle, so prone to forgive, and forget wrongs, that it grew into a Proverb, *Doe my Lord of Canterbury a shrewd turn, and he will be your friend as long as you live*. He stoutly opposed the six bloody Articles, and yet with such humility and modesty, that the King could not be offended with him for it. He was so free from passion, that he never miscalled the meanest of his servants. He was just in paying all men, so that when he was cast into prison he owed no man a farthing. He relieved many that were in want: The whole weight of reforming Religion lay upon his hands, so that for sixteen years together his house was never empty of learned men to assist in deciding Ecclesiasticall controversies. His charity to the poor was very great, for whom he provided lodgings, being sick, lame, wounded, &c. and appointed an Almoner, Physician, and Chirurgeon to attend them, having daily hot broth and meat sent them from his own Kitchen.

He had many and great enemies of the Papists, especially wily *VVinchester* and his companions, who layed a train to take away his life, at least his Arch-Bishoprick, by bringing him within the compass of the *six articles*: which by Doctor *Parker*, the first Arch-Bishop of *Canterbury* in *Queen Elizabeths* dayes, is thus related. Doctor *Cranmer* (saith he) being in great heaviness for the death of the Lord *Cromwel*, was accused

His second marriage.
His humility.
He is made Arch-Bishop.

His studiousness.

His character.

He opposed the 6 Articles.

His Charity.

Cranmer hated by the Papists.

cused by the Papists, and much threatned by them, and though he knew that he was not safe for one moment of time, yet he changed not the cheerfullness of his countenance, because as yet he kept the Kings right in the defence of the Gospel, by his singular wisdom gravity and modesty: But the King being soon entangled by converting with *Winchester*, and his Popish party, they daily so deafned him with their continuall complaints against the Arch-Bishop, that through wearisomness he was almost constrained to grant unto them the life of that most innocent man: Yet by Gods speciall providence he was so rooted in his heart, that when the Papists most presumed, and the godly most feared his ruine, the King resolved to provide for his safety and welfare.

In the mean time, proud and malicious *Gardiner*, whose favour and authority was thought to be greatest with the King, provoked him often to disputations about point of Divinity in the presence of the King; In the which the King observed that *Cranmer* never departed from his innate gravity and modesty, whereas *Gardiner* always rather affected a little glory then the truth. And when *Gardiner*, that he might lessen the authority of the scriptures, had by many sophistical arguments endeavoured to prove that those called the Apostles Canons were of equall validity, and authority with the sacred Scriptures; *Cranmer* so enervated the force of all his arguments in the Kings hearing by his solid calm, and moderate answers, that the King said in the presence of many unto *Gardiner*, that *Cranmer* was an old weather-beaten souldier in Divinity, and was not to be encountred by such fresh-water souldiers as himselfe.

For this *Gardiner* swelling with pride, stirred up as many against *Cranmer* as possibly he could, judging that nothing could hinder their counsels, and purposes, if he were taken out of the way.

At *Canterbury*, and all over *Kent*, by the procurement of *Gardiner*, many were suborned to accuse *Cranmer* of Heresie.

In the Parliament one *Goswick* a Knight for *Bedfordshire* said openly, that all hereticall sedition flowed from the Arch-Bishop of *Canterbury* and his family. Some great men

His disputations with *Gardiner*.

Popish malice.

about

about the King, hereupon laboured much to perswade him, that by reason of these imputations, *Cranmer* should be excluded from the Council-board, and committed to the Tower of *London* till inquiry could be made concerning the truth of those reports; for (said they) so long as he sits in counsell, for fear, men will conceal that which they know, not daring to utter or reveal it. They also dispersed rumors that *Cranmer* was already condemned in the judgement of the King and should be shortly beheaded as *Cromwel* had been a little before. All this while *Cranmer*, though he set a good face on't, yet privately amongst his friends much bewailed the condition of those evil times, rather then his owne. But the King diligently seached out all these treacherous designs of the Papists, and marked whereunto they tended.

Once for recreations sake, after supper, the King would goe in his Barge upon the Thames, and being there, commanded his Barge-men to land him at *Lambeth* staires; some of the Arch-bishops servants observing that he drew thitherward, presently informed their Master, who hasted to the bridge, either to salute the King as he passed by, or to entertain him into his house. The King seeing him, bid him come into his Barge, and setting him by him, had much private conference with him, the Barge-men in the mean season rowing hither and thither.

His conference
with the King.

In this conference the King feigningly complained, that since the death of *Cromwel*, *England* was much troubled with hereticall factions and parties, that it was to be feared, that if these wranglings about religion were nourished, more grievous mischiefs and civill wars would arise, and therefore that the dissentions about Religion were to be appeased; for which end, by the advice of his Bishops and Nobles, he would endeavour to finde out the Arch-Hereticke who was the author of this mischief, and whom being found, he intended severely to punish, yea, cruelly to burn him, thereby to prevent further disorders.

Cranmer (though he was somewhat affrighted) yet answered with a mild countenance, that he liked the counsell as wholesome, that the whole flock of hereticks was to be restrained

strained by the death of the Arch-Hereticke; but hee admonished the King with fatherly gravity and modesty, that hee would not judge them Hereticks, who relied wholly upon the Word of God; and not to the Traditions or Laws of men. Well (quoth the King) to deal plainly, we are told by many, that you are the Arch-Hereticke of our Kingdome, and that in *Kent*, and all your Province you hinder the Faith established in Parliament by the six Articles from being received by our people, and therefore tell us plainly both what you think, and what you have done concerning them?

To this the Archbishop stoutly replied, that he was still of the same opinion that he had expressed in Parliament when that Law was made; and that yet he had not offended against that Law since it was made. Then the King by little and little moderating the severity of his speech, asked him pleasantly, whether his private bed-chamber was free from the breach of the 6 Articles. *Cranmer* (though he understood by the six Articles that it was a capital offence for a Priest to be married, and that the King knew well that he was a married man, yet) answered, That though he had married a wife, yet it was in *Germany* before he took upon him the Archbishoprick; but for all that, he had done nothing against that severe Law: For (saith he) when the Law was once made, I never touched my Wife, but sent her into *Germany* to her kindred and friends.

By this plain answer without dawbing, *Cranmer* begat in the Kings minde such an opinion of his Learning, and Honesty, that he cheered him up; telling him that those Articles were not ordained for his sake; and shewing him what were the chief accusations laid in against him; which *Cranmer* knowing to be false, and forged by the envy and malice of his Popish Adversaries, intreated the King to appoint Inquisitors, whereby the truth might be sifted out: For (saith he) I am not afraid to undergoe the hazzard of a judgement.

The King, trusting to his ingenuity, bad him search, and try out his own cause himself. But *Cranmer* replied, that it would seem unequal to his Adversaries, that he should be

His prudent
answer.

The Kings
great favour
to him.

made

He is betrayed
by his own ser-
vant.

made Censor of his own acts, and therefore still desired another Judge. But the King still affirmed that hee would make none other the Inquisitor of his life, having put so much trust and confidence in him alone, knowing that he would certainly, and fully relate the truth without a lye, of his own deeds, whether they were good or bad: After which words the King dismissed him.

Presently after Doctor Cranmer sent Doctor Cox, his Vicar generall, and Mr. Anthony Hussey, his Secretary, with ample commission to search out the plots which were contrived against him by the Papists of *Canterbury*, who spent a moneth or two, and yet did little, being persons that favoured the Popelings.

In the mean time his Adversaries at Court urged much that he might be imprisoned, and might then be examined of the Heresies laid to his charge, presuming that if once he were removed out of the Kings sight, they might easily overwhelm him with feigned crimes, and so work his destruction. And the King being tired with their daily importunities, granted that if he was manifestly convinced of any crimes either against Church or State, hee should be carried to prison. Hereupon *Gardner* and his associates resolved the next day to send him prisoner to the Tower, and the King concealed his purpose, that he might see how far their malice would extend, and yet resolved to secure him: For about midnight he sent Mr. Denny, one of his Bed-chamber, whom hee most confided in, as not liking the Popelings, to *Lambeth* for Doctor Cranmer, who being roused out of his sleep, came presently to the King, who in these words told him what he would have him doe. Almost all my Counsellors (saith he) are urgent to have you imprisoned, because almost all *England* is defiled with Heresies, which, they say, proceeds from you, and certain learned strangers whom you keep in your house, and therefore they would have you under custody, whilst the cause is enquired after, without which they cannot finde out the original; and to morrow is the day appointed for your commitment, and therefore consider whether it be well done or no.

Doctor Cranmer heartily thanked the King for giving him
this

A design to
have commit-
ted him to the
Tower.

The King re-
veals it to him.

this warning, saying that he refused not to goe to prison, nor to stand in judgement, trusting to his innocency, and clear conscience, affirming that he would rather hazard a just judgement, than lie under unjust suspicions. Oely he desired that since his Doctrine and Faith were called into question, he might have learned and equall Judges to heare the same. But the King pittying the plain simplicity of the man, who would thus expose himself to the malice of his mortall enemies, said to him; Are you so foolish? for if you be once led away from your dignitie, and from the light and sight of men, many false and perjured witnesses will arise against you, which otherwise durst not come into your presence? Wherefore seeing you neither provide for your dignity nor safety, I will give you counsell, that you be not overwhelmed by your spitefull Adversaries. To morrow they will send for you; they will object against you the crimes of Heresie, and commit you to prison; then doe you request them, that since you are one of my Privy-counsell, they would deale with you as they would be dealt by in the like case, viz. That they would produce your accusers in open judgement, whom if you be not able to answer, you will patiently endure imprisonment. But if they regard not this your just and equall request, but will proceed to imprison you, appeale to my presence, and audience, by delivering this token to them to supersede their Decree, with which words he drew off his Ring from his finger, and delivered it to *Cranmer*, and so dismissed him.

The next morning *Gardiner* and his complices met in the Counsel-chamber, sent to *Lambeth* for *Cranmer*, but when he came, would not let him in. The Nobles and Courtiers that passed by, marvelled much thus to see the Primate of all *England*, and the most inward Counsellor of the King, thus shut out, & sitting amongst Serving-men that waited for their Masters. This being told to Doctor *Butts* the Kings Physitian, being moved with the indignity of the fact, he went presently to drive away the gazers, and to honour the presence of so worthy a Father.

But presently Dr. *Butts* was sent for to the King, and when he came to him, he said; I have seen an unusual matter, and

The King
secures him.

He is basely
abused.

The King is
informed of it.

such a thing as was never before heard of. What's that (quoth the King?) *Cranmer* (said hee) the Primate of the Kingdome, is become some bodies Serving-man, and hath stood almost this hour before the door of the Counsel-chamber waiting upon some Master. Ha! (said the King) doe my Counsellors so disgracefully use the Primate? and being moved with the indignity of the thing, he presently sent a command that *Cranmer* should be admitted into the Counsell-chamber.

When he was entered, it was declared to him, that the King and his Counsellors were informed, that all *England* was turned from the Catholick Faith, and depraved with Heresie, which proceeded from him and his Family, and that therefore he must be committed to the Tower, whilst a speedy inquisition was made to know whether those things were true or no. *Cranmer* desired that his accusers, witnesses, and proofes that they had against him might be produced, and that it might be lawfull for him to answer presently, and thereby to defend himself, alledging that it was very unequall that the Primate of *England*, and a Counsellor, whose faith was never doubted of, nor came into question, should be thus disgracefully thrust into prison upon bare suspicions, to the prejudice of his cause; urging many other reasons why they should deale more gently, and mildly with him. But when neither intreaties, nor arguments could prevaile, but that needs to prison he must goe, *Cranmer* said, that he was very sorry that they forced him to appeale to the King from themselves, with whom hee had so often communicated in counsell, and from whom he expected equall dealing upon all occasions; and thereupon delivering the Kings Ring to them, hee commanded them to suspend their Decree, and to present themselves before the King.

Then said the Lord *Russel* (afterwards Earl of *Bedford*) Did not I tell you that the King would never suffer him to be imprisoned, unlesse he were guilty of high Treason against his Majesty? and so they went with *Cranmer* to the King.

The King sharply rebuked them, telling them that hee looked for more wisdom, and gravity amongst them, then

He appeales to
the King.

The King
checks his
Counsellors.

to keep *Crammer* out of the Counsell-chamber, to force him to stand at the door amongst Serving-men: Asking them whether any of themselves would endure such a disgrace? And withall swore (striking himself upon the breast) that hee was more beholding to *Crammer* then to any man whatsoever, and that he had tried him, and knew that no Prelate could exceed him in his fidelity to his King; and therefore that all that loved him, should hold *Crammer* in highest price and estimation.

The King speaking thus, when all others held their peace through fear, the Duke of *Norfolk* answered, It was not our purpose to hurt the Archbishop at all, but that keeping him in custody whilst the Inquisition depended, his innocencie being known, he might come out with greater credit. But (said the King) I will not have *Crammer* so handled, nor any that are dear to me. But I perceive some crooked, and cankered hearts raise these Tragedies, which unlesse they bee quiet, I will interpose my authority to restrain them and so he departed in a chafe, and all the Counsellors shook hands with *Crammer*, desiring to be reconciled to him: And hee being of a most sweet, and mild disposition, easily forgave all offences, blotting them utterly out of his mind; and from that time forward he lived secure from all treacheries, being in such high favour with the King.

But when Doctor *Cox*, and *Hussey* lay loitering at *Canterbury* (not without suspicion) and did nothing in the inquisition, the King secretly sent Doctor *Lee* to search out what was done in *Crammers* behalf; who going speedily to *Canterbury*, acquainted himself with some godly persons, by whose directions he searched the houses of some Popish Priests at midnight, where hee found Letters written from *Gardiner*, which opened the whole plot against *Crammer*. These he immediately carryed to the King, who viewing of them, from that time forwards began to withdraw his affections from those Popelings; and withall acquainted *Crammer* with those Letters, bidding him beware of his enemies, now hee knew them.

Amongst the Letters that were found in *Kent*, one was written by the Suffragan of *Dover*, another by Doctor *Barber*,

He is reconciled to them.

The King provides for his safety.

Two Judasses.

ex ore tuo, &c.

ber, a Civilian, which two men were well esteemed of by the Archbishop, and promoted by him, and he alwayes shewed them great favour. When the Archbishop had their Letters, he called these two men into his study, and said unto them, You two are men in whom I have alwaies put most confidence, and to whom I have alwaies communicated all my secrets, you must now give me some good counsell; for I am shamefully abused by one or two whom I have trusted as my self; but these persons have not onely disclosed my secrets, but also have taken upon them to accuse me of Heresie, and are become witnesses against me: I require you therefore to give me faithfull advice how I shall behave my self towards them, &c. Marry (quoth Doctor Barber) such villains and knaves deserve to be presently hanged without further tryall. Hanging is too good (saith the Suffragan) and if there want an Executioner, I would be the Hangman my self.

At these words the Archbishop, lifting up his eyes to heaven, said; O Lord, and most mercifull God, whom may a man trust in these dayes? It's true, which is said, Cursed be he that trusts in man, and makes flesh his arme. There was never man used as I am; but Lord thou hast evermore defended me, and lent mee one good Master (meaning the King) without whose protection I could not be safe for one day. I praise thy holy name for it. Then did he pull out of his bosome those two Letters, saying, Know you these Letters my Masters? With what they fell down on their knees, asking forgiveness with many tears. Well (saith the gentle Archbishop) God make you both good men, I never deserved this at your hands: But ask God forgiveness, against whom you have highly offended.

Thus we see how his enemies from time to time endeavoured by all means to have brought him into displeasure with the King: Yet it pleased God so to over-rule the King's heart, that hee would never be alienated from him; which favour the King continued to him so long as he lived, and in King Edward the sixth's daies he continued in his place, and much help forward the work of Reformation. But in the beginning of Queen Mary's Reign, he was a principal man whom she maligned.

Gods providence.

He is hated by Queen Mary.

Maner

— *Manet altâ mente repôstum*

Judicium Cleri, spretaque injuria Matris.

Her Mothers wrong was deeply laid to heart,

And Clergies down, for which they now must smart.

and therefore she appointed Commissioners to examin him, who commanded him to bring to them an Inventory of all his goods, which they seized upon, and shortly after he was sent prisoner to the Tower, for Treason (as was pretended) but for Religion indeed. Before he was committed to the Tower, some of his friends perswaded him to fly, and to reserve himself for better times; but he answered stoutly, If I were accused of Theft, Murther, or any other wickedness, perhaps I could more easily be perswaded to fly; but now I see that I must be questioned not for my faithfulness towards men, but for my faith towards God, and concerning the truth of the holy Scriptures, against Papists, and therefore I will rather lose my life in the defence of the truth, then by flying out of the Kingdome, to desert such a cause. From thence he was removed to Oxford; where again he was called before the Pope's Delegate, and the Queens Commissioners; to the latter he did obeisance, but to the Pope's Delegate hee would doe none. Before them he made a worthy Confession of his Faith. When they proceeded to Degrade him, he pull'd forth an appeale from the Pope to the next general Council; but his death being determined, his appeal was rejected, and he Degraded. When he came back into prison, he desired to eat; for he had eaten nothing that day before; for, said he, *I was before somewhat troubled, but now, I thank God, my heart is quiet.* He had not one penny in his purse to help himself, but the Lord stirred up a Gentleman's heart to give him some money, for which he had like to have come into great trouble. He was kept in prison almost three years, and the Doctors in Oxford laboured by many subtle tricks to draw him to a Recantation; removing him to the Dean's house of *Christ-Church*, where hee had

He is committed to the Tower.

He refuseth to fly.

He is removed to Oxford.

He appeals.

He is degraded

A good conscience.
His poverty.

Papish subtilie.

His tentations.

Humane infirmity.
The danger of Apostacy.

His death appointed.

Doctor Cole preacheth.

Vanity of worldly glory.

His Apostacy repented of.

He is pulled down rudely.

dainty fare, recreations, and what else might entice him from Christ to the world: they promised him life, the Queens favour, his former dignity, and what not, if hee would but with his hands subscribe to a few words by way of Recantation, which if he refused, there was no hope of pardon. With many such provocations, and flatteries, they at last prevailed with him to subscribe it. After which hee neither had inward quietnesse in his own conscience, nor any outward help from his adversities: For the Queen being glad of his Recantation, yet presently resolved his death, appointed the time (when he least expected it) and the persons that should see it performed. He had no notice of his death, till the very morning a little before he was to suffer. At which time there was a great concourse of people, some expecting that he should make his publick Recantation at his death, others hoping better of him.

From prison he was brought to St. *Maries* Church, where Doctor *Cole* (by the Queens order) preached, and in his Sermon affirmed, that God was so incensed for the slaughter of Sir *Thomas Moore*, and Doctor *Fisher*, bishop of *Rocheſter*, (who were beheaded in the Reign of K. *Henry* the 8.) that he could not be appeased by any other means, but by the sacrificing of *Cranmer*. During his Sermon, *Cranmer* was set on a stage before him; which sad spectacle much affected many, to see him, who had lived in so great honour and favour, to stand there in a ragged gown, ill-favour'd clothes, an old cap, and exposed to the contempt of all men. *Cole*, in his Sermon, shewed for what Doctor *Cranmer* was condemned, encouraged him to take his death patiently, and rejoiced in his conversion to Popery. But that joy lasted not long. The Sermon being ended, Doctor *Cranmer* entreated the people to pray for him, that God would pardon his sin, especially his Recantation, which most of all troubled his conscience, which he said was contrary to the truth which he thought in his heart, and written for feare of death, and upon the hope of life. And, said he, *That hand of mine which hath written contrary to my heart, shall first be punished*. At these words the Doctors beganne to rage and tume, and caused him to be pulled down from the stage, and his mouth to be stopped that

that he should not speak to the people. The place appointed for his Martyrdome was the same where Doctor *Ridley*, and Master *Latimer* had before suffered; and when he was brought to it, he kneeled down, and prayed; and so put off his cloaths. When the fire was kindled and came neer him, he stretched out his right hand, which had subscribed, holding it so stedfast, and immoveable in the fire (saying that once he wiped his face with it) that all might see his hand burned before his body was touched: when the fire came to his body, he endured it patiently, standing stedfast alwaies in one place, moving no more then the stake which he was bound to: So long as he could speak, he repeated, *Lord Jesus receive my spirit*: and so in the flames he gave up the Ghost, *Anno Christi*, 1556. and of his Age, 72.

Holy revenge.

His patience.

His death.

Doctor Cranmers workes were these.

He corrected the English translation of the Bible in many places.

He wrote Catechismum Doctrinae Christianae.

Ordinationes Ecclesiae Reformatae.

De ministris Ordinandis.

De Eucharistia.

Jura Ecclesiastica.

Contra Gardineri concionem.

Contra Transubstantiationis errores.

Quomodo Christus adsit in Cena.

De esu Cane Dominica.

De Oblatione Christi.

Homilia Christiana.

Common-places.

A Confutation of unwritten verities.

Against the Popes primacy.

Against Purgatory.

About Justification.

Diverse Letters to learned men.

The Life of Conrade Pellican., who died
Ano Christi 1555.

Conrade Pellican was born of godly and honest parents, at Rubeac a Towne of Suevia, neer the Hyrcinian wood, *Anno Christi* 1478, and being carefully educated by his parents,

His birth and education.

rents, *anno Christi*, 1484 was by them set to school to *Steven Kleger* of *Zurick*, who using him gently, brought him in love with learning. At thirteen years of age he went to *Heidleberg*. And after sixteen months study there, returned home, and his parents being poor he became an Usher in the Grammer school, Many times going to a neighbour Monastery to borrow some books, the Fryers solicited him to become one of their Fraternity, and when he was but 16. years old he assented to it, his parents not opposing, because they had not wherewithall to maintain him. So that *anno Christi* 1493, he took upon him the habit of the Frier-Minors, to the great joy of all that society, who used him very kindly, and brought him up in all the ceremonies belonging to their worship.

His Unkle *Jodichs Gallus* coming from *Heidleberg* to *Rubeac*, was much troubled that his Nephew was become a Fryer, and therefore perswaded him if he did not like that course of life, to leave it whilst he was a novice; but our *Conrade* thinking that it would be a great disgrace to him to fall from his purpose, refused, laying, *That he would serve God in that course of life, wherein he thought he should please God, and whereby he hoped to attain eternall life.* At the end of the year he fell sick of the Plague, but being let blood, it pleased God beyond all expectation to restore him to health.

Anno 1496. he went to *Tubing*, where he studied the liberal Arts, and was much admired in that University for his quick wit. He studied also School-Divinity and Cosmography, wherein he profited exceedingly; And meeting with a converted Jew, he borrowed of him an *Hebrew* book of the Prophets, and by his extraordinary pains, found out first the letters, then the reading and signification of them, and being a little assisted by *Capnio*, the Judge of the imperiall Chamber at *Wormes*, he grew very perfect in it: and hearing that there was a certain Priest at *Ulme* which had bought some *Hebrew* books of a poor Jew, he went to him. and amongst them met with part of a Grammer, about the Conjugations of Verbs, and transmutation of the Letters, which he wrote out, and it proved a great help to him, for he

had

He enters into
a Monastery.

Recovers of
the plague.

He goes to Tu-
bing.

He studies the
Hebrew.

had spoken before with many Jews at *Worms, Frankesfurt, Ratisbone, &c.* and none of them could ever resolve him in any one question of Grammer. It fell out by Gods providence, that that year the Book-seller of *Tubing* had bought an *Hebrew Bible* compleat, of a very small print, which therefore none cared for. This *Pellican* hearing of, intreated him to let him look into it, for some few dayes: The Bookseller was content, telling him that for a Florence and a halfe he might buy it: *Pellican* much rejoyced to hear this, intreating his father *Guardian* to be his surety, and so having obtained it, he thought himselfe a richer man then ever was *Cræsus*, and presently wrote to his Unkle at *Spires*, beseeching him to bestow two Florences upon him, which he much needed for the buying of a certain book. This his Unkle sent him, wherupon he set close to reading of the Bible, and as he went along made a Concordance, gathering the roots, and setting downe all those words which were seldome found: And thus he went over the whole Bible from the midst of *July*, to the end of *October*: Then carrying to *Caprio* a Specimen of his works, he was amazed at so much worke in so short a time.

Anno Christi 1501. being twenty three years old, he was ordained a Presbyter, and the same year the plague waxing hot at *Rubeac*, his father and brother dyed of it, leaving none but this our *Conrade* and his siter: Therefore to solace himself in his sorrows, he wrote out the seven Penetentiall Psalmes in *Hebrew, Greek* and *Latine*, adding some prayers to be used upon that occasion.

Anno Christi 1502. he was made Divinity-Reader in the convent at *Basil*. About the same time *John Amerbach* began to print Saint *Augustines* workes, wherein *Pellican* was very helpfull to him, for which cause *Amerbach*, and *John Froben* were ever after his great friends, and would never suffer him to want any good book. Then at the instance of Cardinal *Raymund* the Popes Legate, he was made first Licentiat, then D of Divinity, and afterwards the Popes Legat took him with him towards *Rome*, being affected with his learning, but falling sick of a Fever by the way, he returned to *Basil*. Whilst he thus continued a Frier, hee was of great esteem

He buyes an
Hebrew Bible.

His industry.

He ordained a
Presbyter.

He is preferred
at Basil.

He goes to-
wards Rome.

His conversion

He is chosen
Lecturer at
Basill.He is sent for
to Zurich.He marieth a
wife.
His cond
marriage.Annotations on
the Bible.

His works.

esteem amongst them, because of his learning and integrity. But it pleased God at last, that by reading *Luthers* Bookes, and conference with learned and godly men, hee began to dis-relish the Popish errors, and so far to declare his dislike of them, that he was much hated, and persecuted for a *Lutheran*. But about the same time the Senate of *Basil* chose him Lecturer in Divinity in that City, together with *Oecolampadius*; where he began to read first upon *Genesis*, then on *Proverbs*, and *Ecclesiastes*.

Anno Christi 1526. he was by the means of *Zuinglius* sent for to *Zurick*, and being come, was most courteously entertained by him. There he laid downe his Monks Coult, and married a wife, by whom he had a Son, which he named *Samuel*, being then preaching upon the History of *Samuel*. That wife dying he married again, but had no children by his second wife. He was present at the Disputation at *Bern* about Religion. After *Zuinglius* his death, there were chosen into his room *Henry Bullinger* for Pastor, and *Theodore Bibliander* for Divinity-Reader, who was an excellent Linguist, and began to read upon *Isaie*, to the great astonishment of his hearers, for that he was not above 23 years old. *Pellican* at the earnest request of learned men, Printed all his Lectures and Annotations, which were upon the whole Bible; excepting onely the *Revelations*, which portion of Scripture he not intending to write upon. caused the Commentary of *Sebastian Meyer* upon it, to be bound with his, to make the work complete. He translated many books out of Hebrew, which were printed by *Robert Stevens*, as also the *Chaldee Bible* he translated into *Latine*. Hewrote also an exposition in *Dutch* upon the *Pentateuch*, *Joshua*, *Judges*, *Ruth*, *Samuel*, *Kings*, *Isay*, and *Jeremy*, to convince the *Jews*; for which end also he translated the learned disputation of *Ludovicus Vives* with the *Jemes* into *Dutch*; As also many books of *Aristotle*, and *Tully*; that so ingenious persons might learne Philosophy in their own language; as the *Grecians* and *Romans* in former times were wont to doe. He judged it also necessary to learne the *Turkish* language, who were now growne their neer neighbours, that by the helpe thereof he might be the better able to bring them to the Christian

Christian Faith. Then with extraordinary labour hee made *Indexes* to divers books. He also compared the Bible of *Munster* printed at *Zurick*, and that other of *Leo Jude*, and *Bibliander*, with the *Hebrew* text word by word, lest any thing should be omitted. And thus having been Hebrew Professor at *Zurick* for the space of thirty years, wherein he was most acceptable to all, not onely in regard of his excellent learning, and indefatigable pains, but also in regard of his sweet, and holy Conversation: At last falling into the pain of the stone, and other diseases, he departed this life upon the day of Christs Resurrection, *Anno Christi* 1556, and of his Age 78.

His death.

Lavater saith, that he heard this *Comrade Pellican* often say, that when he first beganne to study the Tongues, there was not one *Greek* Testament to be gotten in all *Germany*, and that the first which hee saw was brought out of *Italy*; and that though a man would have given a great sum of gold for a Coppy of it, it could not be obtained. How happy are we in these latter Ages, that have them at so easie rates! He was a candid, sincere, and upright man, free from falshood, and ostentation.

His Character.

The Life of John Bugenhagius, who died

A^{no} Christi 1558.

John Bugenhagius was born at *Julin*, near to *Stetin* in *Pomerania*, *Anno Christi* 1485. His parents were of the rank of Senators, who bred him up carefully in learning, till he had learned the *Grammar* and *Musick*: Instructing him also in the principles of Religion, and so sent him to the University of *Grypswald*, where he profited in the study of the Arts, and the *Greek* tongue. Being twenty years old, he taught School at *Trepta*, and by his learning and diligence made the School famous, and had many Scholars, to whom also hee read daily some portion of Scripture, and prayed with them: and meeting with *Erasmus* his book against the Historiographical carriage of the Friars, and the Idolatry of the times, he gat so much light thereby, that he was stirred up to instruct others

His birth and education.

He goes to the University,

He teacheth School.

His conversion

He is made a
Presbyter.

He is employ-
ed in writing a
History.

A rash censure.

His recantation

Divers conver-
ted by him.

He studies Lu-
ther.

thers therein, and for that end in his Schoole he read *Mat-
thew*, The Epistles to *Timothy*, and the *Psalmes*, to which
he added Catechising, and also expounded the Creed, and
the ten Commandements; unto which exercises many Gen-
tlemen, Citizens, and Priests resorted. From the School he
was called to preach in the Church, and was admitted into
the Colledge of Presbyters: Many resorted to his Sermons
of all ranks, and his fame spread abroad: Insomuch as *Bo-
geslaus*, the Prince of that Country, employed him in writ-
ting an History of the same, and furnished him with money,
books, and records for the enabling him thereto: Which
History he compleated in two years, with much judgement
and integrity.

Anno Christi 1520 one of the Citizens of *Trepta*, called
Otho Slutovius, having *Luther's* book of the *Babylonish Cap-
tivity* sent him, gave it to *Bugenhagius*, as he was at dinner
with his Colleagues, who looking over some leaves of it,
told them that many Hereticks had disquieted the peace of
the Church since Christ's time, yet there was never a more
pestilent Heretick then the Author of that book; shewing in
divers particulars how hee dissented from the received
Doctrine of the Church. But after some few daies, having
read it with more diligence, and attention, hee made this
publick Recantation before them all: *What shall I say of Lu-
ther? All the world hath been blinde, and in immerian dark-
nesse, only this one man hath found out the Truth.* And further
disputing of those questions with them, he brought most of
his Colleagues to be of his judgement therein: Insomuch as
the Abbat, two antient Pastors of the Church, and some o-
ther of the Friers, began zealously to discover the deceits of
the Papacy, and to preach against the superstitions, and ab-
uses of humane Traditions, and to perswade their auditors
wholly to trust to the merits of Christ. After this *Bugenha-
gius* read *Luther's* other works diligently, whereby he learn-
ed the difference between the Law and the Gospel, Justifi-
cation by Faith, &c. and taught these things also to his hear-
ers, perceiving that the opinions of *Augustine* and *Luther*
agreed together about all those matters.

But the Devill envying the successe of the Gospel, aliena-
ted

ted the minde of the Prince from them, and stirred up the Bishop to persecute many of the Ministers, Citizens, and Students of *Trepta*, for speaking against the Masse-Priest, and privily removing the Images out of the Church, some of which he cast into prison, and caused others to fly away; insomuch as *Bugenhagenius* also being not safe, and desirous to be acquainted, and to confer with *Luther*, the rather being invited theretoby Letters from *Peter Suavenius*, a man excellently learned, who signified to him, that his converse with *Luther* would be exceeding profitable to him, he left *Trepta*, and went to *Wittenberg Anno Christi 1521*, and of his Age 36: and came there a little before *Luther's* going to the Diet at *Worms*, with whom he had presently some converse, and began to make himself known by reading the Psalter privately in the Schooles.

Sathans malice

He removes to
Wittenberg.

In *Luthers* absence *Barthol'mew Bernhard*, Pastor of *Kemberg* married a Wife; whereupon much controversie arose, whether the Marriage of Ministers was forbidden onely by the Popes Law, and how farre the Monks vows of Chastity did binde. *Luther* hereupon being sent to for his judgement, easily cut insunder the snares of those Laws, and of the impious vows, as *Alexander* did the Gordian knot with his sword. At this time *Suavenius* and *Bugenhag* sojourned with *Melancthon*, whereupon when those Propositions of *Luther* were sent to him, *Bugenhag* read them with much diligence, and afterwards having serioously thought of them, he said, *This businesse will cause a great mutation in the publick state of things*. About the same time also *Carolastadius* raised a controversie about bringing in the Judicials of *Moser* into the Civill State, and removing Images out of the churches. Against these *Bugenhag* with some others opposed themselves, declaring, that the overthrowing of Images was seditious; and that Christian Common wealths ought not to be governed by the Jewish Judicials. Whereupon at *Luthers* returne out of his *Parthmos*, by the Suffrages both of the University and Senate, *Eugenbag* was chosen Pastor of the Church of *Wittenberg*, which he taught and governed with much felicity, and in many changes of Affaires, for the space of thirty six years, never leaving his station, neither for war,

A good Pastor.

His Humility.

war, nor pestilence; and when he was proffered riches, and preferment, both in *Denmark* by the good King, and in *Pomeran* by the good Prince, yet he would never leave his charge, though he lived but poorly in it.

He is sent for to Hamburg.

Anno Christi 1522 he was sent for to *Hamburg*, where hee prescribed to them a form both of Doctrine, Ceremonies, and Calling of Ministers, where he erected a School also in the Monastery of *St. John*, which afterwards grew very famous. And *Anno Christi* 1530 being sent for to *Lubeck*, hee

And to Lubeck

prescribed to them also an order both for Preaching, and Discipline, and set up a School in the Monastery of *St. Katharine*. *Anno Christi* 1537 he was sent for by *Christian King of Denmark*, and Duke of *Holsatia*, to reform Religion in his

And to Denmark.

Dominions, and to erect Schooles; at which time he set forth a book about the Ordination of Ministers, formerly agreed upon by *Luther* and his Colleagues, to which he added some Prayers, and a Form or Directory for holy Administrations. And about fourteen daies after the Coronation of King *Christian*, *Bugenhag* instead of the seven Bishops of *Denmark*, ordained seven Superintendents, who for the time to come should supply the office of the Bishops, and should take care of all Ecclesiastical affaires: These he ordained in the presence of the King and his Councill, in the chief Church of *Hafnia*. He also prescribed what Lectures should be read in the *Hafnian Academy*. He appointed Ministers in the Kingdomes of *Denmark*, and *Norway*, to the number of four and twenty thousand.

He is sent into Brunswick.

Anno Christi 1542, *Henry Duke of Brunswick* being expelled his Country by the Elector of *Saxony*, and the confederate Princes, imploied *Bugenhag*, *Anthony Corvinus*, and *Martin Gorlicius*, adding some of the Nobility to them, to visit the Churches and Monasteries in that Dukedome, and to see them reformed. At which time they set forth a Form of Ordination for that Country.

The year following, the Senate of *Hildesia* sent for him to Reform their Churches, where he, with *Corvinus*, and *Henrie Winckle*, wrote them a Form of Ordination; and placed Pastors and Ministers in their six Churches, the oversight of whom was committed to *Iodocus Isfeman*; and the Church of the Canons was shut up.

Anno

Anno Christi 1533 he proceeded Doctor, at the instigation of John Friderik, Elector of Saxonie, himself with his Counsellors being present to hear the publick disputations of *Luther, Cruciger, Bugenbag, and Apine*. The questions were, *De Justitia. De Ecclesia. De discrimine Ministerii Evangelici, & Potestatis Politicæ*; and *Bugenbag* making an Oration about the last of these, the Prince was exceedingly well pleased with it.

He proceeds Doctor.

Thus far we have the happier part of *Bugenbags* life; but shortly after followed many confusions, and warres both of the Princes and Divines; in which the Princes were taken prisoners, *Wittenberg* was besieged, and other miseries and mischiefs of war brought exceeding much grief to this good old man, as the death of that godly King *Josiah* did to the Prophet *Jeremiah*, yet did he not give way to despondencie, so as either to fly or change his mind; but he kept up his spirits by fervent, and frequent prayer to God, which yeilded him great consolation, the rather considering that in so great tempests, the poor Ship of Christ's Church was not swallowed up and devoured: For Prince *Maurice*, who was made Elector of *Saxony*, changed nothing in Religion, as some feared, and others hoped that hee would; but sending for *Melancthon, Bugenbag, and Cruciger* from *Wittenberg* to *Lipsich*, he desired them to take care of the Church and University, and so gratifying them bountifully, dismissed them.

His constancy.

The Controversies and Quarrels which sprung up in the Church by *Flacius Illericus*, were the greatest grief to him: For it was well known, that he neither in the time of War, nor afterwards, altered any thing either in the Doctrine or Discipline of the Church, often urging that Text, *Give to Cæsar the things that are Cæsars, and to God the things that are Gods*. He was alwaies very averse to seditious Counsels, and most constant in retaining the true Doctrine of Christ, and though many aspersions were cast abroad of him, yet would he never omit the necessary labours belonging to his Office. The last act of his life, through Gods goodness, was quiet, and peaceable; for when his strength was so wasted, that hee could no longer preach, yet he resorted daily to Church, where he poured forth fervent prayers both for himself,

His peaceable disposition.

His constancy in prayer.

His death.

self, and the afflicted condition of the Church of God at that time. Afterwards falling sick (though without much pain) he continued instant in prayer, and holy conference with his friends, and drawing near to his end, he often repeated, *This is life eternall, to know thee the onely true God, and him whom thou hast sent, Jesus Christ:* and so quietly departed in the Lord, Anno Christi 1558, and of his Age 73.

Preachers pattern.

He was a faithfull Pastor, just, merciful to the poor: severe, and stout in reproofs; an earnest defender of the Truth against Errors; ardent in Prayer, &c. He joyned with Luther in the Translation of the Bible: which being finished, every year upon that day, he invited his friends, and made a feast, which he called the *Feast of the Translation of the Bible*.

His Works.

He was alwaies well content with his station and condition at *Wittenberg*, and would never remove though hee was earnestly pressed to have removed to places of more honour, power, and profit. He attended his charge with great fidelity, admirable assiduity, and extraordinary pains. In his Sermons he was very modest, and so devout, that sometimes, forgetting himself, he would spend some hours in preaching.

He wrote a Commentary upon the *Psalmes*; Annotations upon the Epistles to *Gal. Ephes. Phil. Collos. Thess. 1 & 2. to Timothy 1 & 2. to Titus; Philemon, Hebr.* Also Annotations upon *Samuel, Jonah, and Deuter.* besides some Epistles to sundry friends.



P. MELANCTHON

W. Marshall sc.

The Life of Philip Melancthon, who dyed
A^{uo} Christi 1560.

Philip Melancthon was born at Bretta in the lower Palatinate, Anno Christi 1497. of honest parents, of a middle rank, by whom he was set to School to learne Grammer of John Hungarus, a learned and honest man; and to learne Greek of George Simler; and afterwards they sent him to Heidleberg at twelve years of age, where he had Logick and Physicks read to him, and attaining ability to make a verse, he fell to reading Poetry and History. There also, being very
O o young,

His birth and
education.

He goes to
Heidleberge.

He goes to Tübinge.

His employments.

Mr. of Arts.

He goes to Wittenberg.

His great learning.

His Lectures.

young, he instructed the Sons of Count *Leonstein*, and Commenced Bachelor of Arts *Anno Christi* 1511. and of his age fourteen, with generall approbation. After three years study there, the air not agreeing with him, and being denyed his degree of Master of Arts, by reason of his youth, removed to *Tubinge*, anno 1512. He alwayes used to carry his Bible about with him, reading often in it both at Church and elsewhere, yet was he carried away with the common errors of the times, of which himselfe saith, *I tremble to think with what blind devotion I went to Images, whilst I was a Papist.* He privately at *Tubinge* taught the Law, and read over very diligently all the books of *Gallen*, and with *Oecolampadin* read over *Hesiod*. He stayed in that University four years, where he profited so much in the *Arts, Tongues*, and *Philosophy*, that he read publick Lectures in the Schools out of *Virgil, Terence*, and *Tully*, and was employed in overseeing the Presse. He studied the *Mathematicks, Law*, and *Physick*, in all which he profited much. There he commenced Master of Arts, *Anno Christi* 1513. and of his age, Seventeen.

Luther about that time beginning to oppose the Pope. In August 1518. Philip Melancthon was sent for from *Tubinge*, by *Frederick Duke of Saxony*, to the University of *Wittenberge*, to teach the Greek Tongue. He consulted with *Capnio*, who advised him to imbrace the invitation, whereupon August 25. he came to *Wittenberg*. About which time *Erasmus* wrote thus of him. *Philip Melancthon, is a most learned, and excellent Grecian: he is a youth and stripling, if ye consider his age; but one of us if ye look upon his variety of knowledge, almost in all books. He is very exquisite in the learning of both the Tongues. I pray Christ this young man may live long amongst us, he wil quite obscure Erasmus.* Four dayes after he came to *Wittenberg*, he made a most learned, and polite Oration in the University, with so much grace as was admirable. He came to *Wittenberg* when he was but 22 years old: There he began to expound *Pauls Epistle to Titus*, out of Greek, to the great admiration of his hearers, which flockt exceedingly to his Lectures, and *Luther* also was exceedingly taken with the same, as himself professeth in a Letter to *Spalatinus*, saying,

saying, *Philippum Gracissimum, eruditissimum, humanissimum habere commendatissimum: auditorium habet refertum auditoribus, imprimis omnes Theologos summos, cum mediis & infimis, studiosos facit Gracitatis.* When he first began to teach, he found the precepts of arts either false, or obscure, or out of order, and therefore taking the labour upon him, he made learned *Systemes* almost of all Arts, cutting off what was false, illustrating what was obscure, and rightly placing what was out of order, so that *anno 1519.* he published his *Rhetorick*, the year after his *Logick*, and shortly after his *Grammer*, with other Arts in order.

Anno 1519: he went with *Luther* to *Lipswich*, where he disputed with *Eccius*; and though *Eccius* contemned him for his youth, and called him *saccum distinctionum*, yet he got himselfe much credit, and gave some experience of his abilities in controversies.

Anno Christi. 1520 he expounded the Epistle to the *Romans*, which Commentary *Luther* printed without the privacy of *Melancthon*. The year after, when the Divines of *Paris* had condemned *Luthers* Doctrine, and books, he wrote an *Apology* for him, against their furious Decree. *Anno Christi, 1522.* he printed his *Common-places*; And his Commentaries on both the Epistles to the *Corinthians*. *Anno 1523.* he published his Annotations upon *Genesis*, with some other books. The year after taking *Joac. Camerarius* along with him, he went to visit his friends, and at his return at the request of the *Lantgrave of Hesse*, he wrote an Epitome of the Ecclesiasticall Doctrine renewed, and a Treatise of the difference between the righteousness of the world, and of Christ. He returned into *Latine* the *Proverbs* of *Salomon*, and wrote prefaces to the *Psalms* and *Lamentations*. *An. 1525.* In the wars of the Boorish Anabaptists, he confuted their Articles, whereby they sought to justify their Rebellion, and in the end of that yeare hee was sent for to *Norimberg*, to direct the Senate in the erecting of a School. *Anno 1527.* he was employed in visiting the Churches in *Saxonie*. *Anno Christi 1529.* the Elector of *Saxonie* took him with him to the Convention at *Spire*, where by the consent of the Protestant Princes, He drew up a confession of Faith with great pains,

Luthers testimony of him.

His great pains.

His disputation with *Eccius*;

He defends *Luther*.
His works.

He is sent for
into England.

He refuseth to
goe.

Gods mercy.

His great im-
ployments.

Note.

A Prediction.

Power of pray-
er.

His humility.

and exactnesse, which by them was presented to the Empe-
ror *Charles the Fifth*. Anno Christi 1534. *Henry the eighth*,
King of *England*, sent to invite him into *England* with pro-
mise of Courteous entertainment, and good preferment,
hoping by his meanes to draw the Protestant Princes of
Germany into a league with him against the Pope. But *Me-
lancthon* refused to goe, rendring the reason in a Letter that
he wrote to *Camerarius*, wherein is this passage, *Perhaps many
things are reported amongst you concerning England, that it ly-
eth open now for the Religion of the purer Doctrine; but I have
intelligence from a good hand, that the King hath no great
care of the affairs of the Church, onely this good comes of his
rejecting the Popes Authority, that for the present no cruelty is
used towards those that are desirous of better Doctrine.* Anno
Christi 1536. he went abroad to visit, and refresh himselfe
with his friends, where falling off a ladder, he hurt his back-
bone, which put him to great pain, but through Gods mer-
cy he recovered: and the year after he went to the Con-
vention at *Smalcald*, where (by reason of *Luthers* sickness) al-
most the whole burthen lay upon him of managing the bu-
siness about religion. A while after he went to *Hagenaw* to
meet the Protestant Divines there, and fore-seeing that he
should fall into a mortall Disease, he made his will and left
it with *Cruciger*, saying,

Viximus in Synodis, & jam moriemur in illis.

Implot'd in Synods, living, oft was I:
Now in a Synod I am like to die.

Accordingly in his journey he fell very sick, yet through
God's mercy, and the care and skill of the Physician, he re-
covered againe, his health being much furthered by the ear-
nest prayers of *Luther*, and *Cruciger*. In his disputation
with *Eccius*, *Eccius* brought a very subtil Argument, which
he being not able suddenly to answer, said, *Cras tibi respon-
debo*, I'll answer you to morrow: to whom *Eccius* replied,
That is little for your credit if you cannot answer it pre-
sently: Whereupon he said; Sir, *I seek not mine owne glory*

in this businesse but the Truth. To morrow (God willing) you shall hear further. When the Wars for Religion brake out in Germany, he foresaw in a dream the Captivity of the Elector of Saxonie, and the Lantgrave of Hesse, fifteen daies before they were taken. And when Melancthon did justly bewaile those sad times, he was accused to the Emperor as an enemy to his affairs; whereupon the Emperor sent to Maurice the Elector to send him to him, which he refused to do. He was sent also to the Council of Trent, but whilst he stayed at Norimberg for the Publick Faith, the Warre brake out betwixt Maurice of Saxonie, and the Emperour about the Lantgrave of Hesse; whereupon he returned to Wittenberg again: and shortly after the Plague breaking out there, the University was removed to Tergaw: but he said, *He feared not that Plague, but a far worse Plague; which threatned the ruine of the common-wealth.* Whilst he was with the Palatine at Heidleberg, he had news brought him of the death of his wife, who had lived piously, and lovingly with him in wedlock 37 years: at the hearing whereof he expressed himself thus, *Farewell Kate, I shall follow thee ere long.* He had many contentions with the Popish party both by disputations, and writing. The last Lecture that he read was upon that Text in *Isa. Lord, who hath believed our report?* He was very carefull before hand to prepare himself for death, having this Distich in his mouth,

*Sic ego quotidie de lecto surgo, precando,
Ut mens ad mortem sit duce lata Deo.*

March the 27. before his death he was sent for by the Elector of Saxony to Lipsich for the examination of those which were maintained by the Elector there for the study of Divinity, which examination he had held many years: There he continued in that employment til April 4, at which time he returned to Wittenberg.

April the 8th. his sicknes seized upon him whereof he died. It was a Fever, which caused him that he could scarce sleep that night. Hereupon Doctor Pencer, his son-in-law, intended to send for Camerarius, between whom and Melancthon there had been a very strong bond of friendship for the space of 40 years.

A propheticall
dream.

His wife dieth.
His patience.

His sicknesse.

A Prodigy.

Seven daies before he died, many persons, worthy of credit, betwixt nine and ten a clock at night, saw in the clouds over the Town of *Wittenberg*, five Rods bound together; after which two vanishing, the other three appeared severed in divers places, the branches of the Rods turning towards the North, the handles towards the South; of which Prodigy when *Philip* was informed, he said, Herein Gods fatherly punishments are not Swords, but Rods, which parents use to correct their children withall: And I fear a dearth.

His deportment in his sicknesse.

The night following he slept pretty well, and waking about three a clock in the morning, he sang sweetly, and rose out of his bed.

April 13. to make an end of his writing which he was to propose on *Easter* day, he followed his study hard that morning, which was the last thing that he wrote for his publick Reading. On *Easter* Eve he carried it to the Printing-house, after which he went to Church, and in the afternoon went againe to the Printing-house, to see how the work went forward; which was his last going abroad.

About four a clock that evening he sate upon the staires which went up into his study, leaning upon his elbow; At which time *Joachim Camerarius* came from *Lipsich* to visit him, and entering into his house, found him in that posture: They saluted each other with great familiarity, and about five a clock that evening his Feaver seised on him; so that that night he had a very grievous fit, yet in the morning hee had a little sleep, being *April 14. Easter* day. After which he rose out of his bed, and though he was scarce able to goe, yet he would have read his Lecture publicly, which his friends dissuaded him from, considering his great weakness.

April the 15 before dinner, he professed his desire to depart hence, saying, *I desire to be dissolved, and to be with Christ.*

April the 16 *Camerarius* was minded to return home, but as they sate at breakfast together, on a sudden such a weakness came upon *Melancthon*, that he desired to goe to bed, so that *Camerarius* layed aside his purpose of departure.

April the 17, *Camerarius* took his leave of him, commending

ding him to God; whereupon Philip said, *Jesus Christ the Son of God, that sitteth at the right hand of his Father, and giveth gifts unto men, preserve you, and yours, and us all. This night he was very sick, and in his prayers cryed out, O Lord make an end.*

April the 18 his water was very troublesome, and he was much pained with the stone. About eight a clock that morning the Pastors of the Church visited him, to whom he said, By the goodnesse of God I have no domesticall grief to disquiet me, although my Nephewes and Nieces stand here before me, whom I love very dearly. Yet this is my comfort, they have godly parents, who take care of them as I have done so long as I was able. But publick matters affect me, especially the troubles of the Church in this evill and sophisticall age: But through Gods goodnesse our Doctrine is sufficiently explained, and confirmed. Then speaking to the eldest daughter of his Son-in-law, Doctor Pencer, he said, I have loved thee, my daughter, see that thou honour thy parents, be dutifull to them, and fear God, and he will never forsake thee: I beseech him to defend thee, and keep thee. About nine a clock he spake to his Son-in-law, who was his Physitian, saying; What think you of my disease? have you any hope? speak plaine. The Physitian answered, God is your life, and the length of your daies, to whom we commend you; but if we look at naturall causes, your disease is dangerous; for your weaknesse is great, and encreaseth every moment. I think the same (quoth he) and am sensible of my weaknesse.

A while after he made them search for some sheets of paper, wherein he had begunne to write his Will, purposing to declare his judgement about all the heads of Religion, and to testifie it to posterity, which was the chief use of Testaments amongst the ancient Fathers; but they could not be found, whereupon he beganne to frame it a new, sitting at a table, but through weakness was not able to proceed therein. Onely he wrote, that he had twice formerly set down a Confession of his Faith, and a thanksgiving to God, and to our Lord Jesus Christ: But (saith he) my papers are intercepted, and therefore I will have my Confession to be my answers concerning the *Bavarian Articles against Papists, Anabaptists, Flacians, &c.*

Note.

His minde was sincere and sound to his last gasp, his brain never more firm. Then he conferred with his Son-in-law about the affairs of the University. About six a clock Letters were brought him from his friends at Frankford Mart, concerning the persecution of some godly men in France, whereupon he said, *That his bodily disease was not comparable to the grief of his mind for his godly friends, and for the miseries of the Church.* That night he had very little rest. About two a clock in the morning, he raised himself up in his bed, saying, that God had brought into his minde againe that speech of Paul, *If God be for us, who can be against us?* After which he returned to his former complaints of the calamities of the Church: Yet (saith he) *my hopes are very great, for the Doctrine of our Church is explained.* And so he proceeded to earnest prayers and groanings for the Church, and then betook himself to some rest. About eight in the morning in the presence of divers Pastors, and Deacons, he made three Prayers, whereof this was one.

His Prayer.

O almighty, eternall, ever living, and true God, creator of heaven and earth, together with thy coeternall Son our Lord Jesus Christ, crucified for us, and raised again, together with thy holy spirit, &c. Who hast said, *thou desirest not the death of a sinner, but that he may be converted and live.* Call upon me in the day of trouble, and I will deliver thee. I confess unto thee that I am a most miserable sinner, that I have many sinnes, and have been faulty many waies: But I am sorry with all my heart that I have offended thee. I pray thee for our Lord Jesus Christs sake, who was crucified, and rose again for us, to have pity upon me, and to forgive all my sinnes, and to justify me by and through Jesus Christ thy Sonne, thine eternall Word and Image, whom, by thy unspeakable counsell, and unmeasurable wisdom, and goodnesse thou wouldst have to be for us a Sacrifice, Mediator, and Intercessor. Sanctifie me also by thy holy, lively, and true spirit that I may truly acknowledge thee, firmly believe in thee, truly obey thee, give thanks unto thee, rightly invocate thy name, serve thee, and see thee gracious to all eternity, and the almighty true God, creator of heaven and earth, and men, the eternall Father of our Lord Jesus Christ, and Jesus Christ thy Son, thy eternall Word and Image, and the Holy Ghost the comforter,

comforter. In thee O Lord have I trusted, let me never be confounded. Thou hast redeemed me O Lord God of Truth. Keep O Lord, and governe our Church, and Common wealths, and this School, and give them wholsom peace, and wholsom government. Rule and defend our Princes; nourish thy Church, gather and preserve thy Church in these Countries, and sanctifie it, and conjoyne it with thy holy spirit, that it may be one in thee, in the knowledge and invocation of thy Son Jesus Christ, by, and for the sake of this thine eternal Son, our Lord Jesus Christ, &c. After this he rested a while.

Then the Pastors and Deacons by turnes read unto him, *Psalme 23, 25, 26. Isa. 53. John 17. Rom. 5.* and divers other *Psalmes*, and *Chapters*. After which he said, *I often thinke upon that saying of St. John, The world received him not, but to those that received him, to them he gave power to be made the Sons of God, even them that believe in his name.* After this he seemed to pray secretly, for a quarter of an hour, yea, for an hour or two he seemed to doe little other then pray, and being at length asked by his Son in Law, whether he would have any thing? he answered, *Nothing but heaven, therefore trouble me no more with speaking to me.* Then the Pastor prayed with him, and the others read again, and so about half an hour after six he quietly and peaceably gave up the Ghost, having lived 63. yeares, 63. dayes: After hee had spent in Preaching and writing 42 yeares, *Anno Christi 1560.*

He was buried close by *Luther*; they having been faithfull and intimate friends in their lives. He took much pains in the Univerſitie of *Wittenberg*, reading three or four Lectures every day, unto which many resorted. He was never idle, but spent all his time in reading, writing, disputing, or giving counsell. He neither sought after great titles, nor riches. He could not be perswaded to take the degree of a Doctor, saying, *That such honour was a great burden.* He had many and great enemies who often threatned to banish him Germany, of which himselfe writes, *Ego jam sum hic, Dei beneficio, quadraginta annos, & nunquam potui dicere, aut certus esse me per unam septimanam mansurum esse.* I have through Gods mercy been here these forty yeares, and yet I could never say, or be sure that I should remain here, one week to

His death.

His industry.

His humility.

His great afflictions.

Why he desired death.

an end. A little before his death, he said, *Cupio ex hac vita migrare propter duas causas; primum ut fruor desiderato conspectu filii Dei, & celestis Ecclesie: deinde ut liberer ab immanibus, & implacabilibus Theologorum odiis.*

His opinion about the Lords Supper.

Amongst all his writings and disputations, he would never meddle with the controversie about the Sacrament, leaving that to *Luther*, and being loth publicly to manifest his dissent from him: Yet it is certaine, that as they went to the Colloquie of *Ratisbon* together anno 1541. he communicated his opinion to *Luther*, confirmed by the Testimonies of the ancient Fathers, both *Greek* and *Latine*; and when *Luther* had made some Annotations upon those sentences which contradicted his opinion, *Melancthon* said, *Mr. Dr. I could make the like Annotations, but sure they are not strong enough.* After all his great labours in the Church and Univerſity, he carried away the usuall reward of the world, reproof, accusations, injuries, and reproaches.

He is in great danger.

Anno Christi 1555. a tumult being raised amongst the students, he went forth to perswade them to peace, when one of them ran at him with his drawne sword, and if God by a speciall providence had not prevented, had slain him.

The Flacians hate him.

The *Flacians* especially, continually railed upon, and threatned him, whereupon he said, *Avide, & tranquillo animo expecto exilia: sicut & ad Principes scripsi, dixerunt adversarii, se perfecturos esse, ut non sine habiturus vestigium, ubi pedem collocare possem in Germania. Utinam hoc cito perficiant, ut filius Dei ad Judam dicit: Erit mihi vel in celo morienti vestigium: vel si vivam in hoc corpore, apud honestos, & Doctos viros, vel in Germania, vel alibi. At stultitiam inimicorum miror: qui sese Dominos Germanie esse existimant, & me his minis terreri.*

His Character.

He was somewhat sickly, being sometimes troubled with the Cholick, and hypocondriacall winde. He had a strong braine, without which it had not been possible for him to have gone through so many, and great bulinesſes for so many years together. In his diet he was content with a little. He was modest in all his life: In his apparel he had respect to his health. He was liberall to all; affable and courteous.

One George Sabine travelling to Italy, and Rome, for the improvement of his learning; a certain Cardinall discouraging with him about *Wittenberg*, asked him what stipend they allowed to Melancthon? Sabine answered, *Three hundred Florences by the year.* Then said the Cardinal, *O ungrateful! Germany, who makest no more account of the many, and great labours of so eminent a man.*

His small means.

On a time Prince Maurice, Elector of Saxony, asked Melancthon if he wanted any thing for the supply of his necessities? He told him; No. Then did the Elector bid him *Ask what he would*, to which he answered, that he had his stipend, with which he was well content; yet the Elector bid him again, *Ask*, to which he answered, *since your Excellency will have me to ask something, I crave leave to be dismissed from my place, and employments.* Whereupon the Elector increated him to continue in them still, wondring at his contentedness with so small means.

His contentedness therewith.

When he was first himselfe converted, he thought it impossible for his hearers to withstand the evidence of the Truth in the Ministry of the Gospel: But after he had been a Preacher a while, he complained that *Old Adam was too hard for young Melancthon.* He is called by one, *Phoenix Germania, & alte Elizans.* He used to say that there were three labours very difficult, *Regentis, Docentis, Parturientis*, of Magistrates, Ministers, and Women in Travel. He made his own Epitaph:

Three difficulties.

*Iste brevis tumulus miseri tenet ossa Philippi:
Qui qualis fuerit nescio, talis erat.*

*Were licat torred i these stones
Such afflicted Philips bones:
For alwayes such in life was her;
I know not what in death heel bee.*

Scriptis Melancthon volumina infinita, variis in locis impressa: Cuius tamen lucubrationes editas usque ad annum 1541. Hervagius excudit Basiliæ Tomis quinque, anno Christi 1546. But afterwards there were many more of his works published, the Catalogue whereof you may find in *Verbeiden*.



JO: ALASCO

R. E. S.

*The Life of John Lascus, who died
A^{no} Christi 1558.*

His birth and
education.
He comes to
Zurick.

Iohn Lascus was borne of a Noble family in Poland, and brought up in learning: Afterwards travelling to Zurich in Helvetiad he was by Zuinglius perswaded to betake himself to the study of Divinity, and having thereby imbraced that Religion, which hath its foundation upon the word of God, he was very desirous to increase in holiness. He had a very great love to Christ, and his people; A great hatred to Popery and Superstition, and a great contempt of the world:

world: so that whereas he might have been preferred to great honour in his own Countrey, such was his love to Christ and his Church, and such his hatred to Popery, that he chose with *Moses* to suffer affliction with the people of God, rather then to live in worldly honour and peace amongst his friends.

Coming into *Frisland*, *Anno Christi* 1542. he was called to be a Pastor at *Emden*, where he fed, and ruled his flock with great diligence. The year after, he was sent for by *Anne*, the widow of Count *Oldenburg*, to reform the Churches in *East-Frisland*; and the next year after by *Albert* Duke of *Prussia*, but when he agreed not with him in judgement about the Lords Supper, the work remained unperfected. He remained in *Frisland* about ten years, at the end whereof the Emperor persecuting the Protestants) he was sent for by King *Edward* the sixth (upon *Cranmer's* motion) into *England*, where he gathered, preached unto, and governed the *Dutch-Church*, which remains to this day. In the dayes of Queen *Mary*, *Anno Christi* 1553. he obtained leave to return beyond Sea, and went with a good part of his Congregation into *Denmark*, to the Royal City of *Copenhagen*. But *Noviomagus* the Court Preacher, and a *Lutheran*, took occasion in a Sermon to impugn the error (as he called it) of the Sacramentaries: Hereupon *Lascus* set forth a writing wherein he asserted the truth, and confuted the error of *Consubstantiation*: This occasioned a conference between *Noviomagus* and him, where *Lascus* and his Church did not dissemble their opinion: but asserted the truth; which the K. of *Denmark* [*Christian*] being informed of, made a decree that they should not stay in his Kingdom, except they would follow the Doctrine of *Luther*, and use the Ceremonies ordained by him. *Lascus* and his Church refused this, yet intreated that the decree might be deferred. which the King would by no means permit, but commanded them presently to depart his Kingdom. By this means they were forced in a most cold winter season, with their wives great with child, & their children to depart out of *Denmark* & the *Hanse-towns* refused to receive them: The Churches of *Saxony* also rejected them, not suffering them to live amongst them upon the

His conversion

Christ best of all.

Chosen Pastor at Emden.

Reformation in East Frisland.

He is sent for into England.

He goes into Denmark.

He is driven thence.

His afflictions.

He removes to
Frankford.

He vindicates
himselfe.

Lutheran cen-
soriousness.

Popish malice.

His death.

like reason: At length that poor Congregation found entertainment in *Frisland* under the Lady *Ann Oldenburg*, and settled at *Embsen*.

Anno Christi 1555, he went thence to *Francford* upon *Main*, where: with the consent of the Senate, he gathered a Church of strangers, especially out of *Belgia*. From thence the year after he wrote a Letter to the King of *Poland*, and his Council, vindicating his Doctrine from some aspersions cast upon it by *Westphalus*, *Timan*, and *Pomeran*, shewing that their Doctrine about Consubstantiation was contrary to the sense of the Scripture, to the analogie of faith, and to the generall judgement of the Churches of Christ, and that it could not be retained without contumely to Christ: He complained also that his Doctrine about the Sacrament was onely condemned by reason of prejudice: That his adversaries dealt with him after the manner of the Papists, who carry their business not by Scripture and arguments, but by force; accusing all for Hereticks which close not with them in all things. About the same time many enemies rose up against him, and his Congregation, for differing from them about Christ's presence in the Sacrament, especially one *Westphalus*, who wrote bitterly against them, calling them *Zuinglians*, and affirming that all those which had suffered about that point in *Belgia*, *England*, or *France* were the Devils Martyrs. At last *Lascus* returned into his owne Country, from which he had been absent twenty years: There he found Gods harvest to be great, and the labourers to be very few. His coming was very unwelcom to the Popish Clergy, who sought by all means to destroy him, or to get him banished, and therefore they accused him to the King for an Heretick, beseeching him not to suffer him to stay in the Kingdom; To whom the King answered, That though they pronounced him an Heretick, yet the States of the Kingdom did not so esteem him, and that he was ready to clear himselfe from those aspersions. When they thus prevailed not, they cast abroad reproaches, and all manner of lies, as if hee would stir up a civil war in the Kingdom: But it pleased God when he had spent a little time in instructing his friends, that he sickned and dyed, *An Chr.* 1560. He was of an excellent

lent wit and judgement, and tooke much paines to have composed that difference in the Churches about Christ's presence in the Sacrament, though it succeeded not. The King of Poland had him in such esteeme, that hee made use of his advice, and help in many great and difficult busineses.

His Works are these. *Liber de Coena Domini. Epistola continens summam controversiae de Coena Domini breviter explicatam. Confessio de nostra cum Christo communione, & corporis sui in Coena exhibitione. Epistola ad Bremensis Ecclesiae Ministros. Contra Mennonem, Catabaptistarum Principem. De recta Ecclesiarum instituendarum ratione Epistole tres. Epistola ad Sigismundum Regem Poloniae. Purgatio Ministrorum in Ecclesiis peregrinis Francofurti. Forma, & ratio totius Ecclesiastici Ministerii Edwardi sexti in peregrinorum, maxime Germanorum Ecclesia.*

His Works.

The Life of Augustine Marlorat, who died

A^{no} Christi 1562.

Augustine Marlorat was born in Lorrain, Anno 1506. His parents dying whilst he was young, and his kindred gaping after his estate, thrust him at eight years old into a Monastery of *Augustine Friars*, by which means (God so ordering it) he was brought up in Learning, and became a Preacher, and being addicted to the study of the Tongues, and the Reformed Religion, he would no longer live amongst those idle Drones, and Slow-bellies; but leaving them, went to the University of *Lausanna* in the Country of *Bern*, where he profited much in Learning, and came to the knowledge of the Truth, and from thence was chosen to be the Pastor at *Vivis*, near to the Lake of *Leman*: and from thence hee was called to *Roan*, where was a populous Church, which he instructed and taught so holily, and with such prudence, that his honesty protected him against the rage, and malice of his adversaries.

Anno Christi 1561 he was present at the conference at *Passy* between the Cardinal of *Lorrain*, and *Theodore Beza*, where

His Birth and Education.

Gods providence.

He leaves his Monastery.

He goes to *Lausanna*.

His conversion

He is called to *Roan*.

His zeal and
courage.

His conference
with Monmo-
rency.

Blasphemy.

He is condem-
ned of Treason

where he acquitted himself with much courage, appearing on the Protestants side against the Papists. The year following, when the Civil Wars brake forth in France, the City of *Roan* was besieged, and after a hard siege was taken by storm, at which time this *August. Marlorat*, the chief Minister of the City was taken also, and carried before *Monmorency* the Constable of France, who grievously chid him, and cast him into a streight prison; and the next morning the Constable and the Duke of *Guise* went to the prison, and calling for *Marlorat*, the Constable said to him, *You are he who hath seduced the people.*

Marl. If I have seduced them, it's God that hath done it rather then I: for I have preached nothing to them but Divine Truths.

Const. *You are a seditious person, and the cause of the ruin of this great City.*

Marl. As for that imputation, I referre my self to all that have heard me preach, be they Papists or Protestants, whether I ever medled with matters of the Politick State or no; but contrariwise I have according to my ability laboured to instruct them out of the holy Scriptures. To this the Constable with an oath replied, that he, and his abettors plotted together to make the Prince of *Condé* King, the Admirall *Coligni*, Duke of *Normandy*, and *Andelot*, Duke of *Britaine*. To this *Marlorat* answered, professing his own innocency, and the innocency of those noble personages. But the Constable swearing a great oath, said, *We shall see within a few daies whether thy God can deliver thee out of my hand, or no,* and so departed in a great rage.

Not long after at the instance of *Bigot*, Advocate for the King, an Indictment was drawn up against him, and some others, whereupon they were condemned for high Treason, for that he had been (as they said) the author of the great assemblies, which were the cause of Rebellion, and Civill Warres, and therefore as a punishment to satisfie the Law for these things, the Court adjudged and condemned the said *Marlorat* to be drawn upon a sled, and to be hanged upon a gibbet before our Ladies Church in *Roan*. This done, his head to bee stricken off from his body, and set upon a pole

pole upon the bridge of the same City, his goods and inheritance to be confiscated to the Kings use ; and shortly after this sentence was executed, viz. Anno Christi 1562, and of his age 56.

Hee was excellently learned, and of a most unblameable life, and had the testimony even of the Papists themselves that heard him, that in his Sermons he never uttered ought that tended to Sedition or Rebellion. Yet his malicious adversaries were not content onely to see him drawn upon an hurdle, but the Constable also loaded him with a thousand disgraces and outrages, as also a sonne of his called *Monbrun*, who shortly after was slaine in the battel of *Drenx*. One *Villebon* also gave him a switch with a wand, adding many reproachfull speeches thereto. But this meek Lamb bare all those indignities with admirable patience and meekness.

When he was come to the place where he should suffer, he made an excellent speech, as the time then permitted him ; exhorting two that were to suffer with him to stand stedfast to the end, which they also did. When he was now dead, yet the rage of his adversaries ceased not there, but one of the souldiers with his sword struck at his legges. Yet Gods judgments found out his adversaries very speedily : For the Captain that apprehended *Marlorat* was slaine within three weeks, by one of the basest souldiers in all his company. Two of his Judges also died very strangely soon after ; viz. the President of the Parliament by a flux of blood, which could be by no means stanchd : The other being a Counsellor, voyding his Urine by his fundament, with such an intollerable stink, that none could come near him. The aforementioned *Villebon* also, that swicht him, escaped no better : For a while after the Marshall *Vielle Ville* coming to *Roan* about publick affairs, invited *Villebon* to dinner, and after dinner lamenting the miseries of that City, he exhorted *Villebon* to endeavour the redress of many abuses, being the Kings Lieutenant there ; which *Villebon* took so ill, that hee said, If any man dare to taxe me for not carrying my self as I ought in my place, I would tel him to his face, that hee lyed ; which words he repeated so often over, that the Marshall being ur-

Popish rage
and malice.

Gods judge-
ments on per-
secutors.

His martyr-
dome.

Gods judge-
ments on his e-
nemies.

ged very much therewith, strake with his sword at him with such violence, that had he not received the blow with his hand, his head had been cleft to his teeth; so that for the present he escaped with the losse of his hand wherewith hee had so dishonourably smitten *Aug. Marlorat* at the place of execution.

His Works.

Marlorat collected out of the best Writers of his time, adding the names of the Authors, and sometimes inserting his own opinions; *Commentaries upon all the New Testament*: As also upon *Genesis*, *Psalmes*, *Canticles*, *Isaiah*. He left also a *Thesaurus* of the Doctrine of the Prophets and Apostles; i.e. *Totius Canonice Scripturae, in locos communes, dogmatum, & phrasium ordine alphabetico digestum.*

The



P. MARTYR

S. P. J.

*The Life of Peter Martyr, who died
Anno Christi 1562.*

Peter Martyr was born at *Vermile* in *Florence*, *Anno Christi* 1500, of an antient and honourable Family. His parents were very sollicitous and carefull for his Education, and his Mother being well skilled in *Latine*, trained him up in it from his childhood, and read *Terence* his Comedies to him. Afterwards they placed him forth under the choicest Schoolmasters, and he being of a pregnant wit, and ingenious disposition, gave great hopes in his minority of excell-

His birth and
education.

His diligence.

He enters into
a Monastery.The causes of
it.His remove to
Padua.His employ-
ments there.He studies
Greek.He is called to
the Ministry.

ing in future times. He was exceeding studious and painful, spending no time idle. And finding that in the rich and flourishing City of *Florence* hee met with many tentations to Luxury and Riot, at sixteen yeares old he entered into a Monastery of Regular Cannons of Saint *Augustine* in *Fessula* hard by *Florence*. This action of his much displeased and grieved his Father, well knowing that the seeming holyness of those Fryars was but meer hypocrisie. And besides, having no other son, he much desired that this *Peter* by Marriage should have preserved and propagated his name and family: But that which moved *Peter Martyr* to chooſe this course of life, was, that he might have leisure to serve God, to follow his study, and to benefit himself, by the full, and famous Library which was in that Monastery.

There he spent three yeares in the study of the Arts, and holy Scriptures, part whereof he learned by heart. Then he went to *Padua*, where entering into a Monastery of the same order, he continued there almost eight yeares, in which time he almost wholly employed himself in the study of Philosophy, spending both night and day in meditating thereupon, in Reading, Writing, and Disputations. There hee heard also the daily Lectures of famous Philosophers which were Professors in that University, as *Branda*, *Genoa*, *Consalonerius*, &c. And finding that *Aristotle* was in many places not appositly translated into Latine, hee resolved to study the Greek Tongue, which accordingly he did, with great pains, wanting six Masters to assist him therein, spending whole nights in the Library of the Monastery, with *Beard* & *Cusanus*, the companion of all his studies. By which diligence of his, he attained to such readinesse, that he was able without help to understand the Greek Orators, Philosophers, and Poets also, who differed in their Dial& from the former. During his abode there, he also heard the constant Lectures of three Divines.

When he was 26 yeares old; the fraternity of that Monastery called him to the office of Preaching, whereby he might put in practice his former private studies, be serviceable to them, and make himself famous; and upon triall, his learning, and abilities appeared to be such, that he was honoured with the degree of a Doctor.

He

He beganne first to preach in the Church of *Brixia*, and afterwards in the most famous Cities of *Italy*: In *Rome*, *Bononia*, *Firmum*, *Pisa*, *Venice*, *Mantua*, *Bergomum*, and *Montferrat*. And all the time which hee could gaine from Preaching, he spent in the study of Philosophy and Divinity. He preached also privately, and read Lectures in the Colledges at *Padua*, *Ravenna*, *Bononia*, and *Vercellis*.

Hitherto he had mostly applyed himself to the study of the Schoolmen, yet had spent some time in reading of the Fathers, but now he began to spend most of his time in searching the Fountains, the Old and New Testament; and finding that to enable him thereto, the knowledge of the *Hebrew* was very necessary, whilst he was Vicar to the Prior in *Bononia*, he gat him one *Isaac* a Jew for his Master, and applyed himself to the study of that Language; and though hee had little help from his Master, yet by his singular diligence and industry, hee attained good skill in the *Hebrew*: And his name grew very famous in the chief Cities of *Italy*; whereupon the Superiours of his Order approving his diligence, resolved to advance him to some greater dignity, and so by the consent of all he was made Abbat of *Spoleta*; which Office when he had once undertaken, he carried himself so excellently therein, that he was admired of all, considering that hitherto he had been onely employed in his studies, and yet now shewed such admirable wisdom and dexterity in managing the affairs of his Monastery. His prudence appeared notably in these two examples. There were in *Spoleta* two Nunneries, and one Monastery of *Augustinian* Canons Regular, where *Martyr* resided. These houses, through the negligence of former Abbats, were so corrupted with Luxury and uncleanness, that they were extremely hated by all men. Doctor *Martyr* seeing this, by the authority of his Office reduced them quickly into order, by teaching, admonishing, exhorting, and sometimes by using severe castigation, so that he procured great credit to himself, and love to his Order. The other example was this: The Commonwealth of *Spoleta*, as most others in *Italy*, was divided into factions and feuds, whereupon not onely quarrels, but murder often ensued; and though the former Abbats had endeavoured,

He studies the Scriptures. And the Hebrew.

Removed to Spoleta.

His Prudence.

deavoured, yet could they never reconcile these differences. Our *Martyr* was not ignorant hereof, and yet looking upon it as his duty, resolved rather to hazard the loss of his life, then to suffer Christians thus to intertear one another; and it pleased God so farre to blesse his labours, that all the time of his living in that City, his authority, prudence, and eloquence so farre prevailed, that there was neither fight nor murther; no nor the least footsteps of Faction appearing amongst the people.

He is removed
to Naples.

His conversion

At *Spoleta* he continued three years, at the end whereof, by a publique convention of the Superiours of the Order, he was made Governour of the Colledge at *Naples*, which for the amenity of the place, and profits belonging to it, was of great esteem. In that City, it pleased God, that he began to attain to more light, and knowledge of the Truth then formerly he had: For by his study of the Scriptures, through the illumination of the Holy Ghost, he began to take notice of the errors and abuses which were crept into the Church; whereupon (God enclining his heart thereto) he began to read some Protestant Authors, and gat *Bucers* Commentaries upon the *Evangelists*, and his Annotations upon the *Psalmes*; As also *Zuinglius De vera & falsa Religione: & De Providentia Dei, &c.* by which, he confessed afterwards, that he profited very much. He daily also conferred with some friends which were addicted to the study of the Reformed Religion, to the mutuall edification of both parties: The chief of these were *Benedict Cusanus*, his old friend: *Anthony Flaminus*, and *John Valdesius*, a noble *Spaniard*, made a Knight by *Charles* the fifth, who after he had embraced the Truth in the love of it, spent his time in *Italy*, especially in *Naples*; where by his life and doctrine he had gained many to Christ, and amongst those divers of the Nobility and learned men, and some noble women, as the Lady *Isabella Marrichia*, who was afterwards banished for Christs cause, &c. As also the noble *Galleacius Caracciolus*, Marquesse of *Vico*. A Church being thus, by Gods providence, gathered in *Naples*, *Peter Martyr* joyned himself to it, and being desirous to impart that light to others which God had revealed to him, he began to expound the first Epistle to the *Corinthians*, and that

A Church in
Naples.

Martyr teach-
eth.

with

with great fruit: For not onely the Fellows of his Colledge resorted to it, but many Bishops and Noblemen: but when he came to the words of Saint Paul in 1 Cor. 3, 13, 14. *Every mans work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, &c.* and had interpreted them contrary to the received opinion, he stirred up many Adversaries against him: For it's commonly thought, that these words imply a Purgatory, whereas *Martyr* shewed out of the ancient Fathers, that these words could not be so understood.

But such as were addicted to the Pope, and their Bellies, could by no means endure this interpretation of his, knowing that if Purgatory were overthrown, a great part of their profits by Masses, Indulgences, &c. would presently cease: Whereupon they accused *Martyr*, and so far prevailed, that his Lecture was put down; but *Martyr* refused to obey this sentence as unjust; and trusting to the goodness of his cause, appealed to the Pope, and at Rome, by the assistance of his friends he overcame his adversaries: For at that time he had there potent friends, as Cardinall Gonzaga, Gaspar Contarene, Reinold Poole, Peter Bembus, and Frederick Fregosius, all learned men, and gracious with the Pope; who also acknowledged that the Church needed some Reformation.

By these mens assistance he took off the Interdict, and was restored to his former liberty of Preaching, which yet hee could not long enjoy: For before he had been three yeares at Naples, he fell into a grievous and mortall disease, together with his old fellow Student, *Benedict Cusannus*, who also died there. But *Martyr*, by the goodnesse of God, and the diligence of his Physicians, was (though with much difficulty) cured. Whereupon the Superiours of his Order, seeing that the air of Naples did not agree with him, in a publick convention made him Generall Visitor of their Order. In which Office he so demeaned himself, that good men much commended his integrity, constancy, and gravity; and others feared him, not daring to discover their hatred against him.

Not long after in a publick convention of the Superiours

He is suspended.

Appeales to the Pope.

Is restored.

Hee falls sick.

He is made Visitor Generall.

Removed to Luca.

He is much
beloved.

of his Order, he was made Prior of a Monastery in *Luca*: Some out of love preferred him to this place; others thinking that it would bee his ruine; for there was an ancient grudge between *Florence* and *Luca*; the latter suspecting that the *Florentines* sought to enslave them. But *Martyr* by his excellent learning and vertue, did so binde the hearts of those of *Luca* to him, that contrary to the expectation of his adversaries, himself being a *Florentine*, was no lesse esteemed at *Luca* then if he had been born amongst them. Whereupon they earnestly desired the Superiours of his Order, that by no means he might be removed from them.

He advanceth
Religion and
Learning.

Martyr thus continuing at *Luca*, had in his Colledge many learned men, and many hopefull youths, amongst whom he setled such a Discipline as might most advance holinesse of life, religion, and learning. Hee took care also that the younger sort should be instructed in the three Languages; for which end he had *Paul Lacisus* of *Verona* to read *Latine*; *Celsus*, of the noble Family of the *Martinengi*, to read *Greek*; & *Immanuel Tremelius*, *Hebrew* to them; and that the younger sort together with the *Greek* might suck in Divinity, himself daily expounded *Paul's* Epistles to them; and afterwards required them to read over the same; and every night before supper, hee publickly expounded one of *David's Psalms*: Very many out of the City resorted to his Lectures of the Nobility and Senators. And that he might the better plant Religion in that Commonwealth, he preached to them every Sabbath day: And what fruit his Ministry had, may be discerned by this, that in one years space after his departure out of *Italy*, eighteen Fellowes of that Colledge left their places, and the Papacy, betaking themselves to the Reformed Churches; amongst whom was *Celsus Martinengus* (afterwards Pastor of the *Italian Church* in *Geneva*) *Zanchy*, *Tremelius*, &c. Many Citizens also of *Luca* went into voluntary exile, where they might enjoy the Gospel with peace and safety.

The fruits of
his labours.

Whilst *Peter Martyr* was at *Luca*, there met in that City the Emperour *Charles* the fifth, the Pope *Paul* the third, and Cardinal *Contarene*, coming Legate out of *Germany*; who for old acquaintance sake quartered with *Peter Martyr*, and had daily

daily much conference with him about Religion. Most men thought that *Martyr* would be in no small danger, by reason of the presence of the Pope; because that his envious enemies would suggest something to the suspicious old man, which might turne to *Martyr's* great trouble. But because he was strengthened with his own authority and learning, and had much room in the hearts of the people, having also great friends, they stirred not for the present, but waited a fitter opportunity, intending rather secretly to set upon him: and that they might the better try the patience of the people of *Luca*, they (by the Popes command) seized upon a Fryer of his Colledge, and cast him into Prison, accusing him for violation of their Religion; which thing some Noblemen of *Luca* taking grievously, who knew the piety & innocency of the man, breaking open the Prison, took him out, and conveighed him forth of the City, and bad him fly for his life: But it pleased God that by a fall he brake his legg, whereby being again apprehended, he was sent prisoner to *Rome*.

This business succeeding answerable to their desires, they intended presently to fall upon *Martyr*, whereupon they laid wait for him in every place: They put in an accusation against him at *Rome*, and in all the Colledges of his Order they stirred up his old enemies against him, telling them, that now the time was come wherein they might recover their former liberty (so they called licentiousness) and to be revenged on *Pet. Martyr*: So that by these mens instigations they met at *Genoa*, not as usually, the Superiours of the Order, but those especially that bore the greatest hate to *Martyr*, or envied him most. These men summon *Martyr* presently to appear at *Genoa*: But he being informed of the snares that were laid for him, which his enemies (being blinded with malice) could not conceal: And also being admonished by his friends to take heed to himself, there being many that sought his life; resolved not to goe to this Assembly, but rather to convey himselfe else-whither, where he might be safe from the power and malice of his adversaries. Hereupon first of all hee conveyed part of his Library to *Christopher Brent*, a Godly Senator of *Luca*, who should take care

to

His enemies
Policy.

A godly Frier
imprisoned.

And delivered.

Again apprehended and
sent to Rome.

They proceed
against *Martyr*.

He resolves to
fly.

His flight.

to send it to him into *Germany*; the other part he gave to the Colledge: and so setting all things in order in the Colledge, he privily departed out of the City, onely with three companions, *Paul Laci* of *Verona*, who was afterwards Greek Professor at *Strasborough*, *Theodosius Trebell*, and *Julius Terentian*, with whom he continued faithfull unto the death.

His Letters to Luca.

Departing from *Luca*, purposing to visit his owne country, he went to *Pisa*, where to some Noble men he administered the Lords Supper; and meeting there with some faithful messengers, he wrote to Cardinal *Pool*, and to some of his friends at *Luca*. In these Letters he shewed what great errors and abuses were in the Popish Religion, and in the Monasticall life, with whom he could no longer communicate with a safe conscience. He also shewed the other causes of his departure, *viz.* the hatred and snares laid for him by his ennies. He signified also what pains and care he had taken for their instruction, and what a grief it was to him that he could not more plainly and openly instruct them in the Christian faith. The ring also, which was the ensigne of his dignity, he sent back, shewing that he would not imploy any of the Colledge goods to his private use.

His retreat into Germany.

Coming to *Florence*, he met there with a godly and learned man [*Bernardin Ochine*] who being cited to *Rome*, was going thitherward, but being warned of the danger by his friends, he consulted with *Martyr*, and upon deliberation, both of them resolved to leave *Italy*, and to go into *Germany*.

He comes to Zurich.

And accordingly first *Ochine* departed and went to *Geneva*, and from thence to *Ausburg*, and two dayes after *Peter Martyr* followed, going first to *Bononia*, then to *Ferrara*, then to *Verona*, where being courteously entertained by his old friends, He went thence over the Alps into *Helvetia*. In this journey, when he came to *Zurick*, he was very kindly entertained by *Bullinger*, *Pellicane*, and *Gualter*, and by the other Ministers belonging to that City, to whom he proffered his service, if they needed it; but having at this time no place void in the Schools, they told him that they much desired his company, and pains, but for the present they had

no employment for him, yet would they gratefully remember his kind profer to them. He often used to say, that as soon as he came to *Zurick*, he fell in love with that City, desiring of God that it might be a refuge to him in this his banishment: which prayer was afterwards granted, though in the *interim* God pleased to make use of his labours in other places and Nations for his own glory, and the good of many.

From thence he went to *Basil*, where after he had abode about a month, he, with *Paul Lacis* was called to *Strasborough*, by the means of *Martin Bucer*. In which place he was, made Professor of Divinity, and *Lacis* of the Greek Tongue. There he continued five years, in which time he interpreted most of the Bible; and what his excellency in teaching was may be hence collected, in that being joyned with *Martin Bucer*, a great Divine, and eminent for learning, yet *Martyr* was not accounted inferiour to him; He was very skilful in *Hebrew*, *Greek*, and *Latine*. He had an admirable dexterity in interpreting Scripture; was a very acute disputant, and used always to expresse himselfe very clearly, knowing that ambiguity of words is the cause of much contention. He lived in most intire friendship with his Colleague Master *Bucer*.

At *Strasborough* being unmarried, he lived with his friends that came with him out of *Italy*, being contented with a very small stipend, which yet afterwards was augmented: For having forsaken his Country, his honors and riches for the testimony of Christ, he thought it unfit to be solicitous, or to trouble any about the increase of his stipend; the rather because he was of a frugall disposition, so that his stipend did not onely suffice, but he spared something out of that little towards the support of his friends. But finding some inconvenience of living single, by the advice of his friends, he married an honest and noble Virgin, *Katherine Damp-martin*, who afterwards dyed in *England*, without issue, having lived with him eight years. She was one that feared God, was loving to her husband, prudent in administering household affairs; liberal to the poor, and in the whole course of her life, pious, modest, and sober. After her death

by

He goes to *Basil*.
He is chosen to *Strasborough*.

His excellent learning.

His frugality.

His first marriage.
His wives character.
Card. Pools malice.

Cardinal Poole's
malice.

by the command of Cardinal *Poole*, her body was digged up, and buried in a dunghill; and when he could finde no other cause for it, he pretended that it was because she was buried too near to *St. Frideswide*: For though this Cardinall had formerly loved *Martyr* very well, yet when he once forsooke *Italy*, he did not onely give over loving him, but shaking off his study of the true Religion, which for a time he had seemed to like, hee became a great hater of *Martyr*, and a bitter prosecutor of the professors of the Truth, which occasioned him to deale so with *Martyrs* Wife, seeing that he could not burn her husband as he desired. But in Queen *Elizabeths* daies, her body was again taken up, and with great solemnity buried in the chiefe place of the Church; and to prevent the Popish malice for the time to come, her bones were mingled with the bones of *St. Frideswide*, that they should not be distinguished asunder.

He is sent for
into England.

The occasion of *Peter Martyrs* going into *England* was this. King *Henry* the eighth being dead, and his son *Edward* the sixth succeeding; by the advice of the Protector, *Edward* Duke of *Somerset*, and Doctor *Cranmer*, Archbishop of *Canterbury*, he abolished the Popish Religion, and reformed the Church according to the Word of God; for which end he thought best (that a godly Ministry might proceed from the same) to reform the Universities. And *Peter Martyr* being at this time famous for his learning, and skill in affairs, was judged most fit for this employment; whereupon the Archbishop by the command of the King sent for him over; and *An. Christi* 1547, by the consent of the Senate of *Strasbourg*, he went into *England*, *Ber. Ochine* accompanying him, who also was sent for by the said Archbishop. At their arrival the Archbishop entertained them for a time in his house, using them with all curtesie and humanity; but after a while the King sent *Martyr* to *Oxford*, to be Professor of Divinity, where he first began to expound the first Epistle to the *Corinthians*, because therein were many heads laid down which concerned the controversies of those times.

He goes into
England.

He is sent to
Oxford.

The Papists, (whereof as yet there were many at *Oxford*) at first patiently bore *Martyrs* teaching, and frequented his Lectures, and indeed seemed to admire him for his Learning,

ing; but some others of them, especially the Heads of Houses, laboured to restrain the Students from going to his Lectures; but yet proceeded no further. But when he came to declare his judgement about the Sacrament, they could bear it no longer; and therefore that they might not only procure him envy, but bring him into danger, they first beganne to load him with their usuall accusations amongst the vulgar, that he taught contrary to the Doctrine of their Fore-fathers; that he would extirpate their wholesome, and decent ceremonies; that he prophaned the Sacrament of the Altar, and did (as it were) trample it under his feet.

Then (without acquainting him with it) they affixed papers upon all their Church doors in *English*, declaring that to morrow there should be a publick Disputation against the reall presence of Christ in the Sacrament. By this means the day after they filled the Schooles, they disposed their party in every place, commanding them to make a noise, to raise tumults, and if need were, to fight with any that should oppose them. Many ran to this sight, not onely of the Scholars, but of the Townsmen, some to see the event of this business, others to assist their friends, in case they should fall together by the ears. *Martyr* in the mean time being wholly ignorant of all this, was in his house preparing himself after his usual manner to read his Lectures, till some of his friends (observing the unusuall concourse of people) went to him, opened the whole businesse to him, entreating him to keep home, and not to expose himself to perill, seeing that his adversaries were so prepared, that they seemed rather with armes, then with arguments to oppose him. He answered, that he could not neglect his Office, that he was never the author of any tumults, whereof themselves were witnesses; neither would he now give his adversaries any occasion of raising a tumult, for that he would onely read according to his usuall custome: For (saith he) *there are many amongst them that expect the Lecture, to whom I may not be wanting.* And so going towards the Schooles, accompanied with his most faithfull friends, there met him Doctor *Smiths* boy, which *Smith* was one of the principall sticklers in this Tragedy. This boy gave him a Letter from his Master, wherein he challenged

Popish malice.

They combine
against Martyr.

His friends dis-
swade him from
going to the
Schooles.

His answer.

Smiths chal-
lenge.

Martyr goes on

His learning,
and courage
admired.

He is again
challenged.

His answer.

A tumult
raised.

Quieted by the
Vice-Chancel-
lor.

ged him to a Disputation. Then did *Martyr's* friends againe earnestly sollicite him to returne home, telling him of the danger he was running into. But he was still resolute, and so going to the Schooles, when his adversaries provoked him, he endeavoured by a modest speech to quiet them, saying, that he refused not to dispute, onely disliked the time, for that he came to read his Lecture; and so having somewhat quieted them, he went on with his Lecture to the great admiration of all. For they which before admired him for his singular learning and eloquence, now much more admired him for his admirable constancy. For that, notwithstanding the murmures of the people, and the rage of his adversaries, he went on without the least change of his colour, or hesitation in his voice, or titubation of his tongue, or trembling of his members, or any thing else that might imply the least fear.

Having ended his Lecture, his adversaries beganne againe with great clamour to provoke him to a disputation, nor would they accept of his modest excuse, when hee told them that he would dispute, but at another time, that hee was not now prepared for it, they having concealed their questions from him, without setting them up in publick as they used to doe. To this they replied, that hee which had read his Lectures about the Lords Supper, could not be unprovided to dispute upon the same subject. To which he again answered, that hee durst not undertake such a worke without acquainting the King with it, especially seeing the thing tended to sedition. He told them also, that to a lawfull disputation was required, that the questions should bee agreed on; that Moderators should be appointed, by whose judgement all things should be determined; and lastly, that they should have Notaries to write the arguments on both sides: *Whereas* (saith he) *none of these things bee ready, and besides the night draws on, that we shall want time to discusse so great a controversie.* His adversaries would not bee satisfied with these his most just reasons, but all were like to fall together by the eares: Whereupon the Vice-chancellor interposed his authority, requiring *Peter Martyr*, and *Smith*, to meet at his house with their friends on both sides, where they

they should agree upon the questions, and the time, and order of disputing; and in the meane time he commanded the Beadles to dissolve the assembly; and so taking *Peter Martyr* by the hand, he led him forth, and safely conducted him to his own house. *Martyr* being delivered from this danger, yet least he should seem to decline the disputation, being accompanied with some of his friends, at the hour appointed went to the Vice-chancellors house with Doctor *Sidall*, and *Curtop*, who at that time were zealous defenders of the Truth, though afterwards in *Queen Maries* daies they deserted it. *Smith* did the like, bringing with him Doctor *Cole*, and *Oglethorp*, and three other Doctors of Divinity. Long they contended about the Laws of the Disputation; but at length the questions were agreed upon, and time, and place appointed for the Disputation, and so they parted; and in the meane time by their mutuall consents, the King was made acquainted with it, who against the day, sent downe his Delegates to order the Disputation aright. But *Smith* being conscious to the raising the former tumult, before the day came, fled first into *Scotland*, and from thence to *Lovane* in *Brabant*. Yet at the day appointed the Kings Delegates came, the Bishop of *Lincoln*, Doctor *Cox*, Doctor *Hide*, Mr. *Richard Morrison*, and Doctor *Nenysen*. In the presence of these, *Peter Martyr* disputed four daies with three of the Popish Doctors, *Tresham*, *Chad*, and *Morgan*, wherein he shewed excellent learning; and because the adversaries scattered abroad many false reports, *Martyr* afterwards printed the whole Disputation.

Not long after the Commons in *Devonshire* and *Oxfordshire* rose up in armes, amongst whom many many threatned the death of *Martyr*, so that he could neither read his Lectures, nor safely remain in the City, whereupon by his friends hee was safely conveyed to *London*, which the King much rejoyced at; and when his wife and family could not with safety remain at his house, his friends hid them, till as the seditious multitude were departed out of the City. For the Kings raising two Armies, quickly suppressed them, punishing with death the Ring-leaders of those Rebellions, and *Martyr* thereupon returned to *Oxford* to his wonted labours.

But

A Disputation
agreed on.

The King sends
his Delegates.
Smith flies.

The disputa-
tion.

A Rebellion.

Martyr goes to
London.

The Rebellion
suppressed.

Martyr made
Dean of
Christ's-
Church.

He is much
esteemed.

In Queen Ma-
ries dayes
Martyr is in
danger.

He goes to
London.

He goes be-
yond Sea.

But his restlesse Popish adversaries, who had been formerly beaten by arguments, and durst not again returne to armes, yet to shew their spite, often raised tumults before his house in the night, throwing stones at his door, and breaking his windows: Wherefore the King being carefull to provide for his safety, made him Deane of *Christ's-Church*, allotting to him a fine house, and pleasant garden; and so, though he had formerly taken the Degree of a Doct. amongst the *Pontificians*, yet he took it again according to the rights of that Univerſity.

He was much prized by the godly King, highly esteemed by *Cranmer*, *Ridley*, *Latimer*, *Hooper*, and all that loved the truth in the Univerſity. *Cranmer* made much use of him, and his advice about reforming the Church, and setting the government of it: But when those bloody *Marian* dayes came, wherein Religion was eradicated, the Church laid waste, and holy men shut up in prisons, *Martyr* also was forbidden the exercise of his place; and commanded not to set a foot out of his own doors, nor to carry any thing thence: Whereupon he presently wrote to his friends, shewing what danger he was in, pleading the publick faith given to him when he was sent for by King *Edward* the sixth, and by this means, leave being given him, he came from *Oxford* to *London*, repairing immediately to Arch-Bishop *Cranmer*, his intire, and old friend: About which time a report was spread that *Cranmer* wavered, and was ready to change his Religion; which he hearing of, set forth a writing, wherein he professed himselfe ready to maintain the Doctrine of Religion which was authorized by King *Edward*, to be agreeable to the word of God, and the Doctrine of the Apostles: And herein he was encouraged by *Peter Martyr*, whom the Arch-Bishop chose to joyne with him in defending the same against all opposers; but this was denied, and the Arch-Bish. presently sent to the Tower.

It was also debated in the Queen's Council, whether *Peter Martyr* should be imprisoned, because (as some said) hee had done much hurt to their Religion: But after debate, it was concluded, That because he came into *England* upon the publick faith, he should be safely dismissed. Whereup-

on sending him publick Lettters, signed with the Queens own hand, He, an *Bernardine Ochine* went first to *Antwerp*, from thence to *Cologne*, and lastly to *Strasborough* from whence he came. Yet when he first took ship, his adversaries (vexing at his escape) urged, that it was fit he should bee drawn out of the ship, and cast into prison, as a publick enemy to the Pope: yet it pleased God, that the Master of the ship (being a godly man) hid him at his house fourteen daies, till his adversaries had given over seeking for him, and then conveied him safely to *Antwerp*; from whence as we heard before, he went to *Strasborough*, where he was entertained with much joy by his old friends, and restored to his former place. Yet there the Diuel also raised him up some enemies, who suggested to the Senate that he differed in judgement from the *Augustane-Confession* about Christ's presence in the Sacrament of the Lords-Supper, which might cause much trouble in the Church, and that he refused to subscribe the Articles of agreement between *Luther* and *Bucer* about this matter: Whereupon he wrote to the Senate, That there was nothing in the *Augustane-Confession* rightly understood which he did not concur with, and that if his Text at any time should lead him to speak of that subject, he would doe it with such modesty that it should be offensive to none, and that his not subscribing to the Agreement between *Luther*, and *Bucer* (wherein amongst other things they had set downe, That they which wanted true Faith, did yet nevertheless eat the bodie of Christ) ought not to be objected to him, for that he could not assent thereto, but he must give offence to the *Helvetian*, *English*, and *French* Churches, and to them at *Geneva* also: yea, and that *Bucer* himself in *England* had taught far otherwise. With this answer the Senate was well satisfied; And hee, and *Zanchie* taught diligently both Divinity, and Philosophie in that City, yet his restless adversaries did nothing but asperse him, and seek his disgrace; first, more privily, and then more openly, which made him to think upon a remove; and God in his wise providence so ordered it, that about that time *Pellican* dying at *Zurick*, the Senate there chose *Martyr* in his room, and presently sent to him

He goes beyond Sea.

Gods mercy to him.

His return to Strasborough.

Satans malice.

His Prudence.

He is again Persecuted:

Gods mercy to him.

His call to Zurich.

His friendship with Bullinger.
His high esteem.

Popish cruelty.

His second marriage.

His love to Zurich.
A faithfull Pastor.

to come to them, and to the Senate at *Strasborough* to give way to it: Which they did, though very unwillingly; *Martyr* himselfe being desirous to imbrace that call, in regard of the opposition which he met with at *Strasborough*, so that *Anno Christi*, 1556. (to the great grief of his friends, who loved him very dearly) he departed to *Zurick*, *John Jewel* (afterwards Bishop of *Sarum*) accompanying him. There he was entertained with much joy, both by the Senate, Schools, Ministers, and all good men: And he at first resided for a while with his old friend *Bullinger*, with whom he lived with much intire friendship, which continued to their death. Also by his sweet and holy carriage, he won the love of all; In somuch that the Senate, to shew how highly they esteemed him, made him free of their Commonwealth, that he might not live as a stranger, but as a Citizen amongst them.

He had buried his wife in *England*, at *Oxford*, (whose body the bloody Bishops afterwards caused to be digged up under *Queen Mary*, and to be buried in a dunghill) whereupon, at the desire of his friends, and to obtaine issue, fix years after the death of his former, he married againe one *Catherine Merenda*, who for Religion had left her own country, and lived at *Geneva*, and had a good testimony of the whole Church there.

As he was highly prized by them of *Zurick*, so he loved them exceedingly, as may appear by two notable examples. *Celsus* the Pastor of the *Italian* Church at *Geneva* being dead, many of that Congregation having been *Martyrs* old disciples, and very dear to him, chose him to be their Pastor, and sent to request his coming to them, many also of his old *English* friends that lived as exiles there, much pressed it: Yea, and *Calvin* also wrote to him, desiring him to imbrace the Call. *Martyr* being thus importunately pressed to remove thither, and having many engagements to incline him that way, yet referred the whole matter to be determined by the Senate and Ministers at *Zurick*, and they, understanding that there were other able, and fit men to be placed over the *Italian* Congregation, denying their consents to part with him, he resolved to stay, notwithstanding all solicitations to

the contrary: And afterwards, when in Queen *Elizabeths* dayes, he was much importuned to return into *England*, and had large proffers made him from the Queen, yet he would not leave his flock till his death.

And how ready he was to be serviceable to other Churches, may appear by this example: The year before his death the King of *France* had appointed a meeting of the Bishops, and Nobility at *Possy*, whereupon they of the reformed Religion in *France*, thought that it was a very seasonable time to procure a conference about Religion, which might much tend to the peace and liberty of the Church: Upon this the Churches chose certaine Delegates, which in that Parliament should move for the liberty of Religion: And they chose also many learned men who should dispute with their adversaries about the same; and because the singular learning, and incomparable dexterity of *Peter Martyr* in disputing was sufficiently knowne, they in the first place made choice of him for one, and sent one *Claudius Bradella*, with *Theodore Beza* to *Zurick* to try his willingness to accept of that imployment: and when he had declared his readiness, shortly after came Letters from the King, the Queen Mother, the King of *Navar*, the Prince of *Conde*, and the Admirall *Coligni* to the Senate of *Zurick*, to desire them to send *Martyr*, withall sending him a safe conduct; whereupon he undertook the journey, and when he came to *Possy*, he made an Oration to the Queen, exhorting her to seek not onely the quiet of *France*, but of other Churches, by promoting true Religion, shewing also what a blessing she might expect from God thereby. The Queen entertained him kindly, and so did the King of *Navar*, the Prince of *Conde*, and the Admirall of *France*: But the Cardinall of *Lorrain* sought to hinder the disputation all that possibly he could; yet when he could not prevail, five of each party were chosen out to dispute the business about the Lords Supper in private, having onely two Notaries present; and after severall days disputation, something was drawn up as the result of all, which (with some explanations) *Beza*, *Marlorat*, *Martyr*, *Spina* and the Lord of *Sole* subscribed unto; But when the same was presented to the Cardinal, and Popish Bishops,

He refuseth to goe into *England*.

His readiness to do good.

He goes into *France*.

His speech to the Q. Mother.

Popish subtilty

A Disputation.

It breaks off.

His returne to
Zurick.

His sicknesse.

Comfort at
death.

His death.

His Works.

they complained of their Disputants as having consented to that which was Heresie; and so by their authority they brake off the Disputation, and departed: Whereupon *Martyr* addressed himself to the Queen, seeing that he was like to do no good there, desiring license to depart, which she consented to, and he returned to *Zurick* with a large testimony of his worthy carriage, and a guard from the Prince of *Conde*, and the *Admiral* for his safety.

Thus having worn out himself with his indefatigable labours, and having his spirits much exhausted with grief for the afflicted condition of the Churches of *France*, he fell sick of a Feaver, made his Will, and to his Friends that visited him, he spake chearfully and comfortably, telling them that his body was weak, but inwardly he enjoyed much peace and comfort. He made before them an excellent Confession of his Faith, concluding thus, *This is my faith, and they that teach otherwise to the withdrawing men from God, God will destroy them.* He gave them his hand, and bid them farewell, and commending his soul to God, he slept in the Lord, and was buried honourably *Anno Christi 1562*, and of his age 62.

Opera hac ab ipso edita sunt. Symboli expositio. Comment. in Cor. 1. Comment. in lib. Judicum, & Epist. ad Rom. Defensio Doctrina de Eucharistia Sacramento contra S. Gardiner. Disputatio de Eucharistie Sacramento habita Oxon. Defensio ad duos libellos Rich. Smithæi. Post obitum hi libri editi sunt. Comment. in Sam. 1. & 2. Reg. 1. & in 11 capita priora Reg. 2. Comment. in 1 librum Moysi. Precum ex Psalmis libellus. Epitome defensionis adversus S. Gardinerum. Confessio de cœna Domini ad Senat. Argentor. Sententia de presentia corporis Christi in Eucharistia, proposita in Colloq. Possiaco. Epistola de causa Eucharistie. Loci communes. Conciones, Quæstiones, & Responsa, Epistole. Comment. in Exod. In Prophetas aliquot minores. In tres priores libros Ethicorum Aristotelis.

Beza made this Epigram of him.

*Tuscia te pepulit, Germania, & Anglia fovit,
Martyr: quem extinctum nunc tegit Helvetia.
Dicere quæ si vera volent, re, & nomine dicent,
Hic fidus Christi (credite) Martyr erat.*

*Ut q̄ ista taceant, satis hoc tua scripta loquuntur:
Plus satis hoc Italis exprobrat exilium.*

The Life of Amsdorfius, who died

A^{no} Christi 1563.

Nicolas Amsdorfius wasborn in Misnia, of noble parents, Anno Christi 1483, and brought up in Learning, Anno Christi 1502 from Schoole he went to the University of Wittenberg about that timethat Luther began to preach against Indulgences: And contrary to the custome of the Nobility of those times, he applied his minde to the study of Theology, and contemplation of heavenly things. In An. Christi 1504 he commenced Master of Arts, and afterwards Licentiate in Divinitie. He timely embraced the Truth that brake forth in those times, and not consulting with flesh and blood, preached it to others. He accompanied Luther to Wormes, Anno Christi 1521, when he was called to give an account of his Faith before Caesar, and the States of the Empire. In the time of Luther's recess into his Pathmos; he, with Melancthon, Justus Jonas, and John Dulcius, being sent to by the Elector of Saxony for their judgements about the Mass, declared that it was an horrible prophanation of the Lords Supper; whence ensued the abolishing of it out of all Churches in Wittenberg. Anno Christi 1523, he wrote in a book dedicated to the Elector of Saxony, that the Pope was Antichrist.

Anno Christi 1524 Luther being sent for to Magdeburg, went thither, and having preached to them, commended to them, and afterwards sent Amsdorfius to gather and instruct the Churches there, who faithfully laboured eighteen years in that place. During his abode there, the Senate of Goslaria sent for him to reform their Churches, and he at his coming setled the same form of Doctrine and Discipline amongst them as was used at Wittenberg, and Magdeburg. He also made John Amandus Superintendent of those Churches, and Michael Volmetius Master of their School. Anno Christi 1541 he was sent by the Elector of Saxony to govern the Church

His birth and education.

His conversion

He opposeth the Mass.

He goes to Magdeburg.

And to Goslaria.

And to Naumburg.

He opposeth the Adiaphorists.

His death.

His Works,

at Naumburg in the Palatinate; where also the year after he was ordained Bishop by Luther, three other Pastors also imposing their hands upon him, who were, Nicholas Medler, Pastor of Naumburg, George Spalatine, Pastor of Aldenburg, and Wolfgang Steinius, Pastor of Lencopetra. But six years after he was driven away from thence by the Emperour Charles the first, whence he fled to Magdeburg, which at that time was the common place of refuge for the godly, who fled from the indignation of Caesar. Anno Christi 1548, Amsdorf, amongst others, opposed himself in that sad controversy about things indifferent, which continued for whole tenne yeares; and when Anno Christi 1550 Magdeburg was besieged, Amsdorf yet remained there; and the year after George Major having published this proposition; *That good works were necessary to salvation*; Amsdorfus in heat of contention wrote, *That good works were hurtfull and dangerous to salvation*. In the midst of these digladiations amongst Divines, Amsdorf came to his old age, having now attained to eighty years, at which time he quietly slept in the Lord, Anno Christi 1563.

Scriptis de sacra cœna. Epitomen Chronicorum Naucleri de Paparum perfidia in Romanos Imperatores. Novi anni votum, principibus viris oblatum. Subscriptionem censura, & sententia Saxo. Ecclesiarum, adversus G. Majoris doctrinam. Item contra Telesmannum Heshusium.

The



W. MUSCVLVS

W. Marshall sc.

The Life of Musculus, who dyed
A^{no} Christi 1563.

Wolfgangus Musculus was born at Dusa in Lorrain, An. Christi 1497, of honest parents, who seeing his aptness to Learning, bred him at School. When he was young he fell sick of the Plague, but it pleased God to restore him. He had an exceeding prompt wit, and had such an ardent desire to his book, that he was never a weary of reading, and writing, so that he rather needed a bridle, than spurs, never departing from School, and his book, till he was forced.

His birth and education.

A special providence.

He is sent
abroad.

When he was grown up to some bignes, his parents sent him abroad into other countries with slender provision, that by singing at doors (as the manner of those times was) he might get his living, and thereby learn patience, temperance, and humility, and might follow his book the better. Being thus sent from his parents, he came to *Rapersvil* in *Assatia*, where a certain Widdow entertained him, and in which place hee went to School, but niet. with much hunger, and want, till as by his honest and modest deportment, he became known to the noble Earl of *Rapersvil*, from whom he received many favours.

Gods provi-
dence.

From thence after a while he went to *Slestage*, and gat into the School; and being naturally much addicted to Poetry, he spent his time in reading such Authors: And thus he continued till he was fifteen years old, about which time he returned to visit his parents, and going into the Monastery of *Lexheim* by the way at the time of their Even-song, hee joyned with them in singing, and the Prior taking notice of him, and liking his ingenious countenance and voice, followed him out of the Church when all was ended, and enquir'd of him what he was? and whether he liked to live in a Monastery? and withall proffered (if he would accept of it) to admit him into that Monastery, to cloath him, and provide other necessaries for him at his own cost. He being very glad of this proffer, went to his parents, acquainted them with it, and they (looking upon it as a great mercy) went presently with him to the Monastery, where the Prior, according to his promise, entertained him as his own sonne, and afterwards sent him to the Bishop for Orders. There he lived till he was thirty yeares old, and when others were drinking, and playing, he, with a book in his hand, would walk into a grove to study: For though in his youth he was of a chearfull, and merry disposition, and much delighted in liberall exercises both of body and mind, yet he disliked the illiberall contests of his fellows, who spent their time in dice, and drinking, and such like practises. But in the mean time he had a great want of books, that Monastery having no Library belonging to it; yet at last he found a great heap of parchments, at the roof of the house, amongst which

His Audbounes

he

he met with some of *Tullies* works, and all *Ovids* : These therefore he read over , especially *Ovid* , being so much addicted to *Poetry*, that many times he made verses in his sleep ; and could make a verse upon every thing he met with, and grew so perfect therein, that with *Ovid* he could say ;

He affects Poetry & Musick.

*Sponte sua carmen numeros veniebat in aptos :
Quicquid conabar dicere, versus erat.*

And together with his *Poetry* , hee applyed himself to *Musick*, which the Prior taking notice of, caused him to be taught to play on the Organs. At twenty years of age hee studied Divinity, and excelling all the other Monks in learning, and eloquence, was presently chosen a publick Preacher ; and being often told by an old man in that house, *Si vis fieri bonus Concionator, da operam ut sis bonus Biblicus* : If you will be a good Preacher, study to be well acquainted with the Scripture : hee betook himself night and day to reading, and meditation upon the Bible. He first preached in the Church of *Lixheim*, and in three other Churches belonging to that Monastery ; but his zeal and eloquence making him famous , he was requested to preach in divers other places.

He studies Divinity,

He studies the Scriptures.

About the year 1518 *Luthers* books began to come abroad into the world, and *Musculus* having some of them sent him, read them with much seriousness, and delight ; and God thereby revealing the Truth to him , he became a zealous maintainer of it, not onely in the Monastery by conference, and disputation, but in his publick Sermons also , so that he was commonly called the *Lutherane* Monk ; and whereas *Luther* was charged by some with Heresie, he stoutly defended him, saying : *It may be Luther may erre in some things, which is common to the nature of man, yet he is not therefore to be accounted an Heretick* : according to the saying of Saint *Augustine*, *Errare possum, hereticus esse nolo* , I may erre, but I will not be an Heretick. And his labours proved not fruitlesse : for (through Gods blessing upon them) he converted many of that fraternity, who afterwards left their Abbey, and became zealous professors of the Truth

His conversion

He converts many.

unto

Gods providence.

Popish malice.

Tentation resisted.

His Marriage.

His poverty.

unto death. And divers others also abroad were converted by him, and amongst them a certaine Nobleman, called *Reinhard of Rotenburg*, who was Captaine of the Castle at *Lutzelfteine*, and Protector of that Colledge, a man of much account with the *Palatine*; by whom he was protected from many dangers and snares that were laid for him, especially by the Bishop, and some old Monks that were more obdurate in wickednesse, and therefore more opposite to the Truth. He was often in great perill of his life, and yet by special providences preserved: So that perceiving that in that place he could neither enjoy safety nor freedome in the service of God, as he desired, he resolved to leave the Monastery, and to goe elsewhere: which resolutions he communicated to some of his friends. But in the mean time the Prior died, and he, by common consent of all, was chosen to succeed him. *Musculus* looked upon this as a designe of the Devill by these baits of honour, pleasure, and profit, to withdraw him from his zealous purposes of propagating the Truth, and to tie him to that kind of life that he was resolved against: And thereupon he refused the choice, and put it upon another. He also married a wife, called *Margaret Bart*, an honest, and vertuous Virgin. At his departure, the new Prior gave him a supper, after which he bade him, and the rest of the Friars farewell, who were now but six, three also of which shortly after followed him. At this time he had but four *Florences*, to which the Prior added four more, and so about midnight (that he might the more safely escape his enemies) he departed, being accompanied with a Kinsman called *Nicholas Wagner*, directing his course to *Strasborough*, whether also he came *Anno Christi 1527*, and of his age thirty, and was entertained by the Minister, *Theobald Niger*, who also made him a Wedding-feast. But his money waxing short, and seeing little hopes to be called to the work of the Ministry, he placed his wife forth as a servant to Mr. *Theobald Niger*, and agreed with a Weaver to teach him his trade: committing himself in the mean time with this Distich,

*Est Deus in cælo, qui providus omnia curat;
Credentes nusquam deservisse potest.*

A God there is, whose providence doth take,
Care for his Saints, whom he will not forsake.

But it fell out that this Weaver was an Anabaptist, and kept one of their Teachers in his house, who according to their usual custome, laboured not at all, but spent his time in eating, drinking, and sleeping: With him *Musculus* could not agree, but often objected that of the Apostle to him, *He that will not labour, ought not to eat.* This occasioned his Master to fall out with him, and having paid him his wages at two months end, he turn'd him out of doors, contrary to his former bargain: *Musculus* now not knowing how to supply his wants, it fell out that at that time the Senate at *Strasborough* were mending their fortifications about the City: Thither he went, and was hired to labour in that work amongst others: but the same night going to see his wife, she told him that an Officer had been there to request him to come to the great Church, where the Consul, and *Bucer* would speak with him. He not knowing the occasion, was much troubled at it, yet went to the place appointed, and when he came thither, the Consul commanded him to goe to the Village of *Dorlitzheim*, and there to preach every Sabbath, and to teach the people (who were prone to Sedition) peace and obedience. *Musculus* with joy taking this as a call from God, went every Sabbath thither, being but three miles off, and preached to them; and all the week lived with *Bucer* (who writing so bad a hand, that the Printers could not read it, yea many times himselfe could scarce read what he had written) employed *Musculus* to transcribe his Comments on *Zephany* which were then in Printing.

After certain months preaching in that Village, and his wife growing near the time of her travel, the Magistrates sent him and his wife to live there, where his hearers entertained him kindly, and provided necessaries for his family; onely himself was faine to lie upon the ground in a little straw whilst his wife lay in. Thus this man of God was willing to suffer poverty for Christ's cause, who amongst the

Anabaptists
life.

Gods providence.

He preacheth
at Dorlitz-
heim.

Christe of
all

He teaches
School.

Heb. 11. 6.

Musculus his
zeal.

Sarans malice.

His humility.

the Papists might have lived in much plenty. In that Town he preached a whole year without receiving any thing for his pains; but afterward the Senate at *Strasborough* allowed him a stipend out of the publick treasury for the supply of his wants. There also he began to teach School; wherein he carried himselfe with so much industry, and affability, that he won much love.

Not far off there was a Monastery, in which once a year there was a Feast, and a Sermon, to which (at the request of his neighbours) *Musculus* went. The Fryer that preached chose this Text, *Without Faith it's impossible to please God*. In his Sermon he inveighed bitterly against the *Lutherans*, and in particular against them of *Strasborough*, as Apostates, &c. wherewith many of his hearers were much pleased. The Sermon being ended, and the Fryer coming downe out of the Pulpit, *Musculus* called to him, saying, *Thou wicked wretch, hear me a little, and I'll make thy wickedness appear to all the Congregation*. And going up into the Pulpit he took the same Text, opened the words, and preached excellently of the nature and benefit of saving faith, and vindicated them of *Strasborough* from those aspersions which the Fryer had cast upon them: wherewith the people were much pleased, but the Fryers shrunk away. Then came the Steward of the Monastery running in, and interrupted him, saying, *Sirrah, give over, who set you up to preach in this place?* To whom he answered, *Who gave you authority to set up a lying Fryer, to preach, and traduce the Senate, and people of Strasborough, whom I am bound to defend and vindicate from such false aspersions?* and so he went on in his Sermon, but then the Steward began to entreat him to give over, least he caused a tumult; but he bad him hold his peace, and entreated the people to be quiet, and so went on to the end of his Sermon without any distraction. The fame of this action begat him much credit amongst all good men at *Strasborough*, so that at the years end he was sent for to *Strasborough*, and made a Deacon, though he in modesty would have refused it as judging himself unfit, and unworthy of it; And thus he continued two years longer in that place: And whereas in *Dosna*, a Village belonging to *Strasborough*, the people would by no

means

means suffer the Mass to be abolished, hee, by one Sermon there so wrought upon them, that presently they cast it out of their Church, together with all the Popish trumpery.

At *Strasborough*, whilst he was a Deacon, he was a constant hearer of *Capito* and *Bucer*, and finding his own defect for want of Hebrew, fell to the study of it, wrote out a Lexicon with his own hand, and profited so much therein, that he did not onely understand the Bible, but the *Rabbins* also.

Anno Christi 1531. the Citizens of *Ausburg* sent to *Strasborough* to request the Senate to send them *Musculus* to be their Pastor. This request he himself opposed with all his might, as judging himself unfit, & unable thereunto; had not *Bucer*, and the Senate, interposed their authority to require his acceptance. When he came thither he preached six years before the dregs of Popery where wholly purged out of that City; yea the state of it was very troublesome, not onely by reason of the Popish partie, who with all their might opposed the Reformation; but also by reason of some *Anabaptists*, who like serpents had crept in to disturbe the growth of the Gospel, and the peace of the Church: Yea, they carried themselves very impudently, and tumultuously, coming into the Church at Sermon-time, stepping up into the Pulpit, and labouring to diffuse their errors, and to poyson the people therewith, insomuch as the Magistrates were forced for the publick peace sake to cast them into prison: Thither *Musculus* went daily to them, and though they called him a Viper, a false Prophet, a Wolfe in Sheep's cloathing, &c. yet he bore all with patience, and carried them food, and other necessities, not speaking a word about their opinions till he had so far insinuated into their affections that they began to love him exceedingly. Then began he to confer familiarly with them, to hear them with patience, and with solid arguments to convince their errors, whereupon by degrees, he converted them all, and brought them to make publick recantations, which by more rugged dealings they would never have yeilded to. He had also many conflicts with the Popish party, and wrought so far with the Senate, that *Anno Christi* 1534. they cast out the Mass, and Idolatry.

Power of the Word.

He studies Hebrew.

He is sent for to Ausburg.

His humility.

He goes to Ausburg.

Anabaptists trouble the Church.

Their impudence. Some of them imprisoned.

His holy policy.

He converts them.

Reformation in
Ausburg.

He studies
Greek.
And Arabick.

His industry.

Preachers par-
t.m.

He goes to Do-
navert.

A Diet at Aus-
burg.

His zeal and
courage.

Popish malice.

Idolatry out of most of the Churches, onely allowing to the Papiſts eight to ſay Maſs, but not to preach in. And afterwards, *Anno Chriſti* 1537. he ſo prevailed, that Popery was caſt out of thoſe Churches alſo, and the City wholly imbraaced the reformed Religion. There he ſtudied the Greek Tongue, and profited ſo much therein, that he tranſlated diſerſe parts of *Chryſoſtome, Baſil, Cyril, Athanaſius, &c.* At that time alſo by his owne induſtry he learned *Arabick*, not having ſo much as a Grammer to help him; onely by obſerving the proper names (which are the ſame in all languages) he found out the Letters, and ſo attained to the reading, and underſtanding of that tongue. He taught at *Ausburg* eighteen years with much diligence, and profit. His Sermons were very piercing like a two-edged ſword, both in comforting the afflicted, and convincing the obſtinate. *Anno Chriſti* 1536. there was a Synod appointed at *Iſenac* in *Thuringia*, to which *Luther*, and many other Divines out of upper and lower *Germany* reſorted, about compoſing the difference concerning the Lords Supper, to which *Musculus* was ſent by the Senate of *Strasborough*; as alſo to a Diet at *Wormes* and *Ratiſbone*, where he was Scribe at the Diſputation between *Melancthon*, and *Eccius*, which afterwards he publiſhed. *Anno Chriſti*, 1544. the Inhabitants of *Donavert* embracing the Goſpel, ſent to the Senate at *Ausburg* for one of their Miniſters to aſſiſt, and further them in their Reformation, who thereupon ſent *Musculus* to them, and when he came thither, he preached every day for a quarter of a year together, and ſo returned to *Ausburg*.

Anno Chriſti 1547. *Charls* the fifth having ended the *Smalcaldian* war, called a Diet at *Ausburg*, whither himſelf, his brother *Ferdinand*, the Electors, Cardinals and Biſhops came: Then was *Musculus* put out of his Church; yet did he not ceaſe to preach in another, during that Diet, with as much zeal and freedom of ſpeech as formerly, which procured him much hatred from the Popiſh party, who ſet ſpies to intrap him. They alſo accuſed him to the Emperor as one that ſtirred up the people againſt the Clergie; by reaſon whereof he was in ſuch danger, that the Senate was fain to appoint three men to guard him to, and from the Pulpit. Tu-

mults were raised before his door, his windows broken, and himself rail'd upon; yet he bore all with a stout courage, and sent the Senate word, That if they would stick close to the cause of God, he would venture his life with them.

The year after the Senate embraced the *Interim*, which he wrote, and preached boldly against; insomuch that he was hated, and lived in great danger; hereupon he resolved to leave the City, and acquainting the Consul with his purpose, one evening, with one only Citizen in his company, he left his wife, and eight children, and departed out of the City, and changing his apparel at a friend's house that he might pass unknown, he went to *Zurick*, where he stayed a while with *Bullinger*, and from thence to *Basil*, his wife and children following him within a few days; but they staying at *Constance*, he went thither to them, and the Sabbath following he preached to the Citizens of *Constance*, upon that Text; *Joh. 6, 66, 67, 68, 69. From that time many of his Disciples went back, and walked no more with him, &c.* Out of which words he shewed how grievously those Cities had sinned, which to please men, had basely deserted the Gospel of Christ. Then he exhorted them of *Constance*, not to follow such examples, but rather after the examples of the Apostles in this Text, constantly to adhere unto Christ, who onely hath the words of eternall life. The very next day the *Spaniards* coming to besiege *Constance*, he with his family removed to *Zurick*: Thither *Cranmer* sent for him to come into *England*, but being grown aged, and his wife sickly, he excused his going thither. After six months stay there he was called to *Berne* to be the Divinity Professor in their Schools, whither he went, and where he discharged his place for fourteen years together with much diligence and praise. He Printed many works, all which he wrote out with his own hands; wherby his great labour, and sedulity may easily be discerned. He so loved his present employment, and place of habitation, that though he had many invitations to places of more eminency and profit, yet he would never imbrace the same, but continued at *Berne* till his death.

He lived in much peace and concord with his fellow Ministers, and Professors, and was very loving to his wife and children

His courage
and constancy.

His zeal.

Flight, in per-
secution.

He goes to
Zurick.

He preaches
at *Constance*.

He is sent for
into *England*.

He is chosen to
Berne.

His industry.
His self deny-
all.

His amity
with his Col-
leagues.

His Charity.

His Character.

He prepares
for death.

children; in domestical troubles most patient; very mercifull to the poor, especially to exiles and strangers; of a sparing, and temperate diet, whereby he lived in health to his latter end. He used much walking, and holy meditation therein. He went very upright, had a fresh colour, sharp sight, admirable strong teeth; and lastly his hands and feet well performing their office. But the year before his death he beganne to be crasie; partly by reason of his great age, but especially being worne out with infinite cares, and labours; as also by reason of a great cough which of a long time had been troublesome to him. By these means he had many fits of sicknesse that year, out of which, through Gods mercy, and the care of his Physicians, he somewhat recovered, yet himself discerned that his end approached, and therefore he daily prepared himself for it, laying aside all worldly cares and businesses, that he might the better meditate upon his approaching death, as may appear by these verses which he made a little before his death.

*Nil superest vite, frigus precordia captat:
Sed tu Christe mihi vita perennis ades.
Quid trepidas anima? ad sedes abitura quietis,
Entibi ductor adest angelus ille tuus.
Peccasti? scio: sed Christus credentibus in se
Peccata expurgat sanguine cuncta suo.
Horribilis mors est? fateor: sed proxima vita est,
Ad quam te Christi gratia certa vocat.
Præsto est de Satana, peccato, & morte triumphans
Christus: adhuc igitur lata, alacrisq; migra.*

His last sick-
nesse.

August the twenty second, being the Lordsday in the morning, Musculus, feeling no distemper, went to Church to hear the Sermon, and about the midst of it, he was seized with a violent Fever; yet continuing to the end of the Sermon, he went home, and sat down to dinner, supping a little broth, but waxing worse, he was led to a bed in his study, from which he never rose afterwards. So soon as he was laid, he grew extreame hot and burning, whereupon by the advice of his Physician, he was let blood: he had also some

Phyick

Phyſick given him, which yet ſtaied not with him. *Musculus*, perceiving his end to draw near, cauſed his ſons to be ſent for, whom he ſaluted, and bleſſed, after which he never ſeemed to mind either wife or children. *John Haller* (one of the Miniſters) asking him of the ſtate of his ſoul, and how he would diſpoſe of his outward eſtate? hee answered, I thank God, I have nothing that troubles my conſcience. And as concerning my Doctrin, as I taught, ſo I thought, doe think, and will think to the end. As for my Wife and Family, I commend them to your, and your Colleagues care, deſiring you to be Fathers and protectors to them. *Haller* in his own, and his brethrens name, promiſing to ſatiſſie his deſire, he thanked them, and never after made mention of any wordly thing: And ſo ſhortly after he quietly reſigned up his ſpirit unto God in the preſence of the Miniſters, and Profeſſors of the Univerſity, who were come to viſit him. The day after he was honourably buried, *Anno Chriſti 1563*, and of his age 66.

This *Epiſaph* was ſet upon the wall, near to his grave.

*MUSCULUS hic ſitus eſt, doctrina clarus, & ingens:
Nomen in orbe manet, Spiritus aſtra tenet.*

His Works are theſe. *Comment. in Geneſim. in Pſalm. Mat. Joh. ad Romanos, & Corinthios, ad Phil. Col. Theſſ. Tim. Loc communes. Explicatio Decalogi. Contra Miſſam. Anti-Choclaus. De Concilio Tridentino. Quatenus ferenda ſit injuria. Contra impurum Catechiſmum. De Jramento. De Bello Germanico.* Beſides many of the Greek Fathers, and other bookes, which he turned out of Greek into Latine.

His death.

His Works.

The Life of Hyperius, who died
An^o Christi 1564.

His Birth and
Education.

ANdreas Gerardus Hyperius was born at *Ipres* in *Flanders* *An. Christi 1511*. His Father was a Counsellor famous in that City. His Mother was *Katherine Coets*, of a noble Family. These set their son to School betimes, and being reasonable well grounded in *Grammer*, at eleven years old they placed him with *James Pap*, a good Poet, to be trained up by him. When he was thirteen years old he travelled through the *Islands of Flanders*. Then was under the tuition of *John Lactens*, where he learned the *French Tongue*. His Fathers desire was that he should not only be brought up in learning, but also in good manners and vertue. But whereas, by reason of the Wars between *Charls* the fifth, and the King of *France*, he could not send him to *Paris*, he kept him at home to write amongst his Clerks.

His Fathers
death.

An. Chri. 1525, his Father fell sick, and dyed, charging his wife, that as soon as ever the Wars were ended, she should send his sonne *Andrew* to be brought up in learning at *Paris*; And *Anno Christi 1528*, peace being made between the Emperour and King, *Hyperius* was accordingly sent to *Paris*, and commended to the tuition of *Anthony Helbucius* (who was a Senator of the Parliament at this time) and of *John de Campis*, a Licentiat in Divinity. The former was to supply him with necessaries, and the latter to forward him in his studies. *Hyperius* sojourned long in the house of *de Campis*, and heard also the *Logick* Lecture in the Colledge of *Calviac*. In that Colledge one of the Lecturers was *Joachim Ringleberg*, a very learned man, with whom *Hyperius* had contracted a very strict bond of friendship: And by his help, besides *Logick*, he learned *Rhetorick* and *Physick*. At the end of three years he returned into his own country to visit his friends, and to see whether any of his Patrimony remained; and finding that there was yet enough to maintain him, *Anno Christi 1532*, he returned to *Paris*, purposing now to betake himself to the study of Divinity; and accordingly he frequented

He goes to
Paris.

He returns in-
to his country.

And back to
Paris.

quented the Divinity-Schooles : Sometimes also he heard the *Physick Lectures*, which naturally he was much affected with. He frequented likewise the Lectures of the Professors of the Tongues, as *Cleonard*, *Sturmius*, and *Latomus*. Then he had an earnest desire to travell thorough *France*, both to learn the language more perfectly, and the better to acquaint himself with their manners. Whereupon every year in *January*, *February*, and *March*, when the Lectures ceased, taking some of his fellow Students along with him, he went into sundry Provinces, and visited the most famous Universities : So that at the times forementioned, in three yeares space he had travelled through the greatest part of *France*, and *Italy*.

His travels
through France

Anno Christi 1535 he returned into his own country, and presently went to *Lovane*, where having remained a while, he travelled through the *Low-countrie*s, as *Gelderland*, *Friesland*, *Holland*, *Zealand*, &c. And *Anno 1537*, and of his age 26, he travelled into upper *Germany* to visit the Universities, and acquaint himself with the famous men therein. For which end he went to *Colen*, *Marpurg*, *Erford*, *Lipsich*, and *Wittenberg*, and so returning into his country he was earnestly importuned by his friends to take some cure upon him, that having now spent his patrimony, hee might live the more quietly amongst his friends ; and unknown to him, they had procured from the Pope a patent, whereby he was enabled to receive large revenues out of certaine Monasteries: only they wanted a confirmation from the Emperors Chancellor, the Archbishop of *Palermo* : But it fell out by Gods Providence, that the Archb. denied his consent, being informed by *Hyperius* his competitors, that *Hyperius* had been in upper *Germany*, which then was accounted a great crime. Hereupon *Hyperius*, not willing to be a burden to his friends, by the advice of some learned and godly men, resolved again to travell; first intending for *Italy*; but being hindred by reason of the wars, he sailed into *England*, where hee might easily hear from his freinds if any preferment fell in his own country. In *England* his care was to acquaint himself with such men as were most famous for learning. Upon which occasion he fell into the company of *Charles Montjoy*,

His return into
his Country.

He travels into
Germany.

And his return.

Gods provi-
dence.

He goes into
England.

His imploy-
ment there.

Son to *William Lord Montjoy*, whom *Fraxinus* had made famous by his writings. He used *Hyperius* very courteously, and conferred with him about many things, and finding his excellent wit, he invited him to his house, proffering him a large stipend. This offer he embraced, and lived most sweetly with him four years, imploying himself in his studies all that while.

Anno Christi 1540, at the charges of *Montjoy*, he visited the University of *Cambridge*, about which time the Lord *Cromwell* was beheaded, and also Doctor *Barnes* was burned for Religion, with some others; and on the other side some others suffered death for adhering to the Pope, and denying the Kings supremacy. There was also published a dangerous Edict against Strangers.

He goes into
his own coun-
try.

Hereupon *Hyperius* resolved to returne into *Germany*; but before he went, he visited the University of *Oxford*, and from thence went to *London*, where he bade farewell to *Montjoy*, who would have kept him longer, and sailed to *Antwerp*; from which going into his own Country, he remained a while quietly with his friends: But hearing the fame of the University of *Strasborough*, and of *Bucer* in particular, he was very desirous to goe into those parts, and so taking leave of his friends, he went to *Marpurg*, intending to get Letters of commendation from *Gerard Noviomag* (to whom he was formerly known) to the learned men at *Strasborough*. This was *Anno Christi* 1541, and of his age 30.

Thence into
Germany.

His entertain-
ment at Mar-
purg.

His coming was very acceptable to *Noviomag*, who presently solicited him earnestly to stay at *Marpurg*, assuring him of a Professors place, and a liberall stipend. And shortly after he dealt with *John Ficinus*, the Princes Chancellor, to substitute *Hyperius* in his own room, pleading his age, and infirmities, which made him unfit to undergoe the burden of his place. *Ficinus* disliked not the motion, and therefore sending for *Hyperius* to him, he requested him to stay at *Marpurg*, and to give them some taste of his Learning, telling him, that if he was liked, he might have a good stipend settled on him. And shortly after *Noviomag* dying, *Hyperius* was chosen into his Professors place, and so read upon *Paul's* Epistles, where *Noviomag* had left. And thus continuing unmarried

His employ-
ment.

years, he at last purposed to marry, and accordingly, *Anno Christi 1544*, he married *Katharine Orthia*, a vertuous Widow of good parentage, who had two children. Her he alwayes loved dearly, and had by her six sons, and four daughters. In that place he lived two and twenty years, performing the duty of his place with admirable fidelity, diligence, and zeal, to promote Religion, and Learning: And besides his daily task, he took sometimes other opportunities to teach the people. He set up an order of preaching in the Schools with much labour and trouble; himself appointing what subjects should be handled: Looking over the young Students Sermons, and hearing them in private, before they preached them in publick, correcting what was amiss either in their voice or gesture: Such as did well, he commended, such as did ill, he blamed, and endeavoured to reform. He instituted also once in two yeares an examination of the Students in Divinity; as also a dissertation, wherein some question being proposed, every one was to give in his judgement upon the same. These exercises he set up, and diligently promoted them, though he had no reward for his pains.

His marriage.

His great labours.

In his private studies he was very indefatigable, alwaies writing, reading, or meditating, whereby he much impaired his health. He much desired to call back the *Hassians* to the example of the Primitive Churches, and abolishing the *Papish fooleries* out of the service of God, to establish a holy Scripturall, Ecclesiasticall Discipline. And in these employments, having worne out himself, he fell into a great Catarrh, and Cough, complaining also of the pains of his head, breast, and sides, which often were so great, as made him sweat, as if he had been seised upon with a Feaver.

His care to Reform the Church.

His sicknesse.

In his sicknesse he conferred much with Divines that came to visit him, especially with *Wigand Orthius*, about the University, the study of Divinity, and Reforming the Church.

January the thirtieth, being the Lordsday, when the Sacrament was administred, he desired it to be brought to him also, receiving it with the rest of his family. The day after feeling himself worse, he directed his wife what to do after his death; as also his children, whom he exhorted to feare

He exhorts his wife and children.

His death.

God, honour their Mother, and to carry themselves justly, and honestly towards all men. When many came to visit him, he made before them a confession of his Faith, professing his constancy in that Doctrine which he had taught them, and so taking his leave of them, he quietly slept in the Lord, *anno Christi*, 1564. and of his age 53.

His Character.

He was very learned in the Tongues, better in the Liberrall Arts, and Philosophy, best of all in Divinity, and the Ecclesiasticall Histories. He had an excellent faculty both in teaching, and disputing. His labours were such as tended to the shortning of his life. In life and manners he was very exemplary; in food and apparel alwayes temperate; in feasts Modest. In his conference and conversation just, and courteous. And how dear he was to all, both in City and Uuiversity appeared by those many tears which were shed at his funerall.

His works:

His workes were these: *De ratione studii; Dialectica, Rhetorica, Arithmetica, Geometrica, Cosmographica, Optica, Astronomica, Physica*; in *Ethica Aristotelis Scholia*, *De studiosorum vita, & moribus*; *de Ratione studii Theologici*; *De formandis concionibus*; *De Theologo*; *De quotidiana Lectione, & meditatione sac. literarum*; *De Catechesi*; *De publica in pauperes beneficentia*; *De Scholis Ecclesiasticis*; *De conjugio Ministrorum*; *De Providentia Dei, &c.* which are particularly set downe by *Verbeiden*.

The



JO: CALVIN

A. Croft Sc.

*The Life of John Calvin, who died
Anno Christi 1562.*

MAfter *John Calvin* was borne at *Noviodune*, a Famous City of *France*, *June* the sixth, anno 1509. His fathers name was *Gerard Calvin*, his Mothers *Joan Franca*, both of good repute, of a competent estate. *Gerard* was a very prudent man, and therefore well esteemed of both by the Nobility, and others of the Country: He gave his Son *John* very liberall education from his childhood. From the Grammer-School, he sent him to *Paris*, and placed him with *Ma-*

His birth.

His education.

He is designed
to Divinity.

He is designed
to the Law.

His conversion.

He goes to Or-
leans.]

He studies the
Scriptures.

turinus Corderius, a man well esteemed both for his probity, and learning, of chiefest account amongst all the School-Masters in *France* for his training up of youth. From thence *John Calvin* was translated to the School at *Montacute*, where he had *Hispanus* for his Master, under whom, by reason of his sharp wit, he profited so much, that from the Grammer he proceeded to the study of Logick, and other arts. His Father from the beginning designed him to the study of Divinity, which he judged him to be very much inclined to, being religiously addicted from his childhood, and a severe reprovcr of his School-fellows faults. And being thus resolved, he procured a Benefice of the Bishop for him, in the Cathedrall Church of *Noviodune*, as also a Cure in a neighbour Village, called *Bishops-bridge*, where himself was borne, though afterwards he removed to the City of *Noviodune*, in which place our *John* before his Ordination preached divers Sermons to the people. But this purpose of his (both their minds changing) was afterwards altered; For his Father seeing that the study of the Law was a certainer step to riches and honour, altered his mind upon that account, and his Son growing into acquaintance with a certain kinsman of his, called *Peter Robert Olevianus*, was by him instructed in the true reformed Religion, whereupon he addicted himself to the study of the sacred Scriptures, and beganne to abominate and withdraw himselfe from the superstitious serviees in the Popish Church: Upon this occasion hee went to *Orleans*, where *Peter Stella* the most famous Lawyer in *France*, read his Lectures, whose Auditor *John Calvin* was, and in a short space wonderfully profited in that study: So that many times, occasionally supplying his Masters room, he rather seemed a Doctor, then a learner of the Law: And when he was about to depart, all the Professors in that University, proffered freely to bestow the degree of a Doctor upon him, as having so well deserved of the University. But all this while he neglected not the study of the sacred Scriptures, and Divinity; insomuch as few in that City, that were addicted to the reformed Religion, but they came to him to be satisfied in their doubts, and went away admiring his learning and zeal. And some that were in-
timately

imately acquainted with him at that time, testified that his manner was constantly to continue his studies till midnight, and in the morning so soon as he awakened, to ruminate what he had read over night, whereby he fixed it in his memory, neither would he suffer himself to be disturbed during the time of his meditation: And the better to fit him for his studies, he alwaies supped very sparingly. By which practise he attained to excellent Learning, and a very good memory: Yet withall hereby he contracted such weaknesse of stomach, as brought upon him many diseases, and at last an immature death.

About this time the University of *Bisurg* grew famous, for that they had procured out of *Italy* the eminentest Lawyer of his time, *Andrew Aleiat*, whom our *John* also would needs be a hearer of: Thither therefore he went, and during his abode there, he grew into familiar acquaintance with *Melchior Wolmarus*, a German, the publick Professor of *Greek* in that University, a man famous for Religion, and Learning. Under him he studied the *Greek* tongue, for which benefit he so much prized him, that afterwards he dedicated to him his Comment upon the second Epistle to the *Corinthians*.

Whilst he was employed in these studies, he neglected not that of Divinity, so that he preached divers Sermons in a neighbour Towne called *Liveria*. But whilst hee was thus busied, news came to him of his Fathers death, which called him back into his own country: And having sealed his affaires there, hee went back to *Paris*, being now about four and twenty years old, at which time he wrote that excellent Commentary upon *Seneca de Clementia*, being much affected with that Author, whom he used to say agreed very well with his *Genius*. After a few moneths stay at *Paris*, he grew acquainted with all that professed the Reformed Religion; and amongst the rest with *Stephen Forgeus*, a famous Merchant, who afterwards sealed the Truth with his blood.

From hence forward at the earnest request of all the godly that held their private meetings in *Paris*, he layd aside all other studies, and wholly applied himself to that of Divinity, wherein also he found the speciall assistance of God. At this time *Nicholas Cope* was Rector of the University at *Paris*,

His Audacities.

He goes to *Bisurg*.

He studies the *Greek*.

He preacheth.

He goes to *Paris*.

Paris, who being to make an Oration upon the *Kalends* of *November*, at which time the Pontificians used to celebrate their *All-Saints* day, at the instigation of *John Calvin*, hee spake of Religion more purely and clearly then they used to doe. This the *Sorbonists* could not bear, and the Parliament of *Paris* was angry at it, insomuch as they cited him to appear before them, which accordingly he was about to submit to; but as he went, some of his friends advised him to take heed of his adversaries; whereupon he returned home, and immediately after left *France*, and went to *Basil*, where his Father was a Professor of *Physick*.

His danger.

The Officers sent by the Parliament, searching for *Cope*, went into Master *Calvin's* house, who by chance not being at home, they ransacked his study, and amongst his papers found many of his friends Letters, which had like to have endangered the lives of many. So bitterly were the enemies of the Church at that time enraged against the people of God, especially one *John Morinus*, whose abominable cruelty is infamous till this day. But it pleased God to divert that Storm by the prudent, and pious diligence of the Queen of *Navar*, the onely Sister of King *Francis*, a woman of an admirable wit, and exceeding tender of the welfare of the Professors of the Reformed Religion. She also sent for Mr. *Calvin* into her Court, used him very honourably, and heard him gladly. But Mr. *Calvin* finding *Paris* too hot for his abode, went to *Xantone*, where sojourning with a friend, at his request he drew up short Christian admonitions, which were dispersed amongst certaine Priests to be taught to their people, that so their people might by little and little be drawn to searching out of the Truth. Shortly after he went to *Nerac*, a City of *Aquitane*, where he visited that good old man *James Faber stapulensis*, who being formerly a Professor of the *Mathematicks*, and *Philosophy* in *Paris*, was persecuted for the Truth by the *Sorbonists*, but by the friendly help of the Queen of *Navar* was delivered and sent to this Town of her jurisdiction: This good old man received young Mr. *Calvin* with very fatherly affections, prophesying that in time to come he would prove a famous instrument for the building up of the *French Church*.

Is delivered by the Queen of Navar.

He goes to Xantone.

Thence to Nerac.

From

From thence Mr. *Calvin* went again to *Paris*, being called thereto by the speciall providence of God: For at this time that wicked *Servetus* was come thither, dispersing his poyson against the sacred Trinity; who hearing of *Calvin*, pretended that he was desirous to confer with him; and a time and place was appointed for their meeting, whither *Calvin* went, not without perill of his life, who was faine to hide himselfe from the rage of his enemies; but when he had waited long for him, *Servetus* came not, being indeed afraid of the very sight of Master *Calvin*: this was *Anno Christi* 1534. Infamous for the abominable cruelty exercised against the poor Saints of God, especially against *Gerard Ruffus*, a Master of Art of *Sorbon*, and *Carolus* an *Augustinian* Monk, who under the protection of the Queen of *Navar*, had for a yeare or two very much propagated the truth, which the Diel envying, now stirred up his instruments to pul them out of the Pulpit, and to cast them into prison: Yea, King *Francis* himself was so irritated, by reason of certaine papers against the Mass, scattered about the City, and fixed to his Chamber door, that he presently commanded a publick Procession, wherein himselfe and his three children assisted, with a bare head, carrying a Torch in his hand to expiate that wickedness, and commanded eight of the Saints of God to be burned alive, in four principall parts of the City; Swearing publicly, that he would not spare his own children if he knew them to be infected with those damnable heresies. *Calvin* beholding these sad spectacles, went presently after to *Orleans*, where he published his famous book which he called *Psychopannychia*, against that error long before broached, and now again revived, of them which held *The Soules sleeping after they were severed from the bodies*: And so purposing to bid adieu to *France*, he associated to him his old friend with whom he had sojourned at *Xantone*, and travelling through *Lorrain*, went towards *Basil*: But being not far from the City of *Meton*, they fell into great straits, for one of their servants who had gotten all their money, being mounted upon a lusty horse, ran away from them, and could by no means be overtaken, so they were faine to send their other servant to borrow ten crowns, which with much adoe,

Again to *Paris*
to confer with
Servetus.

1534.

Eigh: Martyrs.

He goes to *Or-*
leans.

His servants
knavery.

He goes to Bas-
sil.
Studies He-
brew.

adoe carried them to *Strasborough*, and from thence to *Bas-
sill*. There Mr. Calvin quickly became an intimate friend to
those famous men *Simon Gryneus*, and *Wolfgang Capito*: He
studied also the *Hebrew* tongue, and though he endeavoured
by all means to conceal himself, yet was he forced to publish
his *Institutions*, which he called but the foundation of a far
greater work.

Popish lies.

The Protestant Princes in *Germany* hearing of this bloody
act of King *Francis*, were much provoked by it, yet did the
King at this time seek their friendship, and to excuse his
cruelty, by the advice of *William Bellais Langeus*, he sent
them word that he had onely punished certain *Anabaptists*,
who set up their fanatick spirits instead of Scripture, and
shewed themselves contemners of all Magistrates. Which dis-
grace put upon the true Religion, Mr. Calvin not enduring,
took occasion from thence to publish that his incomparable
book, prefixing a Preface to King *Francis*, which surely he
never read, or else it would have provoked him to have gi-
ven a great wound to the *Babylonish Whore*: For that King
(therein not like his Successors) was a great weigher of mat-
ters, had a good judgement to discern the Truth, was a fa-
vourer of Learned men, and not altogether estranged from
the Professors of the Gospel. But neither he, nor the people
of *France* either saw, or heard those things, the sinnes of the
King and people hastning Gods wrath against them.

He goes to the
Dutches of
Ferrara.

Mr. Calvin having published this book, & performed that
office of duty to his Country, had a great desire to visit the
Dutches of *Ferrara*, the Daughter of *Lewis* the twelfth of
France, a woman famous for her piety, and thereby also to
have a sight of *Italy*. To her therefore he went, and endea-
voured to confirm her in the Truth, so that she loved him
dearly all his life after, yea even after his death honoured his
memory.

He goes to
Geneva.

Returning out of *Italy* (into whose borders, hee used to
say, that he went, that he might return again) he came into
France, where settling his affairs, and taking along with him
his onely brother, *Anthony Calvin*, he intended to returne to
Basill or *Strasborough*; but all other waies being stopped, by
reason of Wars, he went to *Geneva*, without any purpose of
staying

staying there. Yet presently after it appeared, that it was so ordered by Divine Providence: For a little before, the Gospel of Christ was almost miraculously brought into that City by the labour and industry of two excellent men, *William Farell* of the *Delphinate*, sometimes a Scholar of *Faber Stapulensis*, and *Peter Viret*, a *Bernate*, whose labours God afterwards wonderfully blessed and prospered. Calvin hearing of these worthy men (as the manner is amongst the godly) went to visit them, to whom Mr. *Farell* (being a man indued with an heroicall spirit) spake much to perswade him rather to stay with them at *Geneva*, then to goe any further. But when he saw that perswasions would not prevail, he said thus unto him; *I protest unto thee in the name of the Omnipotent God, that if thou thus proceedest to frame excuses, and wilt not joyn with us in this work of the Lord, that the Lord will curse thee, as seeking thy own, rather then the things of Jesus Christ.* Calvin being terrified with this terrible threatning, submitted to the judgement of the Presbytery, and of the Magistrates, by whose Suffrages, together with the consent of the people, he was chosen not onely their Preacher, but also Professor of Divinity: The first he refused, the second he accepted of, *Anno Christi 1536*, in the moneth of *August*. This year became famous by a stricter League between the *Bernates*, and the City of *Geneva*, as also by the entertainiment of the Gospel at *Lausanna*, where a free disputation was held between the Pontificians and the Protestants, at which Mr. *Calvin* was present.

Then did Mr. *Calvin* publish a certain form of Christian Doctrine, fitted for the Church of *Geneva*, as yet scarce crept out of the pollutions of Popery. He added also a Catechism; not that which we have by way of Question and Answer, but one much shorter, containing the chief heads of Religion. Then did he, together with Mr. *Farell* and *Carolus* (most of their Colleagues through fear forsaking them) attempt to form a Church amongst the Citizens: For which end hee proposed, that all the people being gathered together, should publicly forswear Popery, and withall should swear to observe the Christian Religion, and Discipline contained in a few Heads; which thing (through Gods mercy) was effected

Anno

Is stayed & etc.

Chosen Divinity Professor.
1536

His purpose
to reform Geneva.

1537.

Anabaptists
hinder the Re-
formation.

Peter Carolian
Heretick.

A Synod at
Bern.

Gods judgment
on Hereticks.

Anno Christi 1537, though many of the Citizens refused, the City being yet scarce free from the snares of the Duke of *Savoy*, and the dregs of Popery, and many being much inclined to Factions: Yet a publick Scribe reading them, the Senate and people of *Geneva* swore together to those heads of Christian Religion and Discipline. The Devill being much enraged at this excellent work, having tried a thousand wayes by open enemies to overthrow it, and not prevailing by those waies, he sought under the pretence of piety to destroy it: stirring up first the *Anabaptists*, and then *Peter Caroli*, not onely to disgrace it, but as much as in them lay, utterly to have subverted it. But the Lord was wiser, and stronger then Sathan, as the event shewed: For *Calvin* with his Colleagues in a publick, and free Disputation, did with that gravity out of the Word of God, confute the *Anabaptists*, *March* the 18 1537, that (which is seldome seen) from that time forwards there never appeared any of them in that Church. But the other disturber of their Churches peace, *Peter Caroli*, caused greater, and longer troubles, whereof this is a brief account. This impudent Sophister was bred in the Colledge of *Sorbon*, from whence at last he was cast out for an Heretick, whereupon he went first to *Geneva*, then to *Lausanna*, and from thence to *Neocom*, but so infected, and inflamed by the Devill, that wheresoever he came, he left an impression of his foul spirit: And when he saw himself opposed by the Protestants, he went to the Papists, and from them to the Protestants again: And at last brake forth into open railing against Mr. *Farel*, *Virey*, and *Calvin*, as if they held some corrupt opinions about the sacred Trinity. Hereupon there was a full Synod assembled at *Berne*, in which *Peter Caroli* was condemned for his calumny, and thereupon removed. But shortly after he went to *Mediomatrice*, that he might hinder the work of the Lord happily there begun by Mr. *Farel*. From thence writing an Epistle, he railed upon the godly, giving hope to the Papists that he would return to them againe: Yet was hee sent to *Rome*, that he might give satisfaction to the Pope himself. There he was received with scorn, and being oppressed with poverty, and infected with the French-pox, at last with much adoe he gat into an Hospital,

spitall, where shortly after he died miserably; and this truly was his unhappy end.

About the same time Mr. *Calvin* observing that there were many in *France* that knew, and were convinced of the Truth, and yet indulged themselves, as if it were enough that they reserved their hearts for Christ, though they were present at the Popish Services, published two elegant Epistles: One to exhort the flying of Idolatry, directed to *Gerard Ruffus*, whom we mentioned before: The other of the Popish Priesthood, directed to the same man, who was now made a Bishop, and was fallen from his former zeal. But whilst Mr. *Calvin* was thus employed, he met with grievous seditions at home. The Gospel indeed was entertained, and Popery abjured in *Geneva*; but many were not reformed of the prophane and scandalous courses in which they had been indulged, and which they had learned of the impure Popish Clergy: and those ancient feuds which had sprung up by reason of the *Savoyan* Warrs amongst the chiefeſt Families, were not yet layd aside. These at first were gently admonished, and when that prevailed not, more sharply reprehended; and when yet they continued to be stubborn, and refractory, and that the City by the factions of certaine private persons was divided into parties, so that by no means they would endure to be brought into that order to which they had been sworn, Mr. *Farel*, *Calvin*, and *Caroldus*, inspired with an heroicall spirit, did openly professe that they could by no meanes administer the holy Sacrament of the Lords Supper to persons who were at such bitter enmity amongst themselves, and so utterly averſe to all Ecclesiastical Discipline.

Another evill that fell out was this; A difference there was in some Ecclesiastical Rites between the *Bernates* and the *Genevians*; The *Genevians* using common bread at the Sacrament, and a different sort of Fonts; they also abolished all holy daies but the Lordsday, whereupon the *Bernates* assembling a Synod at *Lausanna*, decreed, that Waters should be used in the Sacrament, and required that in *Geneva* the same practise should be observed: But the Colledg of Ministers at *Geneva*, desired that first they might be heard; and for this end appointed a Synod at *Zurick*. Upon this occasion the

Calvins care to reform others.

A sedition at Geneva.

Another evill.

Calvin's ban-
nished.

His holy
speech.

God above the
Devil.

Calvin goes to
Zurick, and so
to Strasbo-
rough.

Is made Profes-
sor of Divinity.

the *Syndics* which were chosen for that year at *Geneva* (who for the time are the chiefest Magistrates) assembling the Captains of the seditious persons, so far prevailed (though Mr. *Calvin* and his Colleagues interposed, and desired first to be heard) the greater part overcoming the better, that these three worthy servants of Christ were commanded within two daies to depart the City, because (as was alledged) they refused to administer the Sacrament of the Lords Supper. When this Decree was brought to Mr. *Calvin*, he said, *Truly if I had served men, I should have had but an ill reward; but it is well that I have served him who doth alwaies perform to his servants what he hath once promised.*

Who would not now have thought, that this business must needs have brought destruction upon the Church of *Geneva*? but the event shewed the wonderfull wisdom of God in turning it to good; partly by employing the labours of these his servants elsewhere, by variety of experiences to fit them for greater employments: partly that the seditious persons in *Geneva* overthrowing themselves by their own violence, that Church might be purged from many pollutions. So wonderfull doth God shew himself in all his waies, especially in the admirable government of his Church.

At the time appointed, these three worthy Fathers (to the great grief of all good men) left *Geneva*, and went to *Zurick*, where gathering a Synod of the *Helvetian* Churches, the Synod decreed, and by the intercession of the *Bernates*, tried the mindes of the *Genevians* for their re-admission; but when that prevailed not, *Calvin* went to *Basil*, and from thence to *Strasborough*; where, by the desire of the Senate, and the importunity of those bright Stars which at that time shined in that Church, *Bucer*, *Hedio*, *Capito*, *Niger*, and their Colleagues, he was designed to be the Professor of Divinity, with a competent salary allowed; which place he discharged with the great applause of Learned men; and by the consent of the Senate he planted the *French* Church there, and settled Discipline in it. Thus was the expectation of Sathan frustrated, *Calvin* settled in another place, and a new Church erected for the former subverted. Yet in the mean time did not the Devil cease to endeavour wholly to eradicate the Church

of Geneva: for which end he stirred up some wicked men, yet under the pretence of piety, to bring in that Decree of changing common bread into Wafers ; indeed onely to stirre up new controversies : Wherein also Sathan failed not of his purpose, many godly men upon this occasion abstaining from the Sacrament, till Mr. Calvin by his holy Letters had perswaded them not to contend for a thing so indifferent in it self. By this means unleavened bread was again brought into use in the *Genevian* Church : Concerning which, Calvin being afterwards restored, would never contend, and yet withall did not dissemble his judgement about the same.

But behold ! presently after fell out a farre greater evill, *Anno Christi* 1539, which yet by the prudent diligence of Mr. Calvin was quickly extinguished, which was this ; There was the Bishop of *Carpentoratum*, called *James Sadoles*, a man of great eloquence, which yet he abused to the subversion of the Truth, for which cause he was made a Cardinall. This man seeing the flock deprived of such able and vigilant shepherds; thought it a fit time to ensnare them; for which end he wrote Letters under the pretence of his neighbourhood, directed to his dear friends (as he called them) the Senate, Councell, and people of *Geneva*, in which he omitted no arguments whereby he might perswade them to return into the bosome of the *Romish* Church. And at this time there was no man in *Geneva* that would undertake to answer the same; so that probably they would have done much mischief, but that they were written in a forraign language. But when Mr. Calvin at *Strasborough* had read them, forgetting all the wrongs which had been done him, he returned an answer so speedily, truly, and eloquently, that the Cardinall despairing of accomplishing his end, wholly gave over his design. Neither indeed did Mr. Calvin deferre till this time the manifesting of his Pastorall bowels, which he yet retained to the *Genevians*, especially to those that suffered with him in the same cause, as may appeare by those excellent Epistles which he wrote to them the same year wherein he was banished. Wherein his principall scope was to exhort them to repentance, to bear with the wicked, to maintain peace with their Pastors, and to bee frequent in calling upon God ;

Unleavened
bread brought
into Geneva.

1539.

Sathan's subtilty.

Calvin's care of
Geneva.

as also to stirre them up to expect light after those deadly mists of darknesse, which he told them would follow, as also the event ere long made to appear. About the same time also hee published his *Institutions* much enlarged, and his *Commentarie* upon the *Romans*, dedicated to *Simon Gryneus* his dear friend, and that golden book of his concerning the Lords Supper, which he made for the use of his *French* Church, which *Galafius* afterwards turned in Latin. In which he handled the Doctrine of the Sacrament so dextrously, and learnedly, that it served to determine the unhappy controverlies about it, to the satisfaction of all good and learned men. Neither was his happinesse lesse in reclaiming many *Anabaptists* from their errors, amongst whom were these two principall men, *Paul Volsius*, who afterwards was a Pastor in the Church of *Strasborough*: the other was *John Storder*, who afterwards dying of the Plagne, Mr. Calvin by the advice of *Bucer* married his Widdow, called *Idellita*, a very grave and honest Matron.

Anabaptists reclaimed.

Calvin marries.

1541.

He goes to two Diets.

In these studies and labours did Mr. Calvin continue at *Strasborough* to the year 1541. In the which year the Emperour *Charles* the fifth assembled two Diets, the one at *Worms*, the other at *Ratisbone*, for compounding the differences about Religion: At both which, by the desire of the Divines of *Strasborough*, Mr. Calvin was present, to the great advantage of the Churches, especially of his own *French* Congregation, and where he was most lovingly entertained, and highly prised by *Philip Melancthon*, and *Gasser Cruciger*, so that *Philip* called him *His Divine*. Hee also had much private conference with them about the Sacrament of the Lords Supper, and they could not but very well approve of his opinion therein.

But now the time was come wherein the Lord purposed to shew mercy to his poor Church at *Geneva*: For one of the *Syndics*, who had promoted the Decree for their banishment, did so misdemeane himself in his Office, that being found guilty of sedition, whilst he thought to escape out at a window, being a fat man, he fell down, so bruised himself, that within a few daies after he died. Another of them had his head cut off for a Murther; the other two having done the

Gods judgments on his enemies.

Common-

Commonwealth much disservice in an Ambassy wherein they were employed, were faine to fly their Country, and were condemned in their absence.

These evill instruments being thus removed, the City of *Geneva* beganne to call for their *Farrell* and *Calvin*; but when by no means they could recover *Farrell* from *Neocom*, where he was now settled, they used all their endeavours to procure *Calvin*; and for that end they sent Ambassadors to *Strasborough*, using also the intercession of those of *Zurick*, to request that Mr. *Calvin* might be sent back to them. The Senate of *Strasborough* were exceeding unwilling to hearken to it. *Calvin* himself, although he had not changed his mind towards the *Genevians* for the miscarriages of some wicked men, yet abhorring to enter into new troubles, but especially because he found the Lord blessing his Ministry at *Strasborough*, did absolutely refuse to return. Besides *Bucer*, and the other Pastors, did professe their great unwillingnesse to to part with him. But the *Genevians* still pressing hard for him, *Bucer* at last thought that their requests should be condescended to, at least for a time; which yet was not granted by Mr. *Calvin* himself, til they had urged him with the judgment of God in case he refused, and with the example of *Jonah*. But this falling out just at the time when *Calvin*, with *Bucer* was going to visit the Diet at *Ratisbone*, his return was delayed for a time; and in the mean time the *Genevians* obtained of the *Bernates* that *Peter Viret* should go from *Lausanna* to *Geneva*; and indeed this made Mr. *Calvin* farre more willing to return to *Geneva*, when he saw that he was to have such a Colleague, by whose labours and counsels he might be much furthered in reforming that Church. So after some moneths Mr. *Calvin* went to *Geneva*, Sept. 13, Anno Christi 1541, being singularly welcomed by the people, and especially by the Senate, who acknowledged the wonderfull mercy and goodnesse of God towards them, in restoring him to them again. And whereas the Senate of *Strasborough* had decreed that after a time he should returne to them againe, they of *Geneva* would never give over till they had reversed that Decree, which at last was yeilded to by them of *Strasborough*, yet with this proviso, that that pension which

He is sent for
to Geneva.

Hardly obtain-
ed.

His returne to
Geneva. 1551.

His self-denial.

He settles the Presbyterian Government.

His great labours.

they had settled upon him should still be continued to him; but Mr. *Calvin* could never be perswaded to receive it, caring for nothing lesse then for riches. Mr. *Calvin* being thus restored to his Church, and perceiving that the City needed such bridles, he professed that he could not comfortably exercise his Ministry amongst them, except together with the Doctrine of the Gospel, they would embrace the *Presbyterian* Government, for the well regulating of the Church. Hereupon Elders were chosen, & a Model of the *Presbyterial* Government was drawn up consonant to the Word of God, and gratefull to the Citizens, which the Devill afterwards sought by all his artifices to destroy, but all in vaine. Hee wrote also a Catechism in *French* and *Latine*, not much different from the former, but much larger, divided into Questions and Answers, which indeed was an admirable peece, and found such approbation and entertainment abroad, that it was turned into *High-Dutch*, *English*, *Scottish*, *Low-Dutch*, *Spanish*, yea and *Immanuel Tremelius* turned it into *Hebrew*, and *Henry Stevens* turned it into *Greek* also. His ordinary labours were these. Every other Sabbath he preached twice, *Munday*, *Tuesday*, and *Wednesday*, he read his Divinity Lectures. Every *Thursday* he assisted in the Consistory for the exercise of Ecclesiasticall Discipline. On *Fridaies* he read a Lecture for the clearing of some hard places of Scripture. Besides which, he wrote many Commentaries upon the Scriptures: Answered many adversaries to the Truth; wrote many Letters to sundry places, of advice, and direction, in weighty busineses. So that we have cause to wonder how it was possible for one man to undergoe so many busineses. He made very much use of *Farrel* and *Viret*, and yet himself contributed much more to them. And truly their familiarity as it was much envied by the wicked, so it was very gratefull to all good men. And it was a very pleasant sight to behold these three men, so famous in the Church, and all agreeing in the Work of the Lord, and yet so excelling in severall gifts of the Spirit. *Farrell* exceeded in a certain greatnesse of mind, whose thundering Sermons could not be heard without trembling, and whose ardent prayers would lift a man up into Heaven. *Viret* did so excell in sweet Eloquence, that he

he chained his hearers to his lips. *Calvin*, look how many words he spake, with so many grave and pithy sentences he filled the minds of his hearers : So that (saith *Mr. Beza*) *I often thought that the gifts of these three men meeting in one, would make up a compleat Pastor.*

A compleat Preacher.

Besides the forementioned labours of *Mr. Calvin*, he had also the charge and businesse of a Family to look after ; besides many forraign businesses ; for God so blessed his Ministry, that from all parts of the Christian World hee was sought to, partly for advice in matters of *Religion*, and partly to hear him preach : So that at the same time there was an *Italian Church*, an *English Church*, and a *Spanish Church*, besides the Church of *Geneva*, that that City seemed too little to entertaine all that came to it for his sake. Thus, though he was loved of the good, and feared of the wicked ; and things were excellently settled ; Yet hee did meet with many oppositions for the exercise of his Graces : For as soon as he returned to *Geneva*, being mindful of that saying of our Saviour, *Seek first the Kingdom of God, and his righteousness, and all other things shall be added unto you:* His first, and chiefeft care was by the consent of the Senate to settle such an Ecclesiasticall Polity as was most consonant to the Word of God : From which afterwards it should not bee lawfull either for the Ministers or people to recede. But before proof was made of it, not onely some of the common people, but even of the chief men that had cast off Popery, and given their names onely to Christ, shewed their hatred against it. Yea some of those Ministers which continued there when these 3 good men were cast out (though the chiefeft of them afterwards left their stations) being found guilty of sundry wickednesses) although (being convinced in their consciences, they durst not oppose it, yet) underhand they manifested their dislike of it, and would by no meanes be brought into order : and that pretending the example of other Churches, wherein no Excommunication was used. Yea some of them cryed out that it would introduce the Popish tyranny again. But *Mr. Calvin* overcame these difficulties by his constancy, joyned with singular moderation ; shewing that not onely the true Doctrine, but Ecclesiasticall

He is much sought to.

The Presbyterie Government kickt at.

Its vindicated
by him.

Discipline was also to be fetched out of the Word of God, and that his had the approbation of the most learned men of that age, as *Oecolampadius*, *Zuinglius*, *Zuichius*, *Melancthon*, *Bucer*, *Capito* and *Myconius*, which he proved out of their writings: Withall telling them that other Christian Churches were not to be condemned which had not proceeded so far, nor those Pastors which found that their people needed not such a bridle: And lastly shewing what a vast difference there was between the Popish Tyranny, and the easie yoke of the Lord: So that he at last obtained that his Discipline was written, read, and confirmed by the Suffrages of the people, and generally received, *Novemb.* the twentieth 1541.

But though these things were so happily carried on; yet Mr. *Calvin* considering that he was like to meet with some difficulties in the exercise of it, did his utmost endeavour that *Viret*, who was only lent them by the *Bernates* for a time, and *Farel*, who was now settled at *Neocom*, might be joyned with him as his perpetual Fellow-Pastors; but he could not possibly effect it: *Viret* presently after returning to *Lausanna*, and *Farel* remaining at *Neocom*, so that the whole praise of settling the *Genevian* Church is due to Mr. *Calvin* alone.

1542.
He comforts
the persecuted.

The year following, viz. 1542, Mr. *Calvin* met with many afflictions, some at home, but especially by the enflamed fury of the adversaries of the Truth abroad, in *France* and *Italy*, whence they drave away many Professors of the Gospel, for the comforting of whom, he layd out himself exceedingly, writing many encouraging Letters every way, both to those that were escaped, and to those also that yet remained within the reach of the Lions jaws.

Famine and
Pestilence.

The same year also there fell out two other great evils, *Famine*, and *Pestilence* its usuall companion; and at this time the custom of *Geneva* was, that such as were infected with the *Pestilence*, should bee removed into an Hospitall out of the City, where, being in need of a constant and sedulous Pastor, when, by reason of the danger most men refused it, there were three that offered themselves, viz. *Calvin*, *Sebastian Castalis*, and *Blanchet*; and Lots being cast between these

three.

three, it fell upon *Castalia*, who notwithstanding his former forwardnesse, now shamefully drew back, and refused it; and when *Calvin* would have cast Lots again, the Senate, and *Blanchet* (who now took this work upon him) would not suffer it. About this time also other mischiefs fell out; for *Peter Tossanus*, the Pastor of *Montbelgard*, was much troubled about the controverſie of the Lords Supper; And at *Basill*, where the foundation of Church Government was ſcarce layd (do *Myconius* what he could to the contrary) it was by ſome evill affected perſons ſubverted; and both theſe men had recourſe to Mr. *Calvin* for his counſel. And at *Neocomie*, though Mr. *Farel* laboured with good ſucceſſe, yet the work of the Lord was much obſtructed, partly by open force, and partly by that Apoſtate *Peter Carole*, of whom we ſpake before; about which buſineſſe we may diſcern Mr. *Calvins* labours, partly by his printed Letters, and partly by the teſtimony of ſuch as were eye-witneſſes of it. But there was a farre more audacious act of the *Sorboniſts* at this time, who neither having authority from God nor man, yet dared to impoſe ſundry Articles of Chriſtian Religion, as they called them, but ſuch indeed as were ſtuffed with ſo many errors, and fooleries, wherein that ſociety of men did abound, as that it is a wonder how any man that had the uſe of reaſon ſhould aſſent thereunto; yet many, partly through fear, and partly through ignorance, ſubſcribed them. Wherefore Mr. *Calvin* answered them, learnedly confuting their errors by ſolid arguments, and ſo ſet forth their fooleries, that every man which was not wilfully blind might eaſily diſcern the ſame.

Thus ended this year, to which the next ſucceeded, no whit milder, either in regard of the ſtarve or peſtilence, which infeſted all *Savoy*; and Maſter *Calvin* proceeding according to his accuſtomed manner, confirmed his owne at home, and ſtrongly oppoſed the adverſaries abroad; publiſhing his four books about free-will, which he dedicated to *Phil. Melancthon*, againſt *Albert Pighius*, the greateſt Sophiſter of his age, and who had ſingled out *Calvin* for his antagoniſt, being promiſed a Cardinals hat if he could carry away the victory from him. But being fruſtrated of his

St 4.

labour,

Sathans malice

Popiſh impudence.

He answers the Sorboniſts.

1543.

He answers Pighius.

labour, he gat that which the enemies of the truth only deserve, viz. That he stanke amongst learned and good men, himself being deceived by the Divil. How much *Melancthon* esteemed of those books of Master *Calvin*, himself testifies in his Epistles which are in print. Master *Calvin* also the same year wrote to the Church at *Montbelgard*, whereby the mouths of calumniators may be stopped, who accuse him of too much rigidence in the exercise of Ecclesiasticall Discipline.

1544.
Castalio's errors.

His punishment.

He confutes the Pope.

The year following, which was *anno Christi*, 1544. Master *Calvin* declared his opinion about the purpose of the Church of *Neocomo* in Ecclesiasticall censures; and at home *Sebastian Castalio*, whom we mentioned before, being a light man, and very ambitious, having translated the New Testament into *French*, was exceedingly displeased that Master *Calvin* did not approve of it; yea, he grew so angry, that he vented divers errors, and not content therewith, he publicly preached that the *Canticles* of *Solomon* was an impure and obscene song, and therefore would needs have it expunged out of the sacred Canon; and because the Ministers opposed him, he railed exceedingly against them; which they judging unfit for them to bear, called him before the Senate, where being heard with much patience, he was at last condemned of slanders, and commanded to depart out of the City. From thence he went to *Basil*, where being at last admitted. what his carriage was there, is besides my purpose. The year before the Emperor *Charles* the fifth being to war against the King of *France*, had promised the *Germans* that they should not be molested for their Religion, till a generall councill should be called, which as he told them, he would take care to be effected. This the Pope *Paul* the third was much incensed at, and published an harsh expostulation against the Emperor, because he had equalized the Hereticks with the Catholicks, and had thrust his sickle into another mans harvest: The Emperour answered, That which he thought to be reason; But Master *Calvin*, because he saw in the Popes Letters, that the truth of the Gospel did suffer, together with the innocency of good men, took him up very roundly, and repressed his impudence. At this time a Diet was

was assembled at *Spires*, upon which occasion *Calvin* published the Book *Of the necessity of reforming the Church*, then which that age produced not a book of that subject, that was more weighty and nervous. The same year also Master *Calvin* in two books did so confute the *Anabaptists* and *Libertines* (who had revived the monstrous heresies of former ages) that whosoever read them, except he was willing to it, could not be deceived by them, and they which had been formerly deceived could not but be reclaimed to the truth. Yet the *Queen of Navar* was offended with his book against the *Libertines*, being so bewitched with two of the chief Patrons of that heresie; *Quintinus* and *Pocquetus*, whom *Calvin* had noted by name, that though she was not otherwise tainted with their errors, yet she had a great opinion that they were good men, and therefore took her selfe to be wounded through their sides: which when Master *Calvin* understood, he wrote to her with admirable moderation, as not unmindfull of her dignity, nor of all the good she had done for the Church of God, and yet withall as became a faithfull servant of Jesus Christ; he reprehended her imprudence for admitting such men, and asserted the authority of his Ministry, and he so far prevailed, that the men of that abominable sect of *Libertines*, which began apace to flock into *France*, afterwards kept themselves in *Holland* and the Countries adjacent.

The labours of this year being finished, the succeeding year being 1545, brought new and greater labours with it: For the Plague increasing in the City, and neighbour Villages, seemed as if it would devour all before it, and covetousness so prevailed with the poor people, who were employed to attend the rich in their sickness, and to cleanse their houses, that by an horrible conspiracy amongst themselves, with a pestilentious ointment, they anointed the posts, thresholds and doors of many houses, whereby a more grievous pestilence ensued; and these wicked instruments of the Devil had bound themselves to Sathan by an oath, that by no torments they should confess their wickedness: Yet many of them being taken in the City and villages, were punished according to their deserts.

He confutes
the Anabap-
tists and Liber-
tines.

He pacifies
the Q. of Na-
var.

1545.

The plague
disperſed by
wicked persons

They are pu-
nished

Popish cruelty
gainst the
Waldenses

Ofsanders er-
rors.

Plague conti-
nued.

He thunders a-
gainst sin.

It is almost incredible what envy and reproach this act brought upon *Geneva*, and especially upon Master *Calvin*, as if the Diel should rule there altogether, where he was most opposed. This year was also infamous by that abominable and cruel Edict which the Parliament of *Aquitane* set forth against the poor *Waldenses* of *Merindol*, *Cabriers*, and those parts, whereby most unheard-of cruelties were exercised, not against some few, but against all of them, without any distinction of ages or sex, yea to the very burning of their Towns. Some of these that escaped flying to *Geneva*, Master *Calvin* was the more afflicted for them, and carefull of them, because a little before he had written consolatory Letters to them, and sent them faithfull Pastors for the instructing of them purely out of the Gospel, and had also (where they were in danger before) preserved them by his intercession to the *Germane* Princes, and *Helvetians*. The unhappy controversie also of the Lords Supper sprang up again; *Ofsander*, a man of a proud and monstrous wit, reviving it out of the ashes: For the quenching of which flame Master *Calvin* did what possibly he could, as may appear by his Letters which he wrote to *Melancthon* about the same. But the intemperancy of *Ofsander* was such, that he would by no means hearken to the wholesome counsell that was given him by those two men. In the mean while the Plague still raging in the City, took away many good men: Whereupon Master *Calvin* out of the Pulpit thundred against many wickednesses, especially against whoredom, which was not laid aside, notwithstanding that judgment of God amongst them. Good men assented to this which Master *Calvin* spake, but some there were of the great men of the City, which hindred the reformation hereof, till at last they ruined themselves thereby: And to all these evils this was added to compleat them, that now (though very unseasonable) he controversie about the priviledges of the City sprang up, neither could the faithfull Pastors be suffered to dispose of the Ecclesiasticall goods taken from the *Pontificians*, as they ought to be. About this business were many clamours, many complaints, and much pain taken by writing, and conference, but they proved all in vain; whereupon Master *Calvin* did publicly profess

profess, that he could not endure so many sacriledges which he knew would at the length be severely punished by God, yet withall, he acknowledged the justice of God, in that the goods which were formerly so unjustly gotten by the Mass-Priests, God would not suffer them to be brought into the Churches Treasury.

Master *Calvin* yet met with two more things which did afflict him this year. A wicked fellow was returned to *Geneva*, his own Country, who for a time had lived as an Hermit in *France*. This man pretending to the reformed Religion, Master *Calvin* (who was very acute in prying into mens minds, and manners) taking notice of him, admonished him first gently, and afterwards more freely, and at last reprov'd him for carrying himselfe more proudly in the Congregation then becomed him. The man not bearing this, easily found out such as had been reprov'd for their wickedness by Master *Calvin*, by whose favour and helpe might be assisted; so that a Pastor being to be chosen in the room of one that was dead, this man by the help of his companions, sought the place. and so far prevailed that the Senate commanded that in the Election regard should be had of him. Master *Calvin* with his Colleagues opposed it, shewing how far this his seeking to intrude himself was dissonant from the word of God, and at length obtained of the Senate, that they should proceed in their Election according to the Ecclesiasticall constitutions formerly agreed on.

At this same time also there were many in *France*, who being false at first through fear of persecution, began at last to please themselves with this conceit, that it was no sin to be present with their bodies at the Popish services, so they kept the true Religion in their hearts. This pernicious error was long since condemned by the Fathers. Against these Master *Calvin* wrote, and confuted that error; and because these persons thought him too rigid, he adjoyned to his own, the opinions of these learned and godly Divines, *Philip Melancthon*, *Bucer*, *Peter Martyr*, and the Church of *Zurich*, so that the name of these *Nicodemites* stunk amongst all good men, for so were they called who cloaked their errors with his example.

He abhors Sacriledge.

A Hermite
wickedness.

The Nicodemites.

The

1546.
Geneva in
danger.

Perrins wicked-
ness.

Calvin accused

His enemies
punished.

1547.
The German
Church in
great danger.

The next year, being 1546. proved nothing milder then the former. For frequent intelligence came of the preparations of the Emperor, and the Popes frauds against the Protestants: Wherefore Mr. *Calvin* judged it necessary to confirm the mindes of the Citizens against the terrour of these reports, especially considering the impudency of many wicked men, who were so farre from being curbed by all the bridles of Ecclesiasticall Discipline, that on the contrary they raged the more, and sought to break them all in sunder. These men having gotten one *Amedius Perrinus*, a vain, bold, and ambitious man, for their Captaine; (for indeed he had long before procured to be chosen the Captaine General by the Suffrages of the people,) This man supposing (as the truth was) that neither he, nor such like himselfe could stand whilst the Ecclesiasticall Laws were in force, and especially whilst Mr. *Calvin* did so thunder against their lasciviousnesse, beganne now to discover what he, and his associates had been long contriving; which being taken notice of, and speedily prevented by the authority of the Senate, hee indeed held his peace, but the contrived wickednesse presently brake out more openly. For shortly after one of the Senators in a publick assembly of the people blamed *Calvin* as one that taught false Doctrine; suborned (as was supposed) hereunto privately by two of the Colledge of Pastors, both of them being Drunkards, and therefore no whit lesse fearing the severity of the Laws then the others forementioned. But Mr. *Calvin* made little account of this barking. Yet this man that thus accused him, was called before the Senate, and his cause being heard, was condemned for slander, and those two drunken Ministers which had set him on, were removed out of their places, being forbidden going into Taverns: Whereby we see, that *the wickedness of the wicked returns upon his own pate.*

The troubles of this year being thus ended, the next year, which was 1547, proved far worse, indeed that Age saw not a more calamitous time then that was; The Churches of Germany seeming utterly subverted, the Protestant Princes taken, and Cities yeelding up themselves, after so great labour used, and so great difficulties passed through in planting the

the Gospel amongst them, with what great grief the godly soul of Mr. *Calvin* was afflicted for the desolations of the Churches is not easie to express, especially if we consider that great affection which he bore to them, though farre remote from him, which indeed was no other then if he had bore them all upon his shoulders. And indeed he was wonderfully grieved when he heard of those holy men, his worthy friends *Philip Melancthon*, *Bucer*, *Peter Martyr*, &c. in so great danger that they seemed nearer death than life. But yet, that Mr. *Calvin* bore up with a valiant mind in this tempest appears both by his writings and by his carriage, for being much vexed at home by sundry wicked men, yet would he not start at all from his fixed course. To speak somewhat of his domestic troubles, Mr. *Calvin* wholly imploying himself to shew, that the life of Christianity did not so much consist in vain speculation as in practise, he necessarily met with those enemies which did not onely oppose all piety, and honesty, but threatened warre to their own country: The chief of these was that *Perrinus* before mentioned, who with his companions had brought themselves into this condition, that they must needs use extremity; for which end they appealed from the *Presbytery* to the *Senate*. The *Presbytery* on the contrary pleaded their Ecclesiastical Constitutions, agreeable to the Word of God, and settled by Authority; and therefore they desired the Senate that their priviledges might not be infringed. The Senate concluded that the Ecclesiastical Laws being established, ought not to be violated. But when this audacious fellow would not otherwise be ruled, the Senate decreed that he should be deposed from his Captainship, and live a private life. Though all these things were transacted before the Senate, yet was Mr. *Calvin* wonderfully afflicted by them; for once upon a publick hearing, there was such a tumult raised, that they were very neare imbruing their hands each in others blood; which sedition *Calvin* with his Colleagues hearing of, interposed themselves, though it was with the perill of his life (the faction of the wicked being most against him) and stopped it. Yet these men proceeding in their wickedness, hated him the more for it. So that Mr. *Calvin* sharply reproved them for it in his Sermons; and

Gods

His tender-affection to them.

Perrin's wickedness.

He is punished.

Gods judgements threatned by him proved not in vain: For one of them writing an infamous Libel, and affixing it to his pulpit, wherein were contained many railings against the sacred Ministry, and particularly against Mr. *Calvin*, that he deserved to be thrown into the River of *Rhodanus*: This man being apprehended and convicted of these, and many other horrid blasphemies, had his head cut off. And after his death there was another Libell found written by his owne hand, containing blasphemies against *Moses*, and Christ himself, with which impiety there was no doubt but that he had infected others.

He writes against Trent.

At this very very time, and in the midst of these troubles, Mr. *Calvin* wrote his *Antidote against the seven Sessions of the Councell of Trent*. He also sending Letters to the Church of Christ in *Roan*, confirmed them against the fraud of a certain *Franciscan Fryer*, who had spread the poysonfom Doctrines of the *Libertines* and *Carpocratians* amongst them.

1548.

Sathans subtilty.

The year following, which was 1548, the evill of the aforenamed faction in *Geneva* brake forth againe: The Devill (which is almost incredible) abusing those persons to be instruments thereof, who indeed were the greatest enemies to it, viz. *Farel*, and *Vires*. These men comming to *Geneva* made o grave Oration in the Senate about composing their differences. Mr. *Calvin* requiring nothing but that those men should mend their manners, and *Perrinus* with his associates pro si ng any thing, so he might be restored to his former place. For *Perrinus* being restored to his place, he, and his wicked companions grew so impudent, that they cut their cloathes crosse on their breasts that they might know each other; others of them called their dogs by the name of *Calvin*: Others instead of *Calvin* called him *Cain*: others out of an hatred to Mr. *Calvin*, professed that they would not come to the Sacrament of the Lords Supper.

Calvin reproached.

An Amnesty.

All which Mr. *Calvin* and his Colleagues did boldly, and faithfully reprove, and when they were called before the Senate, the innocency of the good men easily carried away the victory. So that the *Amnestie* [or forgetfulness of wrongs] was solemnly sworn to *Decemb. 18*. But it afterwards appeared that all this was done thorough dissimulation, and

that *Perrin* sought nothing thereby, but to be chosen a *Syn-
dic*, that he, and his might by that meanes have the more
liberty to aſt all their wickedneſſe, as the event declared.
Mr. *Calvin* in the miſt of theſe broils, was ſo farre from
giving over his accuſtomed labours, that (as if nothing had
moleſted him) hee wrote learned Commentaries upon
fix of *Pauls* Epistles; as alſo by weighty Arguments con-
futed the *Interim*, which was publiſhed for the deſtruction of
the *German* Churches, ſhewing withall the right courſe for
the reſtoring of thoſe Churches. He diſcovered alſo in a
book the vanity, and falſhood of *Judiciall Aſtrology*, which
many beganne now to give too much heed to; and being ſa-
luted by Letter from *Brentius*, now in exile, he wrote conſo-
latory Letters to him, in which frienſhip it had been hap-
py if *Brentius* had continued. *Bucer* alſo being a baniſhed
man in *England* at this time, *Calvin* wrote to him to declare
and open his mind more fully about the Sacrament of the
Lords Supper, and comforted him in a moſt friendly man-
ner. He alſo wrote Letters of advice to the Duke of *Sommer-
ſet*, now Protector of *England* (who afterwards ſuffered an
unworthy death) about ſuch matters, as if his counſell had
been hearkened to, it had been happy for *England*; and per-
haps the Church there had happily avoyded many of thoſe
ſtorms which afterwards befell it.

In the miſt of theſe contentions the Church of *Geneva*
did wonderfully encrease, which did exceedingly torment
the Devill and his instruments; and Mr. *Calvin* was very ſo-
licitous to entertain, and provide for ſuch as were baniſhed
for the name of Chriſt: Which care of his it pleaſed God
to bleſs the year following, that the fury of thoſe wick-
ed men, though it was not quite extinet, yet for the
preſent it was layd aſleep: And truly hee had need of
ſuch a truce, being grievouſly afflicted with a domeſtick ac-
cident: For at this time he loſt his dear Wife, a very choice
woman; yet did he bear this accident with ſuch conſtancy,
that therein he gave an excellent example of fortitude to the
whole Church. The ſame year there aroſe a great contention
in the *Saxon* Church about things indifferent: Whereupon
ſending to Mr. *Calvin* for his judgement, he freely declared
his

He confutes
the Interim.

And Aſtologo-
gers.

He writes into
England.

The Church
increaſeth in
troubles.

1549.

His wife dies.

The Flaccians.

A sweet concord.

He writes to
L. Socinus.1550.
Peace in the
Church.
Ministers pattern.Holidays
abolished.

his opinion to them. He also admonished *Melancthon* of his duty, whom some accused for too much softnes in this point; but Master *Calvin* afterwards found it to be a false charge. For at this time, it was unknowne with what minde and spirit the whole troop of *Flaccians* were carried, which afterwards raised such great troubles to the Church, and were acted with such fury and impudence, as if they had been hired by the Pope of *Rome*, to carry on his cause. But it pleased God to compensate this wound inflicted upon the Churches of *Germany*, by a great blessing upon the *Helvetians*: For *Farel* and *Calvin* going to *Zurick*, when many thought that Master *Calvin* did too much favour the Doctrine of *Consubstantiation*, in a Synod of all the *Helvetian* and *Rhetian* Churches, he shewed his agreement with them; and indeed there was no great difficulty to bring good men and lovers of the truth into an harmonious concord. This agreement of the *Helvetian* and *Rhetians* Churches was written, which did more and more unite *Bullinger* and *Calvin*, and the Church of *Zurick* with that of *Geneva*. Master *Calvin* also about this time wrote two learned Epistles to *Lelius Socinus*, the payson of whose opinions did not appear till after his death; for in his life time, going through the Churches, he had deceived *Melancthon*, *Calvin* and *Camerarius*; but afterwards it appeared, that he had much favoured *Servetus*, *Castellio*, and *Ochin*, and their mad opinions: for his Commentary upon the first chapter of *John* coming forth, shewed that he went beyond the impiety of all those *Hereticks*, which had corrupted the most Divine portion of Scripture.

Anno Christi 1550 succeeding, the Church of Christ enjoyed peace, and then it was decreed in *Geneva*, that the Ministers, not onely in their Sermons, which many neglected, and others heard with small profit: But from house to house at many seasons of the year should divide the City amongst them, and require of every family an account of their Faith; by which means its scarce credible what profit came to the people thereby. Another decree for the abolishing of *Christmas-day*, and that no holy day should be observed but the *Sabbath* onely: which did so offend some loose persons,

persons, that they bruited abroad that Master Calvin had abolished the Sabbaths, to bring the greater odium upon him. This offence taken by some, occasioned Calvin to write his book of *Scandals*, dedicated to *Laurence Normendius* his intimate friend:

Anno Christi. 1551. great contentions brake out in the Church, and this year was begun with the death of *Bucer*, to the great grief of the whole Church, and of Master Calvin especially, who alwayes highly prized him. About the same time dyed *Joachim Vadian*, a Senator of *Geneva*, a man endowed with singular learning and piety; Whereupon the wickedness of the factious persons brake forth again, which had slept a great while. These men would by no means suffer the exiles which fled thither for Religion, to enjoy the priviledges of the City; and not content therewith, Master Calvin having been forth to Preach beyond the *Rhodanus*, as he came home, they entertained him with scorns, and one *Raimund* his Colleague having occasion one evening to pass the bridge over the *Rhodanus*, they had almost cast him into the River; and lastly they raised a great tumult in the Church of Saint *Gervase*, because a child being brought to be baptized, the Minister refused to give him the name of *Balthazar* (which name had been, or some reason, forbidden by their Law.) Neither could Master Calvin tel how to cure these evils, but by his invincible patience.

About the same time another mischief invaded the Church of *Geneva*, which was occasioned by one *Jerome Bolsec*, a *Friar Carmelite* of *Paris*, who had indeed laid aside his Coule, but not his Monkish mind. This man first fled to the Dutchess of *Ferrara*, whom he deceived, till being found out he was driven from thence. Then pretending to be a Physician he came to *Geneva*, but the learned Physicians there rejecting him; that he might manifest himselfe a Divine, he vented some false and absurd opinions about *Predestination*, first in private, and then in the publick Congregation: Him therefore did Master Calvin confute, first with a moderate reproof only, then sending for him to him, he laboured to instruct him better; but he either puffed up with his Monkish pride, or provoked by the seditious persons, seeking by him to

Wickedness
discovered.

A Tumult.

Bolsec.

Confuted by
Calvin.

provoke Master *Calvin*, took the boldness upon the sixteenth of *October* to preach upon this Text, *He that is of God, heareth the words of God, and they which hear them not, are not of God*; whence he took occasion to preach up *Freewill*, and that *Predestination* was out of works foreseen, withall reproaching the true doctrine, and shewing himself seditiously proud; and he became the more bold, because seeing Master *Calvins* seat empty, he judged him to be absent: But indeed Master *Calvin* coming late, sat behind some others; and when the Frier had done, Master *Calvin* suddenly standing up, though he had thought of no such thing before, then truly, if at any time, he shewed what a man he was; confuting the Frier with so many testimonies of Scripture, with so many places out of Saint *Augustine*, and lastly, with so many weighty arguments, that all were ashamed of what he had taught, but only the impudent fellow himself: Insomuch that one of the Magistrates of the City apprehended him, and committed him to prison for a seditious person, and after hearing and examining his cause, the judgement of the Senat of the *Helvetian* Churches being also requested, upon the 23th. day of *Decemb.* he was publickly condemned for sedition, and *Pelagianisme*, and banished the City, being rhreatned with severe punishment, if he were afterwards found either in the City, or territories belonging to it. After this, going into a neighbour Town, he was the cause of many and great stirs there, till he was twice expelled the Country of the *Bernates*. From thence going into *France*, he sought to get into the Ministry in the Reformed Churches, which he found in a peaceable condition; first in *Paris*, then in *Orleans*, pretending great penitency for his former miscarriages, and of his own accord seeking reconciliation with the Church at *Geneva*: But presently after when he saw the Churches under affliction, he fell back to his Popery, loading the reformed Churches with many reproaches. At the same time the Colledge of Ministers at *Geneva*, in a publick meeting asserted the true Doctrine of Predestination, which *Calvin* put into writing: So that all the Devil gat by these contentions was, that that head of Christian Religion which before which was very

cbfcure

Bolsec punish-
ed.

He falls back to
Popery.

obscure, was now very clearly opened to the understanding of all that were not contentious. The year following; which was 1551. it further appeared what a flame this wicked Varlet had kindled, though condemned by the common judgement of so many Churches. For the difficulty of the question having not been sufficiently explicated by the Ancients, did stir up especially curious wits, to make inquiry into the same. By which means the factious persons (supposing that they had gotten an excellent advantage against Master Calvin) thought that by removing him they might subvert all things: So that it cannot be imagined what stirs arose, not onely in the City, but also in other places, as if the Divell had set all his engines on work to raise contentions. For though there was a sweet agreement amongst the chief Pastors of the Churches, yet there were not some wanting in the Country of the *Bernates* which accused Calvin as if he had made God the Author of sin; Being forgetful how far he had professedly opposed that cursed Tenet, when he had confuted the *Libertines*. At *Basil*, *Castalio*, a good and simple man, though he did all things closely, yet it was discerned that he defended *Pelagianisme*, and *Melancthon* had so begun to write of these things, that though he had formerly subscribed Calvins book against *Pighius*, yet he seemed to brand the *Genevians*, as if they held the *Fate of the Stoicks*. The *Pontificians* also, though they had been a thousand times confuted, yet renewed their old slanders. These things did much trouble Master Calvins mind, and so much the rather, because the efficacy of error was so great at this time, that the mouth of truth in some places seemed to be stoppt by publick Authority. Neither was this a controversie of a few years.

This same year that good *Hermite*, whom we mentioned before, appeared publickly to dispute with Calvin, who had suffered a repulse when some years before he had sought to creep into the ministry; whereupon he turned Lawyer, and the Patron of the factious persons. Their cause came to be heard before the Senate, with a great contention on both sides; the first fighting with impudency, and the favour of the wicked; but *M Calvin* defending his Doctrine only with

1551.

New stirs.

Calvin falsely accused.
Castalio's error.

The Hermites wickedness.

His repentance

Calvins charity to him.

1553.
Geneva indangered.

M. Servetus.

Servetus imprisoned.

the authority of truth. And the truth prevailed, *M. Calvins* writings being judged pious and Orthodox by his very adversaries. But the repentance of this his adversary is not to be passed over in silence; for a few years after, when he lay upon his death-bed, he professed that he could have no peace of conscience till *M. Calvin* had forgiven him, which he not onely did speedily, but comforted and confirmed him to his last hour.

Anno Christi 1553. The malice of the factious brake out so impetuously, that not onely the Church, but even the Common-wealth, was brought into extream hazard thereby; for they proceeded so far by their clamours and threats, and by their number oppressing the liberty of good men, that the ancient Edicts about constituting of Senators was by them dissolved; and pretending that they were afraid of the forreign Exiles, they took from them all their weapons and swords (except when they travelled abroad) so that nothing seemed remaining, but when they had got all the power into their own hands, that they should then effect what they had often aimed at. The Diel also then ministred another occasion of troubles, for the ancient enemy of the Sacred Trinity, and of the true God, *Michael Servetus*, a very monster, composed of many ancient and prodigious heresies, having gone about a long time as a Physician, and spread his blasphemies under the name of *Michael Villanovans*, at last published a great book at *Vienna*, belonging to *Geneva*, the Printer whereof was *Arnollet* of *Lions*, the Corrector to the Press *William Guerotius*, long agoe addicted to the factious *Genevistes*, but a few moneths before being like to be punished for his whoredomes, and other wickednesses, was fled from *Geneva* to *Lions*.

This *Servetus* having published his Book, stuffed with Blasphemies, was at *Vienna* cast into prison for the same, but making an escape he came (by a secret providence) to *Geneva*, thinking to pass further, but (as God would have it) being discovered, and Master *Calvin* acquainting the Magistrates with it, they cast him into prison: Much means was used to bring him to a sight of his wickedness, and to repentance for the same; but when this desperate wretch (encouraged by

by some of the chief of the factious persons) would not be brought to a recantation of his abominable blasphemies, by the common consent of all the *Helvetian* Churches, he was condemned to death, and upon the seven and twentieth of *October*, without any signe of repentance, was burned alive. The same year Master *Farrell* being very sick, Master *Calvin* went to *Neocom* to visit him; but his disease prevailing, he left him for dead; yet it pleased God wonderfully beyond expectation to raise him up again, to the great joy of the Church. Whilst the businesses of *Servetus* were in agitation, there rose up one amongst the factious, one *Bertelerius*, a most impudent man, who for many wickednesses was suspended from the Sacrament by the Presbytery; whereupon he went to the Senate, desiring by them to be absolved, which being effected, there was no doubt but the raines of Ecclesiasticall Discipline being let loose, all things would grow into confusion; therefore Master *Calvin* in the name of the Presbytery opposed it, shewing that the Christian Magistrate ought to preserve, not to destroy the Ecclesiasticall constitutions: Yet the false clamours of the adversaries prevailed, who said that the Presbytery encroached upon the authority of the Magistrate, so that in a meeting of the Common-Counsell it was decreed, that the last appeal ought to be to the Senate, who might absolve whom they thought fit. After which the Senate not much minding the business, suffered this *Bertelerius* surreptitiously to get letters of absolution from them, confirmed by the Seal of the Commonwealth. But *Perinus* and his companions, hoped that one of these two things would follow, viz. that either *Calvin* would not obey this mandat of the Senate, and so he would be oppressed by the people in a tumult; or else that he would obey it, and then it would be easie for them to dissolve the Decrees of the Presbytery, and so open a door to all licentiousness. But *M. Calvin* (though he had notice of this but two days before the Sacrament was to be administred, in the moneth of *September*) in the time of his Sermon, lifting up his voice, and stretching forth his hand, spake much against the contemners and profaners of those sacred mysteries: But I (saith he) following *Chrysostome*, will rather suffer my

He is burned.

Bertelerius his wickedness.

The Presbytery slandered.

An unjust Decree.

Calvin's courage.
The good success.

selfe to be slaine, then this hand of mine shall reach the holy Elements to those that have been judged contemners of God. This speech (which is wonderfull to observe) did so far prevaile with them (who otherwise were head-strong enough) that *Perinus* sent privately to *Bertlerius*, commanding him not to obtrude himself upon the Sacrament, and so (through Gods mercie) the Sacrament was peaceably administered, and received with a certain trembling, as if God himselfe had been present in their sight. In the afternoon Master *Calvin* preached upon that Text in the *Acts*, wherein *Paul* took his leave of the Church of *Ephesus*, wherein he professed that he was not the man that would himselfe oppose, or teach others to oppose the Decree of the Magistrate, exhorting the Congregation to persevere in that Doctrine wherein they had been taught, as if he had taken his last farewell of *Geneva*. And seeing (saith he) things are come to this pass, give me leave (brethren) to use the words of the Apostle to you, *I commend you to God, and the words of his grace*; which words as they wonderfully daunted the wicked, so they prevailed much more with the godly party, to put them in mind of their duty.

An unjust decree reversed.

The day after Mr. *Calvin* with his Colleagues, and the whole *Presbytery* intreated the Senate, and the Common-Councell that they might be heard before the people, whilst they should give in reasons for the abrogating of that forenamed Law. This was easily assented to, their minds being wonderfully changed; and it was decreed, that that Law should be suspended, and that the judgement of the foure *Helvetian* Cities should be desired therein; and that nothing in the meane time should be acted that was prejudiciall to the Laws formerly established. Thus this tempest was rather dispersed then wholly quieted, which beyond hope, being diverted from Mr. *Calvin*, the factious sought to bring it upon the head of Mr. *Farell*: For Mr. *Farell*, as soon as he was recovered of his great sicknesse, came to *Geneva*, and there in a Sermon sharply reprov'd the factious, partly relying upon the justnesse of the cause, and partly upon his age, and that ancient authority which he had amongst them. But they, complaining that he had done them much wrong, when

Mr. *Farell* in danger.

when he was returned to *Neocomo*, appointed him a day to answer it before the Senate, and withall sent to the Senate at *Neocomo* that he might appear at the day appointed. He came therefore again to *Geneva*, yet not without danger, whilst the factious cryed out that he deserved to be thrown into the River of *Rhodanus*: but an honest young man of the Citizens advised *Perinus*, that Mr. *Farell*, the common Father of the City, might be no way wronged; joyning also with himself another honest young man, they gave notice to the well-affected Citizens, that they should stand by Mr. *Farell* at the day of hearing, which also they did; so that his adversaries being astonished and deterred hereat, of their own accord craved pardon, and Mr. *Farell* was dismissed. About this time a grievous calamity befell the Church of *England* by the imminature death of that godly Prince, King *Edward* the sixth, which was a grievous wound to all the Reformed Churches. Yet at this same time Mr. *Calvin* wrote his learn-Commentaries upon the Gospel of *St. John*.

Yet delivered.

King Edwards death.

Geneva (as we heard before) having inflicted deserved punishment upon *Servetus*, not as upon a Sectary, but as upon a monster for his horrible impieties and blasphemies, by which for thirty years space he had infected the Christian world both by his teaching and writings: It cannot be imagined how this stirred up the rage of *Sathan*, such a flame arising from hence as set *Poland* first, then *Transsylvania* and *Hungary* all on a fire, which himself seemed to foretell by the spirit of *Sathan*, when in the beginning of his book he set this sentence out of the *Revelation*, *There was a great battle in heaven, Michael, and his Angels fighting with the Dragon*: For his ashes being scarce cold, a great controversie sprang up about the punishing of *Hereticks*: Some holding that they ought to be restrained, but not to be punished with death. Others thinking that it could not be clearly stated out of Gods word, what was *Heresse*, thereupon said, that it was lawfull to hold either part in all the Heads of Religion, and that all men (though holding a wrong opinion) were to be left to the judgement of God. This latter opinion some good men inclined to, fearing that the contrary Tenet might kindle the cruelty of Tyrants against the godly. The princi-

A controversie about punishing Hereticks.

Socinus his
Heresies.

1554.
Calvin con-
futes them.

Castilio's He-
resies.

Confuted by
Beza.

Horrid impie-
ties.

pall of these were *Sebastian Castalio*, and *Laelius Socinus*, there-
in pleading their own cause: The former indeed more close-
ly, and the latter more openly, as one that studied to vin-
dicate the clear authority of the Scripture, in a certain Pre-
face, to the perverting of the holy Bible; and in his Anno-
tations upon the first Epistle of *Paul* to the *Corinthians*, had
endeavoured to draw men from the written Word of God,
as an imperfect Rule, as if *Paul* had taught to some of his
Disciples that were more perfect than the rest, a certain more
hidden Divinity than that which he had committed to writ-
ting. Hereupon Mr. *Calvin Anno Christi 1554*, set forth a
copious confutation of all the Doctrine of *Servetus*, which
was subscribed by all his Colleagues: adding many reasons
why, and how farre a Magistrate might proceed in punishing
such an one as was lawfully convicted of *Heresie*. The ad-
versaries on the contrary published a *Rapsody*, collected partly
out of the writings of the ancient Fathers, which they
perverted to their own ends, and partly out of the writings
of certain unknown *Fanaticks*, and under the name of *Martin
Bellins*, which indeed was *Castalio*, though afterwards
he forswore it, and falsifying also the name of the City, in
which they falsely pretended that it was published. To this
book, swarming with many other Errors and Blasphemies,
Mr. *Beza* answered, thereby to free Mr. *Calvin* from that
labour, who was now busie in writing his learned Com-
mentaries upon *Genesis*, and in diverting other dangers from
the Church: For the factious went on to innovate things in
the City, and though the *Amnestie* was again renewed be-
fore the Senate upon the second of *February* yet they
daily grew worse and worse, so that Master *Calvin* was
much busied both in blaming and reproving them for
their wickedness, and in endeavouring to strengthen the
godly against the poison of their impiety; for they had
proceeded to such a heighth of wickedness, that they turned
part of the sacred Scriptures into obscene songs, and used to
beat strangers whom they met in the night, and sometimes
also to rob them. They also privately used the books of
Bolsesus, *Castalio*, and other corrupt men, that they might
renew the controversie about *Predestination*; yea, they pro-
ceeded

ceeded to scatter abroad a false and scandalous libell, wherein they grievously aspersed that worthy servant of Christ Master *Calvin*. *Castilio* also sent another Latine Booke to be privately Printed at *Paris*, to which Master *Beza* answered, and Master *Calvin* also confuted some of the fooleries of the same kind. About this time the care of the English exiles lay heavy upon him, some of which were come to *Vesalia*; others to *Embsden*, and others to *Franchford*, all sending to Master *Calvin* for advice and counsel: Neither was he a little troubled for the audaciousness of some of the Pastors (encouraged by the secret favour of others) of the French-Church, long since planted by him at *Strasborough*: And in short how great pains he took this year for severall Churches, may appear by the multitude of Epistles wrote by him, by which he stirred up many Noble-men to imbrace the Gospel, and strengthened many of the Brethren, some of which were in extreame danger, and others already cast into bonds.

We spake before of the sweet Harmony that was between the *Helvetian* and *Rhetian* Churches, about the Doctrine of the Sacrament. This concord did exceedingly displease the spirit of error; therefore he easily found out one that might easily rekindle the fire which before was extinguished, viz. *Joachim Westphalus*, who was seconded by *Heshusus*, then a Minister of the word, but afterwards a Bishop, of whom wee shall speak more afterwards: Hereupon Master *Calvin* published an explication of that agreement, which, by how much it imbittered their spirits, by so much the more it satisfied all good men that were lovers of the truth.

The year following, viz. 1555. by the speciall mercy of God, brought peace along with it to the Church of *Geneva*, which was now quiet from its domestick stirs; for the factious ruined themselves: God discovering their horrible treason to the State, by the means of one of the conspirators, who in his drunken fit discovered it; whereupon some of them were beheaded, others of them were banished, who though a while after they vexed the City, yet perished shamefully in the end, leaving an example of the just judgement of God upon such persons, though it may be deferred

Calvin aspersed.

The English exiles provided for by him.

Joa. Westphalus.

1555.

Gods judgement on the wicked.

for

for a time. Thus the Commonwealth was freed from these *Pests*. To which another mercy was added by the answer of the four *Helvetian* Cities, to whom the question about the Discipline (which we spake of before) had been proposed, who unanimously confirmed the *Ecclesiasticall Policy* as it had been before settled, contrary to the expectation of the factious. Yet something was not wanting whereby Mr. *Calvin* might be further exercised: For he took great pains in constituting the Church in *Polonia* by the will of the King: In comforting the afflicted in *England*, who were much troubled by reason of the cruell burning of those three Bishops and Martyrs, incomparable for piety, viz. *Nicholas Ridley*, *John Hooper*, and *Hugh Latimer*, who suffered amongst many other worthy men, and shortly after that great *Cranmer*, Archbishop of *Canterbury*: As also in comforting the imprisoned brethren in *France*, especially those five valiant Martyrs who this year were burned at *Camerac*.

But at home the Errors of *Servetus* beganne to spring up againe, whose blasphemies *Matthews Gribaldus* was observed to favour, a Lawyer of some note, and the Lord of a Town not farre from *Geneva*: This man comming to *Geneva*, was brought to Mr. *Calvin* by some *Italians* who had been his Scholars when he taught at *Padoa*; but Mr. *Calvin* refused to give him his hand, till they could agree about some of the chief Heads of Divinity, viz. about the sacred Trinity, and Divinitie of Christ, till when he would by no meanes bee perswaded to doe it; and because hee refused, Mr. *Calvin* told him that an heavy judgement of God hung over his head for his pertinacious impiety, which shortly after came to passe: Being first forced to fly to *Tubing*, where he was entertained by the favour of *Vergerius*, and being afterwards taken at *Berne*, upon a feigned submission was dismissed: But returning to his old course, and entertaining and favouring *Gentilis* (of whom we shall speak anon) God found him out, and prevented his punishment by man, by striking him with the Plague whereof he died. About this time also Mr. *Calvin* met with another tryall: For certain neighbour Ministers, who were underhand encouraged by *Bolsenus*, thinking to get themselves a name by opposing to great a

man,

He comforts
the English in
persecution.

And the perse-
cuted French.

Gribaldus fa-
vours Servetus.

Gods judgment
on him.

Calvin accused
by some Mini-
sters.

man, and indeed they lay under many other scandals, raised exceedingly against Mr. Calvin, as if he made God the author of sinne, because he would exelude nothing from the eternall foresight and ordination of God. Mr. Calvin being little moved with these calumnies, was yet at last provoked by their importunities, so that he obtained of the Senate leave to goe with their Ambassadors to *Berne*, there to defend himself and the Truth before the *Bernates*, which accordingly he did, and so prevailed, that one *Sebastian* was branded with infamy, and banished: *Bosseus* also was commanded to depart out of their coasts: So all these calumnies ended in smoak: And one *Andreas Zebedaus*, who had been his most bitter accuser, after Mr. Calvins death, himself also lying upon his death-bed at *Nevidune*, a towne four miles distant from *Geneva*, sending for some of the chief Citizens, did of his own accord confesse the Truth which before hee had opposed, and detesting his former actions, caused all his papers to be burnt before his, and their faces.

The next year, viz. 1556, a tertian Ague seized upon M. Calvin as he was preaching, which handled him so roughly, that it made him come downe from the Pulpit: Hereupon many false rumours were spread abroad, which were so gratefull, especially to the Papists, that at *Noviodune*, his own country, the Priest had returned publick, and solemn thanks for the death of Calvin: But the prayers of good men prevailed for his health, and he was so farre from dying of that disease, that rather being increased in his strength, hee undertook a longer journey then he was used to doe, viz. to *Frankford*, being invited thither to pacifie some controversies, which were sprung up in the *French Church* there. At length returning home, though something impaired in his health, yet remitted he nothing of his daily labours, publishing the next year his very learned Commentaries upon the *Psalmes*, to which hee prefixed a very precious Preface. The rest of the year being very full of tumults by reason of some factious Ministers, and God sending a Famine also, yet Mr. Calvin spent it in defending the Truth against *Joachim Westphalus*, and when notwithstanding *Westphalus* continued

They are punished for it.

1556.
He falls sick of an Ague.

He recovers.

Faction and Famine.

his

Westphalus
confuted.
And Castalio.

Persecution in
Paris.

Christians slan-
dered.

Lies confuted.

Calvins care
for them.

Gentilis an
Heretick.

his prattle, Mr. *Beza* answered him, and stopped his mouth. Then also Mr. *Calvin*, and *Beza*, both confuted the calumnies of *Castalio* against the eternall Predestination of God which he had spread abroad, yet concealing his name. At this time a grievous persecution rising at *Paris* against the godly, it was a great affliction to Mr. *Calvin*; many being taken when they were assembled in *Saint James* his street for the celebration of the Lords Supper, being about eighty in number (the rest escaping by the benefit of the dark night) who the next morning were led to prison, loaden with scornes and reproaches, though some of them were noble women of good account. Against these sheep of Christ the Kings anger was enflamed, not onely by those about him, but by the very occasion of the times: For this fell out at the same time when the Kings Army had received such a notable defeat at *Saint Quintan*: Besides these godly persons were forced to meet in the night, because they could not do it in the day, which further irritated him: Hereupon also those old lying scandals were raised against them, especially by one *Democarus* a Doctor of *Sorbon*, who charged the Christians as the cause of all the evils which beset the Kingdom.

There were also some false witnesses suborned against them, which the credulous multitude was too apt to believe; there were therefore seven of them brought forth to be burned, amongst whom there was a noble woman, who with six others shewed admirable patience: and whereas they were accused for promiscuous whoredomes at their meetings, especially by the *Sorbonists*, who thought the more to incense the King thereby, a godly and learned man, who had lately been their Pastor, easily confuted those lies, and the German Princes interceding in their behalf (which Mr. *Calvin* procured with admirable celerity) the tempest was in a good measure blown over. The next year being 1558, proved very happy to the Commonwealth of *Geneva*, by reason of that strict League made betwixt them and the *Hervates*. But a grievous persecution brake out against the Church of Christ in *France* againe; and at home the Heresies of *Servetus* were revived by *Valentine Gentilis*, mentioned be-

before. To stop the former, Mr. *Calvin* sent Letters to the German Princes, which opened to them the great calamities which the Churches groaned under, requesting them to intercede for them, and in the meane time himself endeavoured by his daily Letters to support them under their afflictions. And for *Gentilis*, who was a man of an unhappy, but sagacious, and subtile wit, presently after the burning of *Servetus*, he gat his book, and *Calvins* confutation of it, and not weighing the Truth in the ballance of the Sanctuary, but of carnall wisdom and reason, he concludes that the Father was the onely one God of himself, who propagated Essence to the other two persons; so that he beganne to professe that there were three Gods, three Eternals, Omnipotent, and Immense Gods: and to prove it, he wrested not onely the sacred Scriptures, but the Councill of *Nice* also, and rejected *Athanasius* his Creed, as also the Testimonies of all the Ancients, viz. of *Ignatius*, *Tertullian*, *Irenæus*, and *Lactantius*, by a certaine unheard-of impudence; yea did not onely reject all the Orthodox Writers which followed the *Nicene* Councel, but reproached them as wicked men. Other Blasphemies also followed this about the Hypostaticall Union. He first vented these things in private (as hee pretended, for Disputation sake) to some of the *Italian* Congregation; whereupon an assembly being called on purpose, Mr. *Calvin*, before some choice Senators, and all the Ministers, and Elders, having patiently heard them, confuted them so fully out of the Word of God, that all the *Italians* presently subscribed to the Orthodox Faith, except onely six, who afterwards being called, one by one, subscribed with their hands, but not with their hearts, as time made to appeare. *Gentilis* therefore returning to his old course, and going on to spread his former Blasphemies, is apprehended, dissembles not his opinion, being heard as much, and as long as he would. At length, seeming to be convinced by Mr. *Calvin*, he feigned incredible repentance, and gave in a Recantation signed under his own hand. Hereupon he was dismissed, first taking an oath that he would not goe forth of the gates of the City; but presently, contrary to the same, he flies into *Savoy* to *Matthew Gribaldus*, and presently after

He infects
some.

is confuted.

Transylvania
infected.

two of his Disciples, *Alciat* and *Blandatra* followed him, who afterwards proved the infectors of *Transylvania*, and the Countries adjacent : But Gods judgement hanging over the head of *Gentilis*, he staid with *Gribaldus* (both of them casting off the other two as illiterate fellows) and there he wrote a book against *Athanasius* and *Calvin*, and so going to *Lions*, he there printed it, dedicating it to *Gaiensis* a Præfect, who was altogether ignorant of the blasphemies contained in it. Whilst he was at *Lions* he was apprehended by the *Papists*, but when he shewed them that hee had written a booke against *Calvin*, he was dismissed, as one that had deserved well of their Church. From thence he went into *Transylvania* to *blandatra*, *Alciat*, and their companions; but they having now sucked in the Heresies of *Samosatenus*, and he not well agreeing with them therein, Christ indeed drawing him forth to condigne punishment, he returned into *Savoy* to his friend *Gribaldus*; but Gods plague had now swept away that Pest, and Mr. *Calvin* also was dead at *Geneva*. Hereupon *Gentilis*, either infatuated by God, or thinking that there was none left at *Geneva* that could answer him, went strait to *Gaiensis*, who was justly offended with him; who therefore presently apprehending him, by the just judgement of God, sent him to *Berne*, there to be tried; where being convicted both of Perjury & many manifest impieties, after many wayes were used to bring him to repentance, but in vain. he had his head cut off, thereby suffering a just reward for all his impieties.

He is punished
with death.

Calvin falls
sick.

Towards the latter end of this year, in *October*, Mr. *Calvin* was taken with a *Quartane Ague*, which Physicians say, is deadly to old persons, which though it held him but eight moneths, yet it so debilitated his lean, and overworne body with his incessant labours, that he never thoroughly recovered his health again: Yet all this time, though his Physicians warned him, and his friends dissuaded him from his preaching, and Lectures, yet did he continually busie himself night and day in dictating, and writing Letters every way, often saying, *That nothing was more troublesome to him, then an idle life*. At this time also he published the last Edition of his *Institutions in French and Latine*, and his learned *Commentary upon Isaiah*.

He hates idleness.

The

1559.

The yeare following, viz. 1559, was famous for the League entered into between the two most potent Kings of *Spain* and *France*, which was strengthened by affinity betwixt them, which was likely to prove fatal to *Geneva*, but that the counsell of the Pontificians, who abused the simplicity of King *Henry* of *France*, hindered it. For King *Henry* published most severe Decrees, and cast some of his Senators into prison, who had declared their judgements freely, that he ought to proceed gently in matters of Religion, till a Generall Councell could be called; having this in his eye principally, to restore the Duke of *Savoy* to his Country, that by his help hee might utterly destroy *Geneva*. In the meane time Master *Calvin* (though sickly) laboured hard at *Geneva*, comforting and confirming the afflicted Churches and brethren; as also by his frequent and fervent prayers craving help of God. And behold the wonderfull work of God! whilst all things were full of terror, the King of *France* in the great Marriage solemnity which was made for the confirmation of the Peace, in his running at Tilt, received his death wound, and that by the hand of the Captaine of his Guard, by whom a little before he had apprehended and imprisoned the aforesaid Senators. This death of the King was expiated (as he thought) by the Cardinall of *Lorraine*, who upon the one and twentieth of *December*, caused that learned Lawyer, faithfull Counsellor, and holy Martyr of Christ, *Annas Du Bourg*, to be unjustly and cruelly burned. But by the singular blessing of God, in the midst of these calamitous times, the hearts of the *Genevians* were so raised up, and confirmed, that in the very same yeare, and almost moment of time in which two such potent Kings had contrived their destruction, by the encouragement of Mr. *Calvin* they laid the foundation, and built a famous Schoole, adorning it with eight Masters for boyes, as also with *Hebrew*, *Greek*, *Philosophy*, and *Divinity* Professors; which being finished to the honour of God Omnipotent, Mr. *Calvin* in a great assembly in the chiefest Church, read, and declared those things which conduced to the perpetuall establishment of so holy and profitable a foundation, whereby he did as it were solemnly consecrate it.

A persecution
in France.The King of
France slain.A School
built at Geneva

Sancarus his
heresies.

Confuted:

The Bohemian
Waldenses.

Q. Elizabeth
in England.

1563.
A French Ch.
erected in
England.

K. Charls in
France.

The year after, which was 1560. Master *Calvin* was by some loaden with much envy, as if he had stirred up an Assembly against *Francis* the Second, the heir of his Fathers Kingdom; which Assembly was called, The tumult of *Amboise*; whereas indeed Master *Calvin* never understood what it was, as also both by word of mouth, and by his Letters to friends, he disliked it. This year one *Sancarus* of *Mantua* (*Italy* being fatal to the *Polonians*) began to teach, that Christ was Mediator onely according to his humane nature; accusing all of *Arianisme*, that should say that he was Mediator also according to his Deity, as if thereby they made the Son lesse then the Father. This calumny, and all his other Doctrine was notably confuted, as by *Philip Melancton*, and *Peter Martyr*, so also Master *Calvin*, at the request of the *Polonians*, did briefly, but strongly confute the same; and foreseeing what shortly after came to pass, that whilst some more unskilful persons would take upon them to confute *Sancarus*, if they took not heed, would fall into the error of them which held three Gods: He eloquently admonished them, that taking heed of *Blandrata*, and his followers, they should so assert Christ to be our Mediator according to both his natures, that in the mean time they should not multiply Deities: But this labour of his was vaine towards them that were to perish.

About this time the *Bohemian Waldenses* sent two of their brethren to Master *Calvin* to desire his judgment about some matters of Religion, whom he lovingly satisfied, exhorting them also that they would enter into a neerer conjunction with other Reformed Churches. At the same time also *Q. Mary* being dead, and Queen *Elizabeth* succeeding, many of the godly French relying upon her piety and humanity, fled for refuge into *England*, with the consent of the reverend man, *Edmund Grindal*, Bishop of *London*, they craved leave of her that one might be sent from *Geneva* to plant a French Church there: whereupon *Galacius* was sent.

Towards the latter end of this yeare King *Francis* of *France* dyed suddenly, and that in such a juncture of time, when all things seemed so desperate, that they could not be cured but by God himself; and King *Charls* the ninth, a child,

child, was scarce entred into his Kingdom, when by a Herald Letters subscribed with his name were brought to *Geneva*, wherein he complained that many were sent out from thence, that infected his Kingdom, desiring that they might be presently called back, threatening that otherwise he would not let passe the revenging of that injury. Mast. *Calvin* being hereupon sent for by the Senate, answered in his owne, and in his Colleagues names that at the request of the Churches of France, they had exhorted certain men that were sound in the faith, and of an holy life, whom they judged fit for the work, that they should not be wanting to lend their help to their Country in so holy a cause, especially the Churches craving assistance from them for their further edification: And that this they had done, not to disturb the Kingdome, but that the people might be taught the Gospel of peace; and if they were accused for any thing further then this, that they were ready to answer their accusers before the King: So this business went no further. The same year Master *Calvin* and Master *Beza*, answered the impudent book of *Tileman Heshusius*. Master *Calvin* also confuted those blasphemies which *Gentilis* had published at *Lions* against him, and *Athanasius*: He published also his Lectures upon *Daniel*, which he dedicated to the French Churches; and as he interpreted that Prophet, so in his Præface he was himselfe a Prophet, so etelling the tempest that hung over them. At which time also *Francis Balduinus*, afterwards called *Ecebolius*, because he had changed his religion three or four time, being suborned by the Cardinall of *Lorraine*, by evill means reconciled to the King of *Navar*, dispersed a certain book up and down the Court, written either by himself, or (as some rather thought) by *Cassander*, wherein he stiled himself a pious and moderate man, which book was worse then the Emperors *Interim*, for that under the specious pretence of restoring moderation, he sought to bring in all the Popish corruptions. Master *Calvin* being informed hereof published an answer to this book, to which some other answers were shortly after added, which made a full discovery of, the wit and purpose of *Balduinus*; which this railer could by no means digest, whereupon he never gave over to brand *Calvin*

Geneva threat-
ned.
Defended by
Calvin.

Heshusius an-
swered.

Ecebolius.
his errors.

Confuted.

Gods Judge-
ments on him.

and *Beza* with his impudent reproaches; till the year after being growne odious both to God and men, of both Religions whom he had so often deceived by his turning, whilst he was following a suit of Law at *Paris*, he wore away, and ended his wretched life.

1562.

Civil war in
France.

In the year 1562. God gave peace and liberty to the French Churches, by a publick Edict of the Kings: But not long after, the King of *Navar* being suborned by Popish subtilty, presently after the Duke of *Guise* had committed that abominable massacre at *Vassy*, began that civil, war which continued many years after, to the miserable devastation of *France*; and it cannot be spoken how much *Master Calvin* was affected and afflicted therewith, which so far increased his disease, that it was easie to divine, that it would not be long before he was translated to a better life; yet did he not desist from exhorting and comforting every one, no nor from preaching and reading his ordinary Lectures. And the same yeare he published that excellent confession of Faith, which was sent to the States of the Empire met together at *Franckesford*, in the name of the Prince of *Conde*, and of all the Godly in *France*, who besides the injuries which they sustained by an unjust war, were unworthly traduced to the *Germans*, as if they held many false and monstrous opinions. One thing also is not to be pretermitted, that on the nineteenth of *Decem.* *Master Calvin* lying in bed sick of the Gout, being the Sabbath day, and the North-wind having blowne two dayes strongly, said to many that were present, Truly I know not what is the matter, but I thought this night I heard warlick drums beating very loud, and I could not perswade my selfe but it was so: Let us therefore goe to prayers, for surely some great businesse is in hand. And this very day there was a great Battail fought between the *Guisians* and the Protestants not far from *Paris*, news whereof came unto *Geneva* within a few days after.

A prodigy.

1563.
His sickness
increaseth.

The year after, which was 1563. *Master Calvins* disease did so far increase, that it was almost incredible that so weak a body, exhausted with so many labours, and worn out with so many diseases, should yet retaine so valiant and generous a mind: So that even then he could not be perswaded

swaded to favour himself, and if at any time he abstained from his publick labours (which yet he never did but when by necessity he was enforced thereto) yet he was busie at home, either in giving counsell to those that sought it, or in dictating to his Scribes; the witnesses whereof are those two serious admonitions to the *Polonians*, to take heed of those blasphemous persons which denied the Sacred Trinity. The answers which he returned to the brethrens Messengers, who were now met in a Synod at *Lions*; his Commentaries upon the foure books of *Moses*, which himselfe turned out of Latin into French. And lastly his commentary upon *Joshua*, which he now began, and finished a little before his death.

In the year 1564. *Feb.* the sixth, Master *Calvin* being short-winded by reason of a stopping in his lungs, preached his last Sermon, and from thence forward he spake little, onely now and then he would be carried to the Congregation, the last time being *March* the last; His diseases (being contracted by the incredible labours both of his mind and body) were very many: For (besides that naturally he was but of a weak body, leane, and inclinable to a Consumption) he slept little, & spent a great part of the year in Preaching, Teaching and dictating. For at least ten years together he abstained from dinners, taking no food at all till Supper; so that it was a wonder how he could escape a Pilsick so long. He was often troubled with the head-ach, which his abstinence onely could cure, whereupon he sometimes fasted thirty six hours together. But partly through straining his voice, and partly through his too frequent use of Aloes (which was taken notice of too late) he was first troubled with the *Hemorrhoids*, which at length proved ulcerous, and then five years before his death he did many times spit blood: And when his *Quartan Ague* left him, the gout took him in his right leg, then the Collick, and lastly the Stone, which yet he never discerned till a few months before his death. The Physicians applied what remedies possibly they could, neither was there ever man that was more observant of their rules: But in respect of the labours of his mind, he was extreame negligent of his health, so that the violent paines of

His indefatigable pains.

1564.
His last Sermon.

The causes of his sickness.

His great patience.

He will not intermit his labours.

His speech to the Ministers.

He goes to the Senate.

headach could never restraine him from preaching. And though he was tormented with so many and violent diseases, yet did never any man hear him utter one word that did unbecome a valiant or Christian man. Onely lifting up his eyes to heaven, he used to say, *How long Lord?* For he often used this *Motto* in his health, when he spake of the calamities of his brethren (which always more afflicted him then his own.) When as his Colleagues admonished and earnestly intreated him, that in his sicknesse he would abstaine from dictating, but especially from writing himself: He answered, *What? would you have me Idle when my Lord comes?* March the tenth when al the Ministers came to him, they found him cloathed, and sitting at his little Table where he used to write and meditate; He beholding them (when he had rubbed his forehead a while with his hand, as he used to doe when he meditated) with a cheerfull countenance, said, *I give you hearty thanks (my dear Brethren) for the great care you have of me, and I hope within these fifteen dayes (which was the time that they were to meet about Church censures) I shall be present at your Consistory. For then I beleeeve God will declare what he will determine concerning me, and that he will receive me to himselfe:* Accordingly he was present that day, which was March the four and twentieth, and when all their busineses were quietly dispatched, he told them that God had given him some further delay, and so taking a French Testament in his hand, he read some of the Annotations upon it, [and asked the Ministers judgements about the same, because he had a purpose to amend them. The day after he was somewhat worse, as being tyred with the former dayes labour.

March the seven and twentieth he caused himself to bee carried in his chair to the Senate door, and then leaning upon two, he walked into the Court, and there presented to the Senate a new Rector for the School, and with a bare head, he returned them thanks for all their former favours, and in particular for the great care they had of him in his sicknesse: *For I perceive (saith hee) that this is the last time that I shall come into this place:* Which words hee could scarce utter, his voice failing him, and so with many teares

on both sides, hee bade them farewell.

April the second, which was Easter-day, though hee was very weak, yet he caused himself to be carried to the Church in his chaire, where after Sermon hee received the Sacrament of the Lords Supper at Mr. Beza's hands, and with a chearfull countenance, though weak voice, sang the Psalme with the rest of the Congregation, shewing, though in a dying countenance, signes of much inward joy.

He receives
the Sacrament.

April the five and twentieth he made his Will in this form: *In the name of God Amen*, Anno Christi 1564, April the five and twentieth, I Peter Chenalat, Citizen, and Notarie of Geneva doe witnesse, and professe, that being sent for by that Reverend man John Calvin Minister of the Word of God in the Church of Geneva, and a free Denizon of the same City, who then truly was sick in body, but sound in mind, told me that his purpose was to make his Testament, and to declare his last Will, desiring me to write it down as he should dictate unto me with his tongue, which I professe I did presently word by word as he told me, neither did I adde, or diminish any thing from that which he spake, but have followed the very form suggested by him: Which was this. *In the name of the Lord Amen*, I John Calvin, Minister of the Word of God in the Church of Geneva, oppressed and afflicted with divers diseases, so that I easily think, that the Lord God hath appointed shortly to lead me out of this world, I therefore have determined to make my Testament, and to commit to writing my last Will in this form following.

He makes his
Will.

Mr. Calvins
Will.

First I give thanks to God, that taking pittie on me whom he created and placed in this world, hath delivered mee out of the deep darknesse of Idolatry into which I was plunged, and that he brought me into the light of his Gospell, and made me a partaker of the Doctrine of Salvation, whereof I was most unworthy: Neither hath he onely gently and graciously borne with my faults, and sinnes, for which yet I deserved to be rejected by him, and driven out; but hath used towards me so great meeknesse and mildnesse, that he hath vouchsafed to use my labours in preaching and publishing the Truth of his Gospell. And I witnesse and professe, that I intend to passe the remainder of my life in the same Faith and Religion which he hath delivered to mee by his Gospell, and not to seek any other aid or refuge for Salvation then

his free Adoption, in which alone Salvation resteth. And with all my heart I embrace the Mercy which he hath used towards me for Jesus Christ his sake, recompensing my faults with the merit of his death and passion, that satisfaction may be made by this means for all my sins and crimes, and the remembrance of them may be blotted out. I witnesse also, and professe that I humbly begge of him, that being washed and cleaved in the blood of that highest Redeemer shed for the sinnes of mankind, I may stand at his judgement seat under the Image of my Redeemer. Also I professe that I have diligently done my endeavour according to the measure of grace received, and bounty which God hath used towards me, that I might preach his Word holily and purely, both in Sermons, Writings, and Commentaries, and interpret his holy Scripture faithfully. I also witnesse and professe that I have used no juggings, no evil and sophisticall arts in my controversies and disputations which I have held with the enemies of the Gospel, but I have been conversant candidly, and sincerely in maintaining the Truth.

But (out alas!) that study, and zeal of mine (if it be worthy so to be called) hath been sore misse and languishing, that I confesse innumerable things have been wanting to me to the well performing of my duty, and unlesse the immeasurable bounty of God had been present, my studies had been vaine, and vanishing away. Moreover I acknowledge that unlesse the same bounty had been present unto me, the goods of the minde which God hath given me, would have made me guilty of the greater sinne, and slothfulness before his judgement seat. For which causes I witnesse, and profess, that I hope for no other help for salvation but this onely, that seeing God is a Father of mercy, hee shewed himself a Father unto me, who acknowledge my self a miserable sinner.

As for other things; After my departure out of this life, I would have my body committed to the earth in that order and manner which is usuall in this Church and City, till the blessed day of Resurrection cometh.

As touching that slender Patrimony which God hath given me, concerning which I have determined thus to dispose. Let Anthony Calvin my most dear Brother be mine heire; but, only for honour sake, let him take before hand, and have to himself the
silver

silver Charger which was given me by Varannius for a gift, wherewith I desire him to be contented: For whatsoever things remaine in mine inheritance, I request, and commit them to his faith, that he returne them to his children when he shall dye. I bequeath tenne golden Scutes to the School of boyes from the same my brother, and heire. Also so much to poore strangers. So much to Joane the daughter of Charles Costan, and of my Kinswoman. But to Samuel and John, the sonnes of my said Brother, I desire to have given to them forty golden Scutes by mine heir when he dieth. To Anne, Susan, and Dorothy, his daughters, thirty Scutes of gold: But to David their brother, because of his lightnesse and miscarriages, but five and twenty Scutes of gold. This is the summe of the whole Patrimony and goods which God hath given me, so neare as I can estimate it, setting a price upon my Library, my moveables, and all my household goods, with all other my faculties. If there bee found any thing above, I would have it to be distributed to all those children, the sons and daughters of my brother: Neither doe I exclude that David, if hee prove a good husband. If there shall be any surplusage above that summe, I beleeeve there will be no great matter, especially when my debts are paid, the care whereof I have committed to my said brother, upon whose love and fidelity I relye: For which cause I will and appoint him to be the Executor of my Testament, and together with him the worshipfull man Laurence Normendie, giving them power to take an Inventory of my goods without any more accurate diligence of the Court. I also permit them to sell my moveables, that out of the money made thereof, they may execute my Will above written. Dated this 25. of April, Anno Christi 1554.

When this Will was made and confirmed, Mr Calvin sent to the four Syndics, and all the Aldermen, desiring to speak with them all yet once more in the Court before his death, whither he hoped to be carried the next day. The Senators answered, that they would rather come to him, desiring him to have a regard to his health: And the day after when they came all to him from the Court, after mutuall salutations, and pardon craved for their comming to him, whereas he rather would have come to them, and pro

His speech to
the Senators.

telling that he had long desired to speak with them, though he had deferred it till now, even till he found the approaching of his departure out of this world, he said:

Honoured Masters,

I give you great thanks, that ye have honoured me thus far, having not deserved it from you, and for that you have so often borne with mine infirmities; which to me hath alwaies been an argument of your singular good will towards me: And albeit in performance of mine office it could not be but that I must undergoe many bickerings, and divers assaunts, because every good man must be exercised therewith; yet I know, and acknowledge that none of these things have false out through your default; and Learnestly beseech you, that if I have not alwaies done that which behoved me, you rather would have regard of my will then of my ability. For I can truly testifie that I have been heartily studious of the welfare of your Commonwealth; and howsoever I have not fully performed mine office, yet surely I have studied the publick good according to mine ability, and except I should acknowledge that the Lord hath used my service sometimes not unprofitably, I could not avoyd the crime of dissembling. But this I request of you again and again, that I may be excused by you for that the things are so litle, that I have publickly and privately performed in comparison of those things which it behoved me to have done. Certainly of mine own accord I acknowledge that I am much indebted to you for this cause also, that yee have patiently borne with my too much vehemencie sometimes; which sinne also I trust God that he hath forgiven me.

But as touching the Doctrin that you have heard from me; I take God to witness that I have not rashly and uncertainly, but purely and sincerely taught the Word of God intrusted unto me, whose wrath I should otherwise have felt now hanging over me, as I am certainly assured that my labours in teaching it hath not been displeasing to him. And I testifie this the more willingly both before God and you, because I doubt not but that the devill (according to his custom) wil raise wicked, light, and giddy-headed people to corrupt the sincere Doctrin which you have heard from me.

Then considering the unmeasurable benefits which God
had

had conferred on that City, hee said ;

I am a very good witnesse out of how many great dangers the hand of the great and best God hath delivered you. Moreover you see in what estate you now are ; therefore whether your affairs be prosperous or adverse, let that be alwaies converjant before your eyes, that God is he alone that establisheth Kingdomes, and Cities, and therefore will be worshiped by mortall men. Remember what that great David doth testifie, that when he enjoyed a deep peace he fell foulest, and should never have risen again if God of his singular goodnesse had not reached out his hand to him. What then shall become of such punies, if he fell being so strong and powerfull a man ? Yee had need of great humility of mind, that yee may walk circumspectly, and with great reverence before God, and trust upon him onely, being sure that it will alwaies be, as ye have often found, that by his aid you may stand sure, although your safety and welfare may be hung, as it were, upon a very slender thread. Wherefore if prosperity befall you, take heed I pray you that yee be not puffed up with pride like prophane persons, but rather give thanks to God with lowliness of mind. But if adversitie shall happen unto you, and death shall stand before you on every side, yet trust in him that raiseth up the dead ; yea then especially think that ye are stirred up by God, that ye may more and more trust in him alone. And if ye desire that this your Commonwealth may be preserved in a firm estate, see that you be not defiled with any filthiness. For he is onely the highest God, King of Kings, and Lord of Lords, he will honour those that honour him, and cast down those that despise him. Honour him therefore according to his own precepts, and daily think of this, that we are farre from doing that which is required of us. I know the dispositions and conversations of every one of you ; and I know that you have need of exhortation. There is none of those that excell most, unto whom many things are not wanting ; therefore let every man look about him, and let him ask of the Lord those things which he understands himself to stand in need of. We see what vices reign in the greatest Councels in the world ; some are stark cold ; and neglect the publick, taking care onely for their own private affairs : Others are indulgent to their private affections : Others use not the excellent gifts God hath bestowed upon them as they ought : Others proudly boast of their

own parts, and upon a certain confidence therein, expect that every man should subscribe to their opinions. I exhort old men that they may not the younger, whom they finde adorned with excellent gifts from God: I admonish the younger, that they carry themselves modestly without arrogancie; and let not one molest another. Avoyd contentions, and all that bitterness of spirit which divertis many from the right way in the government of the Commonwealth. And ye shall the better avoyd these things, if every man contain himself within his own speare, and all administer that part of the Commonwealth faithfully which is committed to him; I pray you for Gods sake, let there bee no place for favour or hatred in the judgement of civill causes. Let none pervert right by subtil and cunning tricks. Let no man hinder the Laws from prevailing. Let no man depart from that which is just and equall. If sinister affections shall beginne to arise, let him resist them constantly, looking upon him that hath placed him in his throne, and begge of him his holy spirit. To conclude, I begge of you again that you pardon mine infirmities, which I acknowledge and confesse before God, Angels, and your worshipfull selves.

Having thus spoken, he prayed unto God to multiply his gifts and blessings upon them more and more, and to governe them by his holy Spirit for the safety and good of the Commonwealth. And giving his hand to every of them, he dismissed them all, who departed full of sorrow and heavinesse, as from their Common Father, with many tears.

April the eight and twentieth, the Ministers of Geneva being come to him, he spake thus unto them.

Brethren, after my decease stand fast in this work of the Lord, and be not discouraged; for the Lord will preserve this Church & Commonwealth against the threatenings of the enemies. I pray God keep you from dissensions: Embrace one another with mutual charity. Think again, and again what you owe to this Church wherein the Lord hath placed you, and let nothing divert you from your duty: Otherwise it will be ease for such as seek them to finde out evasions; but such shall finde that God cannot be deceived. As soon as I came to this City, the Gospel indeed was preached, but the affaires were very troublesome, many conceiting

His speech to
the Ministers.

conceiting that Christianity was nothing else but to overthrow Images: and there were not a few wicked persons from whom I suffered many most unworthy things: But the Lord our God so confirmed and strengthened mee (though by nature I was not bold) that I gave not place to any of their endeavours. Afterward, when I returned hither from Strasborough, I followed this vocation with an unwilling mind, because it seemed to me that it would prove unfruitfull, for I knew not what the Lord had determined, and the matter was full of many and great difficulties: But going on, at last I found that God had much blessed my labours. Stand fast therefore in this your vocation; Retaine that order that is begun, and doe your uttermost endeavours that the people may be kept in subiection to your wholesome Doctrine: for some are wicked and stubborn. Things as you see are through Gods mercy well settled, and therefore ye shall be left without excuse before God, if through your slothfulness they be unsettled again. I profess, Brethren, that I have lived with you conjoynd in true love, and sincere charity, and that I now so depart from you. If you have found me any whit pettish in this my disease, I crave pardon of you, and give you very great thanks, that ye have sustained the burthen imposed upon me, during the time of my sicknesse.

Having thus spoken, he gave his hand to each of them, who departed from him with much sorrow, and weeping.

A while after Master Calvin, understanding by Letters from Mr. Farel to Mr. Viret, who was now an old man of eighty years old and sickly, was yet determined to visit him, and was now onward of his journey; he wrote thus to him to stay him.

Farewell my best and sincerest brother, and seeing God will have you to outlive me in this world, live mindful of our friendship, which as it hath been profitable for the Church of God here, so the fruit thereof tarrieth for us in heaven. I would not have you weary your self for my sake. I hardly draw my breath, and I expect daily when it will wholly fail me. It is enough that I live and die to Christ, who is gaine to his, both in life and death. Again farewell. May 11. Anno Christi 1564.

Yet for all this Letter the good old man came to Geneva, and

His Letter to
Mr. Viret.

Viret comes to
him.

and having fully conferred with Mr. *Calvin*, returned back to *Neocom*.

The rest of his dayes, even till his departure, Mr. *Calvin* spent almost in perpetuall prayer, with his eyes fixed upon heaven, and his voice full of sighes, by reason of his short breath.

May the seven and twentieth, being the day whereon hee departed, he seemed to speak more strongly, and with lesse difficulty; but this was but a lightning before death. In the evening about eight a clock, on the sudden certain signes of present death appeared; at which time Mr. *Beza* being newly departed from him, some ran to acquaint him therewith; whereupon he presently returned, but found him to have yeilded up his spirit into the hands of God, without the least struggling, yea not so much as sending forth one groan, having had his understanding, memory, and voice even to the last gasp, being much more like to one that was faine asleep then dead. So that that day at Sun-setting, that great bright light was taken out of this world.

His Death.

That night, and the day following, there was great weeping and wailing all over the City. Many Citizens and Strangers desired to see him after he was dead, and amongst the rest Queen *Elizabeths* Ambassadors, who being sent into *France*, were then there. The next day after being the Sabbath, his body was coffined; and in the afternoon hee was carried forth, the Senators, Pastors, and Professors of the School, and almost the whole City following the corse, not without abundance of tears: He was buried in the common Church-yard, without much pomp, no Tombstone being added, as himself had commanded; whereupon Master *Beza* made these verses.

Beza's verses
on him.

*Romæ ruentis terror ille maximus,
Quem mortuum lugent boni, horr scunt mali,
Ipsa à quo potuit virtutem discere virtus;
Cur adeo exigno, ignot oq₂ in cespite clausus
Calvinus lateat rogas?
Calvinum assidue comitata Modestia vivum,
Hoc tumulto manibus condidit ipsa suis.*

O te beatum cespitem tanto hospite!

O cui invidere possunt cuncta Marmora !

He was a man of an incredible and most ready memory, in the midst of almost infinite distractions, and of a most exact judgement. He was very regardless of means, and preferment, even when it was often offered: He eat little meat, took very little sleep, was wholly compounded of sweetness and gravity: Discreet and mild he was in bearing with mens infirmities; yet would he severely without dissimulation reprove their vices, which freedom he always used from a child: Such a Preacher he was, that like another *Orpheus*, he drew *England*, *Spain* and *Italy* to him, filling *Geneva* with strangers.

His Character.

Such a voluminous writer, that (as it was said of Saint *Augustine*) he wrote more then another can well read. His writings were so eagerly received, that as most rare and precious peeces they were forthwith translated into all Languages. What shall I speak of his indefatigable industry, even beyond the power of nature, which being paralleled with our loitring, I feare will exceed all credit? and may be a true object of admiration, how his leane, worne, spent, and wearyish body could possibly hold out. He read every week in the year three Divinity Lectures, and every other week over and above he preached every day, so that (as *Erasmus* saith of *Chrysostome*) *I doe not know whether more to admire the indefatigableness of the man, or his hearers*. Yea, some have reckoned up that his Lectures were yearly one hundred eighty six, his Sermons two hundred eighty six, besides every Thursday he sat in the Presbytery. Every Friday when the Ministers met in conference to expound hard Texts, he made as good as a Lecture. Yea, besides there was scarce a day, wherein he spent not some part either by word or writing, in answering the questions and doubts of sundry Pastors, and Churches that sought unto him for advice and counsell: Over and above which there was no year passed wherein came not forth from him some great volume or other in *Folio*, so that in few years (besides many golden Tractats, and sundry exquisite answers, which upon short warning he made

His admirable
pain.

made to principall adversaries) his huge explications upon the five books of *Moses, Joshua, Job, & Psalms*, all the Prophets, and upon the whole new Testament, came forth into the world fuller of pithy sententious matter then of Paper. These things considered what breathing time could he find for idleness, or loose thoughts? In his last grievous sickness, procured by his intollerable labours, he could scarce be compelled by his friends to pretermitt his daily task of preaching, and reading his Divinity Lectures, and at home, when he could not goe abroad, he rather wearied others with continuall dictating to them, then himself. Nothing was more frequent in his mouth then this, *Of all things an idle life is most irkesome to me*; and when his friends used all their endeavours to perswade him to favour and respect himself: *Why* (saith he) *will yee have God to finde me idle at his coming?* Yea, such conscience did he make of mispending a minute, that he was loath to detain the Ministers that came to visit him from their publick exercises. What wonder then is it, that he scarce attained to the age of 56. Yea, rather its a wonder that he lived so long. Indeed he lived but 54. years ten months and seventeen dayes, the half of which time he spent in the holy Ministry of the Gospel. Many slanders were cast upon him, As that he was Ambitious. But how could that be, whereas he preferred his abode in the Commonwealth, and Church of *Geneva*, before all other places, which he called the Shop of poverty. Others charge him that he studied to heap up riches, whereas his last Testament shews that he was a very poor man; for all his goods, yea and his Library being sold very dear (saith Master *Beza*) scarcely amounted to three hundred crowns: And *Calvin* himself in his life time hearing of this impudent slander, answered: *If I cannot perswade men whilst I am alive that I am no great monied man, yet my death will shew it.* And the Senat at *Geneva* can testifie that his stipend being very small, he was so far from being not contented therewith, that when they offered to enlarge his pensions, he utterly refused the same: and by the small estate which he left at his death it appears also, that either his gifts were not great, or else that he spent as God sent. Some reproached him for his brother *A. Calvin* because

Slanders answered.

His contentation.

because he was divorced from his wife, who was proved an adulteresse: What would these men have said, if he had kept an adulteresse in his house? May they not as well reproach *Jacob, David*, yea, and Christ himselfe, for that one of his Disciples was a Divil, as himselfe told them? Some said that he was given to delights and luxury: His many great books easily confute this slander. Some gave out impudently that he ruled in *Geneva* both in Church and Common-wealth, so that he sometimes sate upon the Tribunal? But for these things neither they which knew him, nor ensuing ages who may collect his manners out of his writing, will give any credit to them. But its far more easie to caluminate then to imitate him.

Omnia Calvinii opera, quae diversis chartarum formis edita, si uno formae genere imprimerentur, justae magnitudinis Tomos 20. in Folio efficerent. Most of them are mentioned particularly in his life.

His works.

The Life of William Farellus, who died An^o Christi 1555.

William Farellus was borne in the Delphinat, of a Noble Family, Anno Christi 1589. and sent to Paris to be brought up in learning, and was one of the first that made a publick Profession of the Gospel in France. But when persecution arose, he fled into *Helvetia*, the better to propagate the Gospel, where he grew into familiarity with *Zuinglius, Oecolampadius, Bartholdus*, and *Hallerus*. Anno Christi 1524. he went to *Basil*, where he profered a publick disputation with the Popish Divines of that place, but the Masters of the Universitie would not suffer it, saying, That his Theses favoured of the new Doctrine; till the Senate being informed hereof, gave him free liberty of disputing, and then *Farellus* set up his Theses publicly in the Colledge, which were these. *Christus nobis perfectam vivendi regulam praescripsit. Christi mandata sunt observanda: in quibus iis qui continentie donum non habent, matrimonium precipitur. Alienum est evangelii luce, & Judaicum, discrimen vestitus, ciborum & aliarum*

His birth and education.

Flight in persecution.

He challengeh
t^e Papists.

His Theses.

aliarum ceremoniarum observare. Periculose sunt preces multorum verborum, contra Christi mandatum. Christi mandata non sunt in consilia convertenda, nec contra. Soli Deo Sacrificia offerenda, quae Spiritus dicitur, &c.

When these Positions were divulged, the Bishops Vicar, the Rector, and Governours of the University forbade all under them, upon pain of excommunication, either to dispute or to harken to them. The Senate on the contrary thinking that this command derogated from their authority, commanded their Parish Ministers, and students of the University that they should be present, and if they did otherwise, they forbade them the use of their mills, furnaces and Merchandize. Hereupon a Disputation ensued in a great Assembly of the Clergy and Citizens. But shortly after the Bishops Vicar, and the Rector of the University, and their Popish faction drove him by force from *Basil*, their darknesse not enduring the light. *Neither was the servant greater then his Master.*

From thence he went to *Mont-Bellicard* and to some other places, where he preached the Gospel with so much fervour and zeal, that it was evident unto all, that he was called of God thereunto.

Anno Christi, 1527. he went to a certain Towne called *Ælin*, where he preached the Gospel, and was admonished by *Oecolampadius* to mingle prudence with his zeal. *Anno 1528.* he went to *Aquileia* amongst the *Bernates*, where he preached Christ, and undauntedly opposed Antichrist; disputing also with divers at *Bern*, whereupon ensued a wonderfull change in Ecclesiasticall affaires. *Anno Christi 1528.* he with *Viret* went to *Geneva*, where they planted the Church, and propagated the Gospel, and many of the Citizens embraced it; yet at first not so much out of love to the truth as out of hatred to Popish Tyranny.

Long he had not been there before the Bishops Officers drew him into the Bishops Court, which two of the Sindics much disliked, the rather because *Farell* promised them that he would prove all his Doctrine out of the holy Scriptures; So that they accompanied him into the Bishops Court, that they might see all things to proceed in judgement lawfully:

But

He is driven
from Basil.

His Labors.

He goes to Ge-
neva.

Popish malice.

but it fell out otherwise: For the Judge of the Court would by no means endure a Disputation, saying, *If that be suffered, all our mystery will be destroyed*; and withall railing upon Farell, he said, *Thou most wicked devill, why comest thou to this City to trouble us?* I am not (answered Farel) as you call me, but I preach Jesus Christ who was crucified for our sins, and rose againe, and he that beleeveth in his name shall bee saved: This is the summe of my arrant: I am a debtor unto all that are ready to hear, and obey the Gospel, desiring this onely, that the obedience of Faith may flourish every where; and I came into this City to see if there were any that would lend me the hearing, and I wilrender an account of my faith and hope every where; and will confirm my Doctrine with my blood if need be. Then cryed out one of the Court in Latine; *He hath blasphemed, what need we any more witnesses? He is guilty of death. Hurle him into Rhodanus: Hurle him into the Rhodanus; its better this one Lutheran should be put to death, then that further troubles should be raised.*

Farel answered; Do not utter the words of Caiphas, but of God. Then one strake him on the mouth with his fist, and hee was commanded to stand aside as if they would consult, and in the interim he was shot at with a gunne by the Vicars serving-man, but it hit him not, God defending his servant. And though one of the Syndics favoured him, yet now the other shrunk from him, so that the Bishops Councell prevailed that he should be driven out of the City. And thus being accompanied with some Citizens, hee, and his partner *Anthony Salner* were expelled the City; but God turned it to the great good of others, for they sowed the seed of the Word in the neighbouring Country, by the side of the Lake *Lemanus*, viz. at *Orba* and *Granson*. Neither yet (through Gods power and goodnesse) was the work interrupted at *Geneva*: For just at the same time came a young man of the *Délphinat*, called *Anthony Erumentius*, who entering into the City taught a publick School, & together with the Rudiments of Grammer, he most happily layd the Foundation of Christian Religion in the hearts and mindes of his Scholars, which were not a few.

Anno Christi 1541, Master Farel went to *Moris*, and preach-

Popish rage.

His zeal and courage.

The High Priests charge.

Popish malice.

Gods mercy.

He is driven from Geneva.

A speciall providence.

He goes to
Metis.

ed in the Church-yard of the *Dominicans*; The Friers, when they could not otherwise hinder him, rang their Bells: But he having a strong voice, did so strain it, that he went on audibly to the end of his Sermon. The day after, there came about three thousand persons together to hear the Word of God; but some that favoured the Gospel, intreated Mr. *Farel* so long to forbear, as till he might preach without a tumult. Then was he questioned by the Magistrates, by what authority, or by whose request he preached. To which he answered, *By the command of Christ, and at the request of his Members*: Gravely discoursing both of his own authority, and of the excellency of the Gospel; telling the Magistrate what his duty was in reference thereunto. But shortly after, by the command of the Emperour, the Citizens of *Metis* were forbidden to hear any man preach who was not licensed by the Bishop, and some others. Whereupon Mr. *Farel* went from thence to *Neocomo*, where he wholly employed himself in the service of the Church, performing the office of a faithfull Pastor to extreame old age, with admirable zeale and diligence.

He goes to
Neocomo.

His Friendship

When he heard of *Calvin's* sicknesse in the year 1564, hee could not satisfie himself, though he was seventy years old, but he must goe to *Geneva* to visit him. He survived *Calvin* one year, and odde moneths, and died aged 76 years, *Anno Christi* 1565.

His death.

Sathans malice

Anno Christi 1553, the *Genevians* (though they owed themselves wholly to him) yet were carried on with such fury, that they would have condemned *Farel* to death; and did such things against him, that *Calvin* wished hee might have expiated their anger with his blood.

The great
effects of his
Ministry.

This was that *Farel* who (discouraged by no difficulties, deterred with no threatnings, reproaches, or stripes) gained to Christ multitudes in *Montbelgard*, *Aquileia*, *Lausanna*, *Geneva*, and *Neocomo*. There was in him, besides piety, learning, innocency of life, and exemplary modesty, a certain singular presence of mind, sharp wit, and vehemency of speech, so that he rather seemed to thunder then speak; and lastly such admirable fervency in his prayers, that he seemed to carry his hearers into heaven with him.

His Character.

Farellus concionibus magis quam sermionibus operam de-
dit: Edidit tamen Themata quadam disputanda Basilia, excusa
Latine & Germanice. Disputationem Berne habitam Latine
anno 1528.

His Works.

Beza made these verses of him.

Gallica mirata est Calvinum Ecclesia semper,
Quo nemo docuit doctius.
Est quoque te semper mirata, Farelle, tonantem;
Quo nemo tenuit fortius.

WILLIAM FARELLUS

X x 2

The



PET: PAV: VERGERIVS

*The Life of Vergerius, who died
Anno Christi 1562.*

His great Learning.

Sent Legate into Germany.

Peter Paul Vergerius, was a man excellently learned both in the Law and Popish Divinity, wherein hee attained the highest degrees. *Anno Christi 1530*, at which time that famous Convention at *Augsburg* was appointed, hee was sent by Pope Clement the seventh as his Legate into Germany, to improve his uttermost abilities to hinder a National Council, and accordingly he bestirred himselfe to hinder and endamage the *Lutherans*; and that he might the better

better encourage the Popish Divines, viz. *Faber*, *Eccius*, *Cochlaus*, and *Nausen*, to play the men in their Masters cause, he bestowed sundry favours and gifts upon them. He also, by his Legantine power, made *Eccius* Cannon of *Ratisbone*.

His Policy.

Anno Christi 1534, *Paul* the third sent for him to *Rome* to give an account of the state of affairs in *Germany*, which when he had done, the Pope deliberated with his Cardinals what course was fittest to be taken to prevent a Nationall Council, till as *Cesar* and the other Kings could be stirred up to war by their secret instigations; and so after a while he sent back *Vergerius* into *Germany*, to promise the Princes, that a General Council should be held at *Mantua*; but withall to prescribe such rules about coming to it, as he knew the Protestant Divines would not accept of. He had in charge also to stirre up the Prince's mindes against the King of *England*, and to profer his Kingdom to whosoever would conquer it, and to try if by any meanes he could take off *Luther* and *Melancthon* from prosecuting what they had begunne. There were also nine Cardinals and Bishops chosen out (the better to delude the *Germans*) who were to consider of, and to prescribe a form of Reforming the Church, which accordingly they did.

He is sent for to Rome.

He is sent back into Germany.

Popish subtilty

Hereupon *Anno Christi* 1535, he went back from *Rome* into *Germany*, to King *Ferdinand*, where he met with the *Lantgrave* of *Hesse*, and opened to him the Popes purpose of calling a Council: After which he went to the rest of the Princes to impart the same to them also. Then went hee to *Luther* at *Wittenberg*, where with better diligence then successe, hee prosecuted what hee had in Commission to him.

He bestirs himselfe in Germany.

About the end of that year the Princes by their writing returned answer to *Vergerius*. And the year after when *Cesar* went to *Naples*, *Vergerius* was called home by the Pope, to whom he shewed the success of his affairs, viz. That the Protestants required a free and Christian Council to be convened within the borders of *Germany*, as the Emperour had promised. That there was no hope of gaining *Luther*, and his associates, but by their destruction: That the Protestant

He gives an account to the Pope.

Princes would not hearken to any thing about *England*, and that the other Princes were very cold also in that cause; and that *George Duke of Saxony* had told him, that there was great danger from the *Lutherans*, which could by no other means be prevented, except the Emperour and Pope would make war with them.

He is sent to
the Emperour.

The Emperour
deals with the
Pope about a
Council.

Hereupon the Pope commanded him to make all the haste he could to *Naples*, to acquaint the Emperour herewith, especially to excite him all hee could to take up armes against the *Lutherans*: But when *Cesar* came to *Rome*, *Anno Christi* 1536, he pressed the Pope for a Generall Council, desiring to carry back with him into *Germany* the Patent for it. The Pope denyed not his request, but told him that hee would chuse a City in *Italy* for it, and that he would prescribe such Rules for it as were most necessary for the *Roman Church*. *Cesar* answered, that if he would call a Council, he much cared not where it was, presuming that he could bring the greatest part of the *Germans* along with him to it. Then did the Pope with his assistants draw up a Patent for it; at which time he made *Vergerius* first Bishop of *Modrusium*, and shortly after of *Justinople*.

Another Legat
in vain.

Anno Christi 1537, the Pope intending to send another Legate into *Germany*, commanded *Vergerius* to acquaint him with the state of the Country, and how he should deport himself amongst them; but both Master and Scholar lost their labour with the *German Princes*.

He is well be-
loved.

Anno Christi 1541, *Vergerius* was again sent into *Germany*, to the Convention at *Worms*, in the name indeed of the King of *France*, but in truth, that under that pretence he might the better promote the Popes affairs; at which time he wrote his book *De unitate & pace Ecclesia*: The scope whereof was to take off the *Germans* from thinking of a National Council. Thus *Vergerius* for a long time had been serviceable to the Popes, and had promoted their interest; he had attained great favour with Princes and Kings; and King *Ferdinand* did so highly esteem him, that he made him Godfather to his Daughter *Katherine*: Yet at last he fell off from the Pope by this wonderfull occasion. After the Convention at *Wormes* he was called back to *Rome*, and the Pope be-

ing

ing to make some Cardinals, intended to make *Vergerius* one; but some suggested that he had been so long in *Germany*, that he smelled of a *Lutheran*, which made the Pope to alter his purpose; which when *Vergerius* was informed of by Cardinal *Ginucius*, to whom the Pope had told it, he was wonderfully astonished, and that he might purge himself, went into his own country, purposing to write a booke with this title, *Against the Apostate Germans*. But it pleased God, that whilst he read over his adversaries books, with an intent to confute them, himself was converted by them: Whereupon casting off all desires of a Cardinalship, he retired himself to his brother, *John Baptista*, Bishop of *Pola*, and communicating his thoughts to him, asked his advice. His brother at first was much astonished, and bewailed his condition; but after a while was perswaded by him to read, and study the Scriptures, especially in the point of Justification by Faith, wherby it pleased God that he also saw the Popish Doctrines to be false, and so they both became zealous Preachers of Christ to the people of *Istria*, diligently inculcating the wonderful benefits which we have by Christ, and shewing what Workes they be that God requires of us, that hereby they might reduce the people to the pure worship of God. But the Devill stirred up many adversaries against them, especially the Friars, who accused them to the Inquisitors; amongst whom was *Hannibal Grisonius*, and his companion *Hierom Mutius*, who afterwards writ an invective against *Vergerius*, traducing also *Germany* it self, in a book which he set out in hatred of Religion.

Grisonius upon this information went to *Pola*, and *Justinople*, rushing into the houses of the Citizens, searching for forbidden bookes. He preached also, and sent forth the Popes Thunderbolt against such as would not accuse others that were suspected for *Lutheranism*; by which means he enforced one friend to accuse another, yea children to accuse their own parents. In the chief Church of *Justinople* he sang Mass in a glorious Cope, & told the people that God had plagued them for divers years with severall calamities; one yeare (saith he) in your Olive-trees, and another yeare in your Corn, and a third in your Vines and Cattle, and your Bi-

He is suspected for a Lutheran.

His wonderful conversion.

He retires to his brother.

Bishop of Pola is converted. Gods mercy.

Sathans malice.

They are accused to the Inquisitors.

Popish malice:

A lying Prophet.

He goes to
Mantua.

And to Trent.

And to Venice.

Spira is a wait-
ing to him.

He goes into
Rhetia.

His Death.

His Works.

shops are the causes of all these mischiefs, neither can you expect to be freed from these judgements except they be driven away.

Hereupon *Vergerius* went to *Mantua* to his old friend Cardinal *Gonzaga*, to whom he was familiarly known: But *John Casus* the Popes Ambassador to the *Venetians*, hearing of it, urged *Gonzaga* both by Letters and Messengers not to entertain such a man any longer. Upon this *Vergerius* went to *Trent*, where the Council then was, to clear himself; but when the Pope knew it, though he could willingly have imprisoned him, yet least any suspicion should have risen, especially in *Germany*, that the Council was not free, hee wrote to his Legate not to suffer him to bee heard in the Council, but to command him to goe somewhither else.

Then he went to *Venice*, where *Casus* the Popes Legate meeting with him, exhorted him by all means to go to *Rome*; but *Vergerius* knowing wel his danger if he should so do, refused. Then did *Casus* a few daies after command him in the Popes name to goe no more to *Justinople*: whereupon hee tooke himself to *Padua*, where he was a spectator of the miserable condition of *Francis Spira*; which so wrought upon him, that he resolved to leave his Country, and all his outward comforts, and go into voluntary exile, where he might freely professe Christ, and accordingly hee went into *Rhetia*, where he preached the Gospel sincerely, till hee was called from thence to *Tubing*, by *Christopher Duke of Wirtemberg*, where he ended his daies, *Anno Christi* 1565. His brother being dead before him, not without the suspicion of poyson.

He published many Workes, which are particularly set down by *Verbeiden*.

*The Life of Strigelius, who died
Ano Christi 1569.*

Victorine Strigelius was born at *Kaufbira*, an Imperiall City in *Suevia*, not farre from the foot of the *Alpes*, *Anno Christi 1524*. His Father was Doctor of Physick, who died in his sonnes Infancy. When this *Strigelius* was fit for it, his friends finding him of a prompt and ready wit, set him to School in his own Country, where he quickly drunk in the first Rudiments of Learning, and so *An. Christi. 1538*, he was sent to the University of *Friburg*, in which place the Popish Religion was kept up; but yet by the care of *Erasmus*, the knowledge of the Arts and Tongues much flourished. There he heard the Philosophical Lectures of *John Zinckius*, a famous Physitian : And afterwards travelling into the *Saxon* Universities, when he heard *Melancthon* ask a child, *What was God ?* And, *What was meant by the Word in the first of John?* he wondered to hear such answers from a child, as the Popish Doctors were ignorant of. Upon this occasion in the eighteenth year of his age, and in the year of Christ 1542, he went to *Wittenberg*, where he was inflamed by God with an ardent desire to know the Doctrine of the Reformed Churches : For which end he diligently attended on *Luther's* and *Melancthon's* Lectures, and wholly framed himself to the imitation of *Melancthon*. *Anno Christi 1544* he Commenced Master of Arts, and by the perswasion of *Melancthon* he taught a private School at *Wittenberg*, where he did much good, and gat himself great repute : But when the Wars in *Germany* waxed hot, he left *Wittenberg*, and went to *Magdeburg*, and from thence to *Erphurd*, where he published some Orations, being about two and twenty years old. *Anno Christi 1548* he went thence to *Jenes*, and there he preached, and the year after married a Wife, *Barbara*, the daughter of that excellent man *Francis Burcard*, which lived with him but two years. *Anno Christi 1553* he married againe, *Blandina*, the daughter of *Snepsius*, who lived with him till his death.

An. Christi 1556 was a meeting, at *Isenac* about the Contro-

versie

His Birch.

His Education.

He goes to Friburg.

And to Wittenberg.

He commen-
ceth Mr. of
Arts.

He goes to
Magdeburg.
And to Jenes.

His Marriage.

He disputes
with Menius.

versie raised by Major, concerning the necessity of good Works ; where by the consent of the Divines, *Strigelius* was appointed in a friendly manner to concerne with *Menius* about that Controversie, & to conclude it not out of Humane Writings, but by the Word of God. The end of which conference was, that *Menius* did solemnly promise before *Frederick* Duke of Saxony, and all the Ministers present, that he would not recede from those Propositions which were then agreed upon out of Gods Word.

And with Flacius.

Anno Christi 1557, there fell out a new controversie betwixt *Flacius* and him, which brought on the disputation at *Vinaria*, wherein these two Questions were handled ; *Whether in Regeneration the qualities onely are changed without the substance, or whether together with the qualities there be a creation of a new substance ?* *Strigelius* held, that there was onely a change of the qualities; his adversary said there was a change in both. The other question was about the manner of working ; *De modo agendi*.

His imprisonment.

Anno Christi 1559, he, together with *Aquila*, Pastor of *Jenes*, was carried away to prison, the marks whereof hee carried to his grave ; the reason of it was, because they refused to consent to a book which they of *Jenes* had published against the Divines of *Wittenberg*. In prison he fell very sick, insonmuch as the Prince suffered him to go to his own house, but yet made him a prisoner there. Then did *Christopher*, Duke of *Wirtemberg*, and *Philip*, Lantgrave of *Hesse*, mediate for his release, and yet could not obtain it ; but at last the Emperour *Maximilian* (interposing his authority) procured it, after he had been a prisoner above three years ; and so for a while hee returned to his former labours in the Schooles. But perceiving that he could not be in safety in that place, he resolved to depart, which the University understanding, wrote to him, earnestly importuning his stay : To whom he returned thanks for their love, but told them withall, *That his life was in continuall danger by reason of false brethren, and therefore he was resolved to goe where he might do more good*. And accordingly from thence he went to *Lipsich*, where he spent his time in writing upon the *Psalmes* ; and afterwards having it left to his choice whether to stay at

His sickness.

His release.

His Flight in
times of danger

He goes to
Lipsich.

Lipsich

Lipsch, or to goe to *Wittenberg* (being sent for thither) he chose to stay where he was, and was chosen professor of Divinity in that University: Where he continued his Lectures till *Anno Christi* 1566. at which time he came to deliver his judgement about the Lords Supper. Whereupon, by the command of the Rector of the University, the doors of the Colledge were shut against him, and he not suffered to read any more: yet they would have restored him to his place, if he would have promised to meddle with that point no more: But he refused to make any such promise, and withall complained to the Elector of *Saxonic* of the wrong done unto him; from whom he received a sharpe answer, and therefore leaving *Lipsch*, he went to *Amberg* in the upper *Palatinate*, where, after a short stay, he received Letters from the Elector *Palatine*, and the University; inviting him to *Heidleberg*, whether he presently went, and was made Professor of *Ethicks*. In which place he took very great paines, both in reading his Lectures, and Writing: But his body having contracted some diseases by his former imprisonment, *An. Christi* 1569. he fell very sick, whereupon he said, *Sperare se finem vite sue adesse, &c.* That he hoped that his life was at an end, whereby he should be delivered from the fraud and miseries of this evill world, and enjoy the blessed presence of God, and his Saints to all eternity; and accordingly presently after he quietly departed in the Lord, *Anno Christi*, 1569. and of his age 44. Having taught the Churches both by voice and writing, in many great changes, above twenty three years, attaining that which he had often desired, viz. *That he might not dye a lingering death.*

He was an excellent Divine, and Philosopher, Eloquent, and framed by nature to train up youth.

Scriptis Commentarios in varias Philosophiæ partes. Oratorum & Epistolarum libros. Hypemnemata in utrinque Testamenti libros.

He is made
Professor of
Divinity.

He is shut out
of the Schools.

His courage.

He goes to
Amberg.
And to *Heid-
leberg*.

His sickness.

His death.

His works.

The



JO: BRENTIUS

V. H. J.

The Life of Iohn Brentius, who died
A^{no} Christi 1570.

His Birth.

His Education

His Audious-
ness.

John Brentius was borne at *Wile* in the Imperiall *Suevia*,
Anno Christi, 1499. His Father was Major of that City
twentyfour years, who carefully brought up his Son in learn-
ing : and at eleven years old sent him to *Heidleberg* ro
School, and at thirteen years old he was admitted into the
Univerſitie : and at 15 years old he Commenced Bachelor.
There alſo he ſtudied Greek and Hebrew, and was ſo ſtudi-
ous, that he uſually roſe at midnight to his book, whereby
he

he contracted such a habit, that he could never after whilst he lived sleep longer then till midnight; the rest of the night he spent in holy meditations, and in his old age he had a candle by his bed-side, and deceived the time by writing, and meditation. Partly by his diligence, and partly by his acute wit, and strong memory he profited so much both in the Arts and Tongues, that at eighteen years old he was made Master of Arts.

About this time *Luthers* books coming abroad, *Brentius* by reading of them, came to the knowledge of the Truth, which he willingly imbraced: And being desirous to propagate it to others, he began to read upon *Matthew*, first to some friends of his own colleges, but his auditors increasing out of other Colleges, he was fain to read in the publick Schools; for which the Divines hated him, because he grew so popular, saying, *That neither was the place fit for Divinity Lectures, nor he fit for such a work, being not yet in orders*: wherefore to take away that objection, he entred into orders, and preached often for other men to the great delight of his hearers.

From thence he was called to be a Pastor at *Hale* in *Sweve-land*, where his gravity, gesture, phrase, voice, and doctrine did so please the Senat, that though he was but twenty three years old, yet they chose him to that place; and he carried himself with such gravity, holiness of life, integrity of manners, and diligence in his calling, that none could condemn his youth: And the Lord so blessed his labours there, that many were converted to the Truth, yea, amongst the very Popish Priests, some of them were converted; others left their places for shame, and went elsewhere. He used much modesty, and wisdom in his Sermons, and when (in the beginning of his preaching there) the Popish Priests-railed exceedingly upon him, and his doctrine, and the people expected that he would answer them accordingly; he contrariwise, went on in teaching the fundamentall points of Religion, and as he had occasion, confuted their errors without bitterness from clear Scripture arguments, whereby in time he so wrought upon them, that he brought them to a sight of their errors, and to a detestation of their Idolatry.

About

His conversion

His zeal.

He is made Minister.

Preachers patterne.

power of. he word.

His prudence.

Anabaptists
madnesse.

Satans policy.

Gods mercy.

Another con-
tention.

Division dan-
gerous.

Brandenburgs
courage and
zeal.

Augustane
Confession.
His marriage.

He goes to
Tubing.

About this time *Muncer*, and his companions rose up, and stirred almost all the Boors in *Germany* totake Arms against the Magistrates and rich men, abusing Scripture to justifie their proceedings; Whereupon *Brentius* was in great danger, for many cryed out that his opposing Popery, and casting out the old Ceremonies was the cause of these Tumults; Yet when as the boors in *Hale* were risen up, and threatened to besiege the City of *Hale*, and the Magistrates and Citizens were in such fear that they were ready to fly, or to joyne with the Boors; *Brentius* encouraged them, and told them that if they would take Arms, and defend their City, God would assist them, &c. and so it came to passe; for six hundred Citizens beat away four thousand of those Boors. He also published a booke in confutation of their wicked opinions, and shewed how dissonant they were to the Word of God.

Presently after rose up that unhappy contention between *Luther* and *Zuinglius* about Christs presence in the Sacrament, which continued divers years, to the great disturbance of the Church, scandal of the Reformed Religion, and hinderance of the success of the Gospel: And when a conference was appointed for the composing of that difference, *Luther*, *Brentius*, and some others met with *Zuinglius*, and some of his friends, but after much debate they departed without an agreement.

Anno 1530. was the Diet held at *Auspurg*, unto which the Protestant Princes brought their Divines with them, and amongst others *Brentius*; at which time *George* Marquesse of *Brandenburg* told the Emperor, That he would rather shed his blood, and lose his life, or lay downe his neck to the headsman, then alter his Religion. Here the Divines drew up that famous Confession of Faith, which from the place is called the *Augustane Confession*. *Brentius* at his return home married a wife, *Margaret Gratenna*, famous for her chastity, modesty, and piety, by whom he had six children.

Ulricus Prince of *Wirtemberg*, intending to reform Religion in his Dominions, thought it the best way first to Reform the Universitie of *Tubing*, and considering where he might have a fit man for so great and difficult a work, he at last resolved

solved upon *Brentius*, whom he sent for, and who, with much diligence, prudence, and fidelity, accomplished that work.

Anno Christi 1547, the Emperor with his Army comming to *Hale*, *Brentius* (who was now returned thither) hoped to prevaile with the Captain that no Souldiers should be quartered in his house; but when hee came home, hee found the souldiers beating at his door, and ready to break it down; and when they perceived that *Brentius* was Master of that house, one of them set an Halbert to his breast, threatening to kill him if the door was not presently opened: Whereupon they were let in, and he caused meat and drink to be prepared for them, and in the mean time conveighed away all his papers; and when he saw the fury and rage of the souldiers, he conveighed himself and his family out at a back-door. The next day came a Spanish Bishop with his train, and putting forth the souldiers, quartered in *Brentius* his house, searched his study, looked over his papers, and letters, and finding some letters to his friends, wherein he justified the Protestant Princes in taking Armes against the Emperor, he presently carried them to the Emperor, whereby *Brentius* was in great danger, and was faine to hide himself in a very high Tower, and not being safe there, he changed his apparel, left his wife and children, and with one onely companion passed through the *Spaniards* safely, and wandred up and down the fields all that night. But when the Emperor was removed with his Army, he returned to *Hale* again.

Anno Christi 1548, when *Cesar* had published his booke called the *Interim*, the Protestant Princes and Magistrates required the judgements of their Divines upon it: And the Magistrates of *Hale* desired *Brentius* to tell them his judgement; who when he had considered it, told them, *That it was a wicked book, and altogether contrary to the Scriptures, and that he would lose his life before he would assent to it.* This coming to *Cesar's* eares, hee sent a Commissarie to *Hale*, charging him to bring *Brentius* to him, either alive, or dead: when the Commissarie came thither, he insinuated himself into *Brentius's* acquaintance, invited him to his table, perswaded him to walke abroad with him, having prepared horses to carry him away: But that succeeding not, he call-

His trouble at
Hale.

Unruly souldiers.

His Policy.

Popish malice.

His flight.

Gods mercy.

The Interim.

His Courage.

His danger.

A miracle of
mercy.

His flight.

A good Pastor.

He goes to
Wurtemberg.

God preserves
him.

He goes to
Basil.

And to Horn-
burg.

ed the Senate together, and having sworn them to keep private what he should tell them, he imparted his Commission, telling them how acceptable it would be to the Emperor, if they would send *Brentius* to him, but if they refused, the Emperor would destroy their City, &c. It pleased God that whilst he was thus perswading the Magistrates, there came in one of the Magistrates later then his fellows, and the Commissarie not minding it, did not tender the Oath to him. So when they were dismissed, this man wrote to *Brentius*, *Fuge, fuge, Brenti, cito, citius, citissime*; which note was brought to him as he sat at supper. Having read it, he told his family that he must goe forth upon businesse, but he would returne ere long. As he was going out of the City, he met the Commissary, who asked him whither he went? He answered? To a sick friend in the suburbs who had sent for him: Wel (said the Commissary) to morrow you must dine with me. Hee replied, *God willing*; and so they parted. Being thus escaped, he hid himself in a thick Wood, and for some weekes together he lay in the Wood all day, and every night came into a Village to a friends house where he lodged. He wrote also to the Magistrates of *Hale*, that if they could, and would protect him, he was ready to come back, and not to forsake his flock; but if they could not, he did not desire that they should endanger themselves for his sake. They answered, That they could not protect him, and therefore left him free to goe whither he pleased.

Presently after *Ulricus* Prince of *Wurtemberg* invited him to him, and ordered him to be so private, that he himself might not know where hee was, that if he was asked, hee might safely deny his knowledge of him: Yet upon suspicion, his Castle was searched, but *Brentius* was in another place, where in his retirement he wrote a Comment upon the ninety third *Psalme*. Afterwards he went to *Basil*: as to a safer place, where his Wife died of a Consumption. From thence he removed to the Castle of *Horrenburg* in the *Hyr-cinian* Wood, where he changed his name, and gave out that he was the Keeper of the Castle; and whilst hee was there, hee frequented the Sermons in a neighbour Town, where the Minister used to spin out his Sermons to a great length: Whereupon

Whereupon *Brentius* took occasion modestly to tell him of it; to whom the Minister answered; *You Castle-keepers think all time too long at Church, but notimet so long that you spend in drinking.* *Brentius* smiling at it, said no more. Whilst he was there, he perfected his Comment upon *Isaiah*, and some other Works. Afterwards hee had great proffers made him by the Citizens of *Madgeburg*, by *Edw.* the sixth K. of *England*; and by the Duke of *Borussia*, who proffered him large stipends and Kingly gifts, but he refused them all; and thus continued in banishment for the space of two years.

Anno *Christi* 1550, *Ulricus* Duke of *Wirtemberg* died, and his sonne *Christopher* succeeding, resolved to restore the Ministers which were driven away by the *Interim* to their Charges within his Dominions, and to perfect the Work of Reformation: And for that end, sent for *Brentius*, and kept him in his Castle of *Stutgard*, that he might have his advice and assistance, in carrying on that Work. Neither was he discouraged by the admonition of the Princes, and Bishops, nor by the threats of the Garrisons that were about him. He caused *Brentius* to write a Confession of Faith, and of the Doctrine of Christian Religion, and about the chief points in Controversie, which he intended to send to the council of *Trent*, and accordingly he did send it by 2 Ambassadors, and *An. Ch.* 1552, *Brentius*, with 3 other Divines went after, either publickly in the Council to defend that Confession; or to refute such decrees as should be made against it: But no answer could be extorted from those Fathers, neither could these Divines be heard, nor were once called into the Council; whereupon after a while they returned home, not without great danger. About that time *Brentius* married again, one *Kath. Isenman*, a choice woman, who was a great comfort to him all the rest of his life; by whom also he had twelve children. The year after the Pastor of *Stutgard* dying, *Brentius* was chosen into his room. In which place he continued all his life, and carried himself with much sedulity, piety and prudence in the same, alwaies maintaining love and concord with his Colleagues. And in his Sermons he preached over the *Pentateuch*, and the Gospels of *Matthiew* and *Mark*. And whereas one *Peter a Soto*, a *Spaniard*, wrote a Confes-

He is invired to severall places.

The Dukes courage.

Reformation.

His courage.

He goes to Trent.

His second marriage.

He is chosen to Stutgard.

He defends his
Confession of
Faith.

He goes to
Worms.

Monasteries
turned to
Schools.

His sickness.

He makes his
Will.

His patience.

His Death.

sion of the *Roman* Faith, and made some Annotations upon the forementioned Confession of *Wurtemberg*, labouring to bespatter, and traduce it; *Brentius* answered this out of the Scriptures and Fathers, defending the Doctrine of the Protestants against the opinions of the Papists, and the Decrees of the Council of *Trent*, which he confuted, so that a blind man might perceive the Idolatries of the *Romanists* to be condemned by the Word of God.

Anno Christi 1557 he was sent by his Prince to the Conference at *Worms*, which came to nothing, because the Popish party would not suffer that the Scripture should be the Judge of their Controversies. In his old age hee wrote upon the *Psalms*: And whereas there were many Monasteries in *Wurtemberg*, out of which the Friars were driven, he perswaded his Prince to turne them to Schooles for the training up of youth in learning, which was accordingly done; and once in two years *Brentius* visited those Schools, and took notice how the Scholars profited in Learning, and encouraged them to make a daily progresse therein. He had almost finished his Comment upon the *Psalms*, when as his old age, worn out with studies and labours, put a period unto the same, and his end was hastned by grief for the immature death of his Prince, for whom he professed that he would willingly have sacrificed all his estate, & his own life also. Falling into a fever, whereby he perceived that his end approached, he made his Will, wherein he set down a Confession of his Faith: And sending for the Ministers of *Stutgard*, hee caused his sonne to read it to them, and requested them to subscribe their hands as witnesses to it. He also received the Sacrament, and exhorted them to unity in Doctrine, and love amongst themselves. He was exceeding patient in all his sickness, neither by word, nor gesture shewing the least impatience, alwaies saying, *That he longed for a better, even an eternall life.* The night before his death, he slept sweetly, and when he awaked, the Minister repeated the Apostles Creed, and asked him whether he dyed in that Faith: to whom he answered, *Yea*, which was his last word, and so he quietly resigned up his spirit unto God, *Anno Christi* 1570, and of his Age seventy one. He was buried with much honour, and had this Epitaph.

*Voce, stylo, pietate, fide, candore probatus
Johannes tali Brentius ore fuit.*

**With voice, stile, piety, faith, and candour grac'd,
In outward shape, John Brentius was thus far'd.**

He was of a bigge stature, of a firm health, in which hee continued to his old age, had strong sides, a clear, and full voice; had many excellent virtues, went through many great dangers, with an undaunted spirit. His piety to his Parents was very singular, and his love to God and his Church exemplary.

He wrote many things, which are printed in nine Tomes: Most of which are mentioned before in his life.

The Life of Peter Viretus, who died

Ano Christi 1571.

Peter Viretus was born at Orba in the Country of the Bernates, brought up in learning at Paris, where he beganne to be acquainted with Parel, whom afterwards he helpt much in settling the Churches in those parts; But principally the Church of Lausanna, where he spent many years in the Ministry, and writing books to his great praise. And when Calvin was sent to the Conference at Worms An. Chri. 1541, and from thence to Ratisbone, he obtained of the Senate of Lausanna, that Viretus should supply his place at Geneva till his return: and when he came back he much importuned that Viretus might still continue there, affirming that it would much conduce to the good of the Church at Geneva to enjoy his labours; but he would needs return to Lausanna to his former charge. Afterwards, at the earnest entreaty of the French-Churches he went to Lions, where, in the midst of the Civill Warrs, and the Pestilence which followed, he, with his Colleagues, governed the Church with much prudence; till, by the Jesuits means, Anno 1563, there was a Proclamation sent abroad, that none but such as were Native French,

His Character.

His Works.

His birth and education.

He goes to Lions.

He goes to
Bern.

His death.

Popish malice.

His Character.

His eloquence.

The great fruit
of his Mini-
stry.

should be Preachers in the Protestant Churches, upon which occasion many forraign Ministers were driven out of *France*, and amongst the rest Master *Virete*. Then at the earnest request of the Queen of *Navarre* he went to *Bern*, where he continued untill his death; which was *Anno Christi* 1571, and of his Age sixty. He was much bewailed of all good men.

Whilst he lived he was of a very weak constitution, and the rather by reason of poyson which a Priest had given to him at *Geneva*; as also because of some wounds that he had received from a Priest that lay in wait for him in another place, where he was left for dead. He was very learned, of a sweet disposition, and so exceeding Eloquent, that he drew many to be his hearers, which were no friends to Religion; and they were so chained to his lips, that they never thought the time long wherein he preached, but alwaies wished his Sermons longer. At *Lions*, which was a populous City, he preached in an open place, and turned some thousands to the Truth, and Faith in *Christ*; yea some that passed by, with no purpose to hear his Sermon, Yet did he so work upon them, that they neglected their other businesse to hearken to him. At that time *France* enjoyed those three excellent Preachers, *Calvin*, *Farel*, and *Virete*: *Calvin* was famous for his Learning, *Farel* for his earnestnesse, and *Viret* for his Eloquence: Whereupon *Baza* made these verses:

Gallica mirata est Calvinum Ecclesia nuper:

Quonemo docuit dactius.

Est quoq; te nuper mirata, Farelle, tonantem:

Quo nemo tonuit fortius.

Et miratur adhuc fundentem mella Viretum:

Quo nemo fatur dulcius.

Scilicet aut tribus his servabere testibus olim:

Aut interibis Gallia.

Scripta Viretus reliquit. Commentarios in Acta Apost. De origine nova, & veteris Idololatriæ, lib. 5. Quæ Imagines, & Reliquiæ veræ, aut falsa sint. Quis verus Mediator. De origine, continuatione, usu, auctoritate, atq; præstantia Ministerii Verbi

Dei

Dei, & Sacramentorum, &c. De vero Verbi Dei, Sacramentorum, & Ecclesie Ministerio, lib. 2. De Adulterinis Sacramentis. De Theatrica Misse saltatione, &c. De usu salutationis Angelica, &c. Epistola ad fideles agentes inter Papistas. Epistola consolatoria, De officio hominis, & necessitate inquirendi de voluntate Dei ex ejus verbo, &c. Physica Papalis Dialogi 5. Christianarum Disputationum Dialogi 6. Instructio Christiana, &c. Dialogi de confusione Mundi. De communicatione fidelium. Expositio Orationis Dominica. De natura & varietate Votorum, atq; Legum Divinarum. Disputationes de statu defunctorum, &c.

Y y 3

The



J. JUEL

R.E. sc

The Life of John Juel, who dyed
A^{no} Christi 1571.

His Birth and
 Education.

He goes to
 Oxford.

John Juel was born at *Buden*, in *Devonshire*, *Anno Christi* 1522. His Father was a Gentleman that carefully trained him up in piety, and learning. His singular promptnesse of wit and industry, accompanied with ingenuity, and modesty, procured him much love from his Master. At thirteen years old he was sent to *Oxford*, and admitted into *Merton Colledge*, under the tuition of Master *Parkhurst*, who was as carefull to season him with pure Religion, as with other learning.

learning: afterwards he removed to *Corpus Christi* Colledge, where his proficiency in learning was so remarkable that he took his degree of Bachelor with much applause, and shortly after was chosen (before many his Seniors) to read the *Humanity Lecture*, which he performed with such accurate-
ness, diligence and excellency, that many came from other Colledges to hear him, and amongst others Master *Parkhurst* his former Tutor, who (the Lecture being ended) saluted him thus,

He is chosen
Humanity
Lecturer.

*Olim Discipulus mihi, chare Juelle, fuisti;
Nunc ero Discipulus, te renuente, tuus.
Dear Juel, thou a Scholar wast of mine;
Hereafter, though unwilling, He be thine.*

He was very studious, and his onely recreations from his studies, was reading to his Scholars, disputing with others, and ruminating what he had before read: His life was such, that the Dean of the Colledge (though a Papist) thus said, *I should love thee Juel if thou wert not a Zuinglian: In thy Faith I hold thee an Heretick, but surely in thy life thou art an Angel: thou art very good and honest, but a Lutheran.* In the end of King *Henry* the eighth's reigne, he commenced Master of Arts, but he flourished much more under *Edward* the sixth, at which time *Peter Martyr* being the Divinity Professor in *Oxford*, Juel observed his Art; copied out his Sermons and Lectures, and became most intimate with him: He preached at *Sunningwell*, and was famous for his Latine Sermons *ad Clerum*: He ever loved Eloquence, but not *effeminatam, sed virilem: Prudentibus viris non placent phalerata, sed fortia*: But about the beginning of Queen *Maries* reign, the popish party of that Colledge prevailing, they expelled him the house for his Religion; After which he tarried a while at *Broadgates-Hall*, where the fame of his learning drew many Scholars to him, and the University chose him for her Orator: There he stayed so long till the Inquisition caught him, urging upon him subscription, under pain of Proscription, and horrible tortures. Now was he brought into such straights, that consulting with flesh and blood

His studiousnes

His esteem of
Peter Martyr.

He is expelled
the Colledge.

Brought into
the Inquisition.

Humane infirmity.

A speciall providence.

His Recantation.

Gods providence.

Flight in persecution.

He goes to Frankfurt.

His Repentance.

He goes to Strasborough.

From thence to Zurich.

blood hee set his name to the paper, whereby he approved some articles of Popery. This much obscured the glory of his after sufferings, and nothing promoted his safety; for snares being laid for him, he had certainly been caught, had he not, by Gods speciall providence, gone that very night that he was sought for accidentally a wrong way to *London*; and so by going out of the way, he found the safest way; But afterwards he repented of this publick Subscription, by publick confession, and contrition.

As he travelled on foot in a snowie winters night toward *London*, he was found in the way by Master *Latimers* servant starved with cold, and faint with wearinesse, lying on the ground, panting, and labouring for life, or for death rather, by whose means he was preserved; Yet when he came to *London* he found no safety, looking every hour to be delivered up to that cruel butcher *Bonner*, and to be slaughtered at his shambles: whereupon he fled from his Native-Soyl, and wandring beyond Sea, was disappointed of all his friends, and means to procure him so much as a nights lodging; yet through Gods mercy he came safe to *Franckesfurt*, where, presently after he made an excellent Sermon, and in the end of it, openly confessed his fall in these words, *It was my abject, and cowardly minde, and faint heart that made my weak hand commit this wickednesse*, which confession was mixed with hearty sighs, and tears, and concluded with earnest supplication; First, to Almighty God whom he had offended, and then to his Church which he had scandalized; and there was none in that Congregation but ever after imbraced him as a dear brother, yea, as an Angel of God.

From thence he was often invited by kinde Letters from *Peter Martyr* to *Strasborough*, whether at last he went, and where he found many Divines, Knights and Gentlemen, who were fled from *England*, having left their estates, honors, kindred and dearest friends for the testimony of the Gospel of Jesus Christ. When he came to *Strasborough*, *Martyr* invited him to his Common-Table, and used his help in compiling of his Commentary upon *Judges*, and afterwards when *Martyr* was sent for by the Senate of *Zurick* to succeed *Pellican* in the Hebrew Lecture, and exposition of Scrip-
ture,

ture, he took *Juel* with him, being accompanied also with many other English Exiles, who for a while were maintained by the charity of some Londoners; till *Steven Gardiner* having notice of it, by imprisoning and impoverishing their benefactors, stopped the current of their bounty; Yet in this extremity, the Lord raised up *Christopher*, Prince of *Wurtemberg*, bountifully to relieve them.

The Senators of *Zurick* also, at the request of *Bullinger*, opened the treasury of their liberality to them: Also *Calvin*, *Zuinglius*, *Melancthon*, *Pellican*, *Lavater*, *Gesner*, and all the greatest ornaments of Religion and learning in all reformed Churches were very kinde to the *English* Exiles.

Juel spent most of the time of his banishment in *Peter Martyrs* house, bettering him, and being bettered by him: He took much paines also in composing the differences and contentions amongst his brethren, arising from the difference of opinion concerning ceremonies, and Church-discipline: and those which groaned most under the burthen of affliction, he perswaded them to patience in bearing their part of Christs Crosse, shutting up all with that sweet close often repeated by him, *Hec non durabunt atatem*: Bear a while, these miseries will not endure an Age; Which words proved a Prophecie; for it pleased God in mercy to his Church shortly after to cut off that bloody Queen *Mary* who lived not out half her daies, and to set up Queen *Elizabeth* to be a Nursing Mother to his Church. In the beginning of whose Reign those Exiles returned home, and *Juel* amongst the rest. Presently after his return, he with some others were appointed to dispute at *Westminster* with some of the Popish party; but the Papists declining the Disputation, it came to nothing. Shortly after the Queen employed him into the West to visit the Churches, to root out Superstition, and to plant true Religion, where he took much pains in breaking the Bread of Life, where he first drew the Breath of Life.

After this he was made Bishop of *Salisbury*; though with much reluctancy, looking upon it as a great burthen. In that office he took much paines both by Preaching and Governing, and was very careful in providing faithfull Pastors, and in reforming abuses.

Charity to the Exiles.

Popish malice.

Gods mercy.

A blessed Peace-maker.

A Prediction.

Qu. *Mary* dyes.
Qu. *Elizabeth* succeeds.

A disputation appointed.

His paines in Reforming the Church.

He is made Bishop.

He preaches at
Pauls Crosse.

His cha'lenge
to the Papists.

Anno Christi 1560, he was called to preach at Pauls Crosse, where he took that Text 1 Cor. 11. 23. *For I received of the Lord that which also I delivered unto you, &c.* In which Sermon he confirmed largely the Protestants Doctrine concerning the Sacrament of the Lords Supper by Scriptures and Fathers, adding this solemn Protestation, *That if any Learned man of all our adversaries, or if all the Learned men that be alive, are able to shew any one sufficient sentence out of any old Catholick Doctör or Father, or out of any old Generall Council, or out of the holy Scriptures of God, or any one example of the Primitive Church, whereby it may be clearly and plainly proved, That there was any private Masses in the world at that time for the space of six hundred years after Christ; or that the Sacrament of the Lords Supper was ever administred to the people under one kind; or that the people then had their Common Prayers in a strange tongue that they understood not; or that the Bishop of Rome was then called a Universall Bishop, or the Head of the Universall Church; or that the people were taught to beleieve that Christs Body is really, substantially, corporeally, carnally, or naturally in the Sacrament; or that his Body is, or may be in above a thousand places at one time; or that the Priest did then hold up the Sacrament over his head; or that the people did then fall down and worship it with divine honour; or that then the Sacrament was hanged up under a Canopy; or that in the Sacrament after the words of consecration, there remained onely the accidents or shews, without the substance of Bread and Wine; or that the Priest then divided the Sacrament in three parts, and after received all alone himself; or that whosoever had then said that the Sacrament is a figure, pledge, token, or remembrance of Christs body, had therefore been judged for an Heretick; or that it was then lawfull to have thirty, twenty, fifteen, or five Masses said in one Church in one day; or that Images were then set up in Churches, that the people might worship them; or that the Lay-people were then forbidden to read the Word of God in their own language. If any man alive can prove any one of these Articles, by any one clear or plain clause, or sentence of Scripture, ancient Fathers, or any one Generall Council, or any example of the Primitive Church, I here promise that I will give over my opinion and subscribe to him. Yea I further promise,*

that

that if any of all our Adversaries be able clearly, and plainly to prove in manner aforesaid, that it was then lawfull for a Priest to pronounce the words of consecration closely, and in silence to himself; or that the Priest had then authority to offer up Christ unto his Father; or to receive the Sacrament for another, as they now do; or apply the virtue of Christs death and passion to any man by means of the Mass, or that then it was thought a sound doctrine to teach the people that the Mass ex opere operato is able to remove our sinnes; or that any Christian man called the Sacrament his Lord and God; or that the people were then taught to beleeve that the Body of Christ remaineth in the Sacrament so long as that bread remaineth without corruption; or that a Mouse, Worm, or other creature may eat the Body of Christ; or that Ignorance is the Mother of Devotion. As I said before, so say I now again, if any of them can clearly prove any of these things in the manner aforesaid, I promise to yeeld, and subscribe unto him. Indeed they have long boasted of Antiquity, &c. but when they are put to their proofs, they can produce nothing. I speake not this out of arrogancy (thou Lord knowest it, that knowest all things) but because it is in the cause of God, and for asserting his Truth, I should doe God great injury if I should conceal it.

He was very bountifull in relieving the poor, and wise in composing litigious strifes. Besides his publick employments he read much, and wrote much; scarce any yeare in all the time of his Bishoprick passed, wherein he published not some famous work or other: *Diu vixit, licet non diu fuit*, He lived long in that short scantling of his life. At Meales, a Chapter being first read, he recreated himself with Scholastical combats between young Scholars whom he maintained at his table; the conquerors were bountifully rewarded. After Meals, his doors and eares were open to all suits and causes; and then he retired to his study.

At nine a clock at night he called all his servants to an account how they had spent that day, and after prayer, admonished them accordingly: Then he returned to his study, where often he sate till after midnight. When he was layd in bed, one that waited upon him, read some part of an Author to him: which done, commending himself to the protection of his Saviour, he took his rest.

His Charity.

His great pains

A good Bishop

His Family
government.

His

He had the art
of memory.

His death fore-
seen by him.

His preparation
for death.

Preach. rs par-
tern.

Gal. 5. 16.

His speech to
his family in
his sicknesse.

His memory was raised by art to the highest pitch of humane possibility; for he could readily repeat any thing that he had penned after once reading it: And therefore usually at the ringing of the bell, he beganne to commit his Sermons to heart; and kept what he learned so firmly, that he used to say, *That if he were to make a speech premeditated, before a thousand Auditors shouting or fighting all the while, yet could he say all that he had provided to speak.* Many barbarous, and hard names out of a Callender, and forty strange words, VVelsh, Irish, &c. after once, or twice reading at the most, and short meditation, he could repeat both forwards, and backwards without hesitation. And Sir Francis Bacon reading onely to him the last clauses of tenne lines in Erasmus his Paraphrase in a confused and dismembred manner; he sitting silent a while, on a sudden rehearsed all those broken parcels of sentences the right way, and the contrary, without stumbling. Long before his sickness he fore-told the approaching, and in his sicknesse, the precise day of his death: And hee was so farre from declining it, that by fasting, labour, and watching, he seemed rather to accelerate it, that he might be the readier to entertain death, and meet his Saviour. Being very weak, as he was going to preach at Lacock in Wiltshire, a Gentleman meeting him, friendly admonished him to returne home for his healths sake, telling him that it was better the people should want one Sermon, then be altogether deprived of such a Preacher. To whom he replied, *That it best became a Bishop to die preaching in a Pulpit*; alluding to that of Vespasian, *Oportet Imperatorem stantem mori.* And thinking upon that of his Master, *Happy art thou my servant, if when I come I find thee so doing.* His text whereon he preached at Lacock, was, *Walk in the Spirit*; and presently after Sermon his disease growing more and more upon him, hee was forced to take his bed. In the beginning of his sicknesse he made his Will, and gave most of his estate to his servants, to scholars, and to the poor of Sarum. The Saturday following, calling all his household about him, he expounded the Lords Prayer, *Cantator cygnus funeris ipse sui*: Wherein hee said, *It hath alwaies been my desire that I might glorifie God, and honour his name by sacrificing my life unto death for the de-*
fence

fence of his Truth: But seeing God hath not granted my desire, yet I reioice that my body is exhausted, and worn away in the labours of my holy calling, &c. And now that my hour is at hand. I earnestly desire you to pray for me, and to helpe me with the ar-
dencie of your affections, when you perceive me, through the in-
firmities of the flesh, to languish in my prayers: Hitherto I have
taught you, but now the time is come wherein I may, and desire
to be taught and strengthened by every one of you. Then hee
desired them to sing the 71 Psalm, himself also joyning as
well as he could, sometimes also interposing some words of
particular application to himself, & in the end he said, Lord
now let thy servant depart in peace: Break off all deliaies: Lord re-
ceive my spirit, &c. Then one standing by, prayed with tears,
that if the Lord pleased, he would restore him to his former
health: Juel over-hearing him, seemed to be offended, and
said, I have not lived so, that I am ashamed to live longer, nei-
ther do I fear to die, because we have a mercifull Lord. A crown
of righteousness is laid up for me: Christ is my righteousness.
Father, let thy will be done, thy will I say, and not mine, which
is imperfect and depraved. This day quickly let me see the Lord
Jesus, &c. And so after a few fervent inward prayers and sighs
of longing desire, the soul returned to him that gave it, Anno
Christi 1571; and of his Age 50.

Concerning his Apology for the Church of England, Pe-
ter Martyr thus wrote to him. *Tua Apologia, frater charissi-
mè, non tantum mihi omnibus modis, & numeris satisfacit: ve-
rum etiam Bulingero, ejusq; filiis, & generis, nec non Gual-
thero, & Wolphio; tam sapiens, mirabilis, & eloquens visa
est, ut ejus laudanda nullum modum faciant, nec arbitramur
quicquam hoc tempore perfectius editum fuisse, &c. i. e.* Thy
Apology, dear brother, hath not onely fully satisfied mee,
but it seems also so wise, admirable, and eloquent to Bullin-
ger, and his sonnes; as also to Gualter, and Wolphius, that they
can never make an end of praising it; and they believe
that there hath not been so compleate a book published in
this Age, &c.

Death deferred.

Ambrose.
His Faith.

His Death.

Martyrs testi-
mony of his
Apology.

The

The Life of Zegedine, who died
Ano Christi 1572.

His birth and
education.

He goes to
Wittenberg.

His diligence
and zeal.

His first im-
ployments.

Inhumane
cruelty.

He is called to
Julia.

And to Cegle-
dine.

STEVEN Kis, surnamed *Zegedine*, from the place where hee was born, which was a Town in the lower *Pannonia*, was born *Anno Christi 1505*, brought up in learning, first in the School of *Zegedine*, under the eye of his Parents; then was sent to *Lippain*, and after a while to *Julia*, in all which places he made an excellent progresse in Learning, and profited to admiration: And his parents being dead, he betooke himself to teaching a School, and for his admirable dexterity therein, he procured to himselfe great favour, and authority amongst all sorts of persons. About which time (hearing the fame of *Luther* and *Melancthon*) he had a great mind to goe to *Wittenberg*; but wanting opportunity in sundry regards, he went to the Univerfity at *Cracovia*, where having studied a while, he was made a Reader to others; and grew very famous; and having gotten some money there, *Anno Christi 1541* hee went to *Wittenberg*, where hee studied Logick and Divinity three years, being a diligent hearer of the Lectures of *Luther* and *Melancthon* all that while; and so at the end of that terme, returned into his own country, where hee was received by the *Hungarian* youths with great applause in every place. And being hired in the City of *Thasniadine*, he not only instructed youth in the knowledge of the Arts, but he preached Jesus Christ also to the peple, before unknown unto them. This comming to the ears of the Kings Treasurer, he sent for him, fell upon him, beat him, and drove him out of the City. There he lost two hundred books, and was so barbarously kicked by this Tyrant with his Iron spurs, that he was almost slain. Thus wandring up and down as an exile, *Anno Christi 1545*, hee was called to *Julia*, where he was made Governour of an illustrious Schoole, and hee began to live comfortably; but on a sudden came news to him of the death of *Luther*, which was a very great grief to him. The year after hee was sent for to *Cegledine*, where he was hired to preach publickly in the

the Church, and with the leave of the Schoolmaster he read *Melancthons* Common places in the Schooles, discovering many of the Popish errors to his hearers; and God was pleased so to bleſſe his labours, that many learned young men went out of thoſe Schooles. Having continued there about two yeares and an half, *Anno Chriſti* 1548 hee married his firſt Wife called *Urfula*; after which leaving *Cegledine*, hee was earneſtly ſent for by the Governour of *Temeſwert* to govern the School there, which indeed was the moſt famous School in all thoſe parts; where he not onely performed the office wherewith he was intruſted, but preached weekly to the people: But that Governour dying, there ſucceeded him one that was of a moſt rugged diſpoſition, being a ſouldier, and a ſtrong Papiſt, who drove *Zegedine* from thence, together with divers other Proteſtants.

Being again an exile, he wandered up and down till hee was called to govern the School at *Thurin*, where he was received with great honour, *Anno Chriſti* 1551, and according to his former cuſtome preached to the people, who eagerly embraced the Truth, and loved him exceedingly. From thence, *Anno Chriſti* 1553, he was called to *Bekenefe*, where he preached to the people, and read Lectures in the Schools. Whiſt he was there, ſome *Italian* ſouldiers were commanded by their Captain to kill *Zegedine*, out of an hatred to his Religion; but it pleaſed God that a Country man, who heard the command, running haſtily to *Zegedine*, ſaid to him, *Sir, what doe you here, when there are ſome ſouldiers comming upon you to ſlay you? therefore flie hence ſpeedily if you will ſave your life, and if you have any thing of worth, commit it to my cuſtodie, who promiſe faithfully to keep it for you.* Whiſt he was ſpeaking, the noiſe of the ſouldiers was heard without, whereupon *Zegedine* ſlipt into his chamber, and taking a bag of mony, gave it to the man out of his window, intreating him to keep it ſafe. Preſently after the Souldiers ruſhing in to his chamber, plundered him of all he had, together with his books, and binding him, carried him away with them to the Captain. But behold the gracious providence of God! Amongſt thoſe bloodie ſouldiers there was one that favoured him, and conveyed him away, ſo that ſwimming over a river,

He goes to Temelſwert.

His many fold afflictions.

He is called to Thurin.

And from thence to Beckneſe.

A ſpeciall providence.

He is taken priſoner.

Gods mercy.

river, he escaped, & returned home again, when the souldiers were departed out of the country. In his bedstraw hee had left another bagge of money, which some women, searching his chamber after his departure, had found, and now honestly restored to him againe: But that man to whom he had given the bagge out of the window, could never after bee heard of.

He is called to
Tholna.

His second
marriage.

He is ordained

His industry
and zeal.

He goes to
Calmantsem.

He is taken
prisoner.

Shortly after, his fame spreading abroad, he was called to *Tholna* to govern the Schoole; wherefore taking onely one servant along with him, hee went thither *Anno Christi* 1553, where he spent most of his time in teaching Schoole: But afterwards at the importunity of the Minister, he first began on Holydayes, and after on Sabbath daies to preach to the people. And his former Wife being dead, he married another, one *Elizabeth*, a woman no less vertuous then beautiful. And not long after he was chosen to *Lascovia* to be their Pastor; and was Ordained Minister by the Imposition of Hands, *Anno Christi* 1554: And being now about fifty years old, he was made Doctor, and Superintendent of all that Baronie: But hee had such an earnest desire to breed up youth in Religion and Learning, that notwithstanding his other weighty imployments, he read not only in the Schools, but privately also in his own house to many; many ignorant Priests round about resorting to his Lectures: Neither did he intermit his pains, no not in sicknesse, if hee had but strength to speak that his voice might bee heard. And thus he continued four years at *Lascovia*, where he had three children born, *Anne*, *Sarah*, and *Isaac*; and was often made use of by a noble Lord called *Mark Horvat*, Governour of a Castle hard by, sometimes to preach and other some times to decide the most intricate Controversies.

Anno Christi 1558 he was removed thence by the authority of some Governours of neighbouring Castles to *Calmantsem*, though much against his will: And *Anno Christi* 1561 the greatest misery and mischief that ever befell *Zegeidine* in his life, by Gods permission now came upon him; the occasion whereof was this. Preaching upon *Circumcision day*, he spake much of the signification of names, and amongst others of *Ursula*, that it signified a young Bear: Whereupon a violent woma

woman of that name, Wife to *Albert Turia*, made a grievous complaint to her husband, that *Zegedine* had on purpose mentioned that name to disgrace her before all the congregation, and that it deserved to be taken notice of: In the meantime comes into those parts one *Mambuts Beg*, a *Turish* Captain, that was governour of *Quinque ecclesia*, whom the Citizens of *Calmantsem* entertained, and gave presents to: Whereupon he advised them to present his Capitaine the *Vayvod* of *Coppeswar* with four or five els of cloth of Gold, or Silver, which was imposed upon them as a tribute to be paid to him; but whilst they neglected to doe it, the *Vayvod* being angry, came upon them as they were at a Sermon, and took many of them prisoners, together with *Zegedine*, and carried them away to *Coppesware*. The rest that escaped, gathering the Tribute, carried it presently to the *Vayvod*, entreating his pardon, and the restitution of the prisoners, especially of *Zegedine*, but hee told them, that hee had now written to the *Beg* (or Lord) of *Quinque ecclesia*, that he had taken some prisoners, to whom therefore, if they would have them restored to liberty, they must goe and petition for their release. This they did, and things began to succeed according to their mind, so that the captives were commanded to be restored: But the Citizens of *Calmantsem* having been many wayes wronged by the *Vayvod*, sought to the *Beg* to have him removed out of his place; but the crafty *Vayvod* by greater bribes, perswaded the *Beg* that all their accusations were false: Whereupon the *Beg* said to them, *I will have some of your grave Citizens, together with your Minister brought unto me, by whom I may be informed of the truth of these things.* But when *Zegedine* came, he picked a quarrell with him, and cast him into prison: Whereupon his people, by rich presents, endeavoured to procure his release; and when they had almost obtained their request, one whispered the *Beg* in his ear, and told him, that hee might have a thousand Florens for his rancome: Upon this suggestion the covetous Turk still detained him, and told them that he would not release him till they had paid him a thousand Florens: And when the money came in slower then he expected, the barbarous Tyrant chid *Zegedins* Keeper for using him too gently,

He is taken prisoner.

Turkish injustice.

He is again imprisoned.

Barbarous cruelty.

He is beaten
cruelly.

Breach of pro-
mise.

Charity to him

His Keepers
cruelly.

Gods provi-
dence.

He is favoured
by the Cour-
tiers.

He is solicited
to turn Rene-
gado.

His courage.

He encourageth
the Christian
captives.

Gods mercy.

ly, which (as he said) was the cause that his ransom was not yet paid: Whereupon his Keeper bound and whipt him with thongs til he was bloody all over, and almost kill'd him: Afterwards the *Beg* promised that if they would procure the release of the Daughter of the Major of *Tolue*, who was prisoner with the *Hungarians*, and bring her unto him, hee would release *Zegedine*. Her, therefore, *Zegedines* people of *Calmantsem* redeemed for three hundred *florens*, and presented her to the *Beg*, yet the Infidell falsified his promise, and kept him still prisoner. Then the Prince of *Transilvania* sent Ambassadors, and a rich present to the *Beg*, requesting the release of *Zegedine*, yet nothing could prevail.

Many passengers that went that way, hearing of his miserable captivity, came to visit him, and gave him money, but his cruel Keeper extorted most of it from him, having a command from the *Beg* that he should bee kept with short commons: But he found that of *Saint Paul* performed to him, *That all things shall work together for good to them that love God*: For being bound with heavy and great chains, the barbarous *Turk*, at the importunitie of some of the Citizens, was the easier prevailed with, to give him leave to goe to some of their houses, faithfully promising to returne him to prison before night; and so having these opportunities he preached to the Christians, who earnestly flocked to heare him. And it pleased God at last to encline the hearts of some of the Courtiers to favour *Zegedine*, who were grieved to see him waste away with the filth and stink of the prison, and thereupon advised the best way they could for his release.

During his imprisonment, the *Beg* used all means both by threats and promises, to draw him to abjure the Christian Religion, and to turn *Turk*; but hee alwaies answered him stoutly, *That such arguments might prevail with children, but could not with him*.

Having leave at last, through bribes, to lie amongst the other captives in a more open and cleanly place, he wonderfully refreshed, and comforted them by his godly exhortations, and consolations drawn from the Scriptures, whereby they were much confirmed in the Christian Faith: And whereas before they were almost pined through want of food,

God

God so stirred up the hearts of some to bring relief to *Zegedine*, that all the rest of the prisoners were provided for plentifully thereby.

Remaining thus in prison he was not idle, but wrote there his Common-places and some other Works; and his Citizens having tried all means, and used the intercession of all their friends for his release, began now almost to despair of obtaining it. And to adde to his affliction, it pleased God in the time of his imprisonment (which was above a year) three of his children died, which added much to his affliction. But when all hopes failed, let us see by what means (through Gods mercy) he obtained his liberty. It pleased God that a noble Baron and his Lady passing by that way, saw this worthy man of God in so miserable a plight that the Lady much pittied him; and afterwards being in Child-bed, and ready to dye, she requested her Lord (who loved her dearly) for her sake to improve all his interest in the *Beg* to procure *Zegedines* liberty; which he with an oath promised to perform, and accordingly engaged himself to the Turk that he should pay 1200 Florens for his ransom; upon which he was released, and went about to divers Cities to gather his ransom, and God so enlarged mens hearts towards him, that in a short time he carried 800 Florens to this Baron, and so returned to his people at *Calmantsem*.

The year after being 1564, as he was going by coach to *Bada*, when the horses came near the River *Danubius*, being very hot, and dry, they ran violently into the river: but behold the admirable providence of God: when they had swam some twenty paces in the river, they turned back again of their own accord, and drew the coach and him safely to the shore. The same year by Imposition of hands, he ordained three excellent men Ministers. About that time there came a bragging Friar, and challenged him to a disputation; which he willingly accepting of, the great Church was appointed for the place, and many of both sides resorted thither; and the Friar came with much confidence, his servants carrying a great sack of books after him. But in the disputation, *Zegedine* did so baffle him, that all the Friars friends shrunk away with shame, and the Friar, with his great sack,

What he wrote in prison.

Three of his children die.

The means of his deliverance

His release.

A great danger.

Gods providence.

Publick praise.

The Friar baffled.

Gods judgment
on a persecutor

was left all alone, so that himself was faine to take it on his own shoulders, and go his way.

His Charity.

About that time the *Vayvod*, who had before betrayed him, coming to the place where *Zegedine* was, desired to speake with him, and requested him to forgive him, professing that he could rest neither night nor day, he was so haunted with apparitions, and the Furies of his own conscience; which *Zegedine* easily assented unto.

Another danger.

An. Christi 1566, *Zegedine* being very hot, invited a friend to go with him to the River of *Dannbins* to bathe themselves; but as they were swimming, his friend looking about him, saw not *Zegedine*, and wondering what was become of him so suddenly, at last spied his hoary hairs appearing above water; and swimming swiftly to him, *Zegedine* was sunk, whereupon he diving to the bottom of the river, caught hold of him, and drew him forth, carrying him to a Mill that was not far off, where he laid him to bed: About midnight *Zegedine*, coming to himselfe, enquired how he came there, and who drew him out of the River; his friend told him the whole story, and kept him carefully till he recovered.

Gods providence.

Anno Christi 1572 he fell into a lingring disease, in which he loathed meat, slept little, was much troubled with rheume, complained of Head-ach, and could find no ease, either sitting, standing, or lying; yet he drank much milk; and thought that if he could procure some sleep, hee might easily recover his former health; whereupon he sent for a *Chirurgion*, who gave him a bitter potion, which caused him to fall asleep; but after a little while he quietly breathed forth his last, being 67 years old, *Anno Christi* 1572.

His Death.

He was a zealous assertor of the Truth against *Arianism*, *Mahometism*, and *Papism*, with all which Heresies *Hungary* at that time was much infected.

His zeal against Hereticks.

His Works.

His writings were these. *Adsertio de Trinitate contra quorundam deliramenta, in quibusdam Hungaria partibus exorta. Speculum Romanorum Pontificum. Loci communes Theologica. Tabula analytica de fide Christiana.*



J. KNOX

T. Cross sc.

The Life of John Knox, who died
Anno Christi 1572.

John Knox was born at Gifford in Lothaine in Scotland, Anno 1505. of honest parentage : Brought up first at School, then sent to the University of Saint Andrews to study under Mr. Jo. Mair, who was famous for learning in those dayes, and under whom in a short time he profited exceedingly in Philosophy, and School-Divinity, and tooke his Degrees, and afterwards was admitted very young into Orders : Then he betook himself to the reading of the Fa-

Z z 3

thers,

His Birth and Education.

His Industry.

His Conversion

His zeal.

Sathans malice

He flies to
Berwick.

His Humility.

He goes to
Frankfort.

And to Geneva

He is sent for
into Scotland.

His zeal.

thers, especially *Augustines* and *Hieroms* Works, and lastly to the earnest study of the holy Scriptures, by which being, through Gods mercy, informed of the Truth, he willingly embraced it, and freely professed it, and imparted it to others. But the Bishops and Friars could by no means endure that light which discovered their darknesse, and therefore presently raised up a persecution against him; especially *David Beton*, Archbishop and Cardinal, who caused him to be apprehended and cast into prison, purposing to have sacrificed him in the flames: But it pleased God by a special providence that he was delivered, and therefore presently fled to *Berwick* to the English, where he preached the Truth of the Gospel with great fruit, and defended it against the Popish party, so that his fame spread abroad exceedingly. Hee preached also at *Newcastle*, *London*, and in some other places. So that *K. Edw* the sixth taking notice of him, profered him a Bishoprick, which he rejected, as having *Aliquid commune cum Antichristo*: Something in it common with Antichrist.

King *Edward* being dead, the persecution raised by Queen *Mary* made him leave *England*, and goe to *Frankfort* upon *Maine*, where for a time he preached the Gospel to the *English* Congregation: But meeting with opposition there, both from Papists and false brethren, he went to *Geneva*, where also he preached to an *English* Congregation, and was very intimate with Master *Calvin*, continuing there some years.

Anno Christi 1559, and of his Age 54, the Nobility of *Scotland*, with some others, beginning the reformation of Religion, sent for him home; and at his coming to *Edenborough* he was lodged in the house of that worthy man *James Sime*, where he beganne privately to instruct such as resorted to him, amongst whom was the Laird of *Dun*, *David Forresse*, and *Elizabeth Adamson*, the Wife of *James Baranne*, Burgesse of *Edenborough*, and some others.

After a while Master *Knox* perceiving that divers, who willingly entertained the Doctrine of Christ, yet made no scruple to goe to Masse, and to communicate in the abused Sacraments, after the Papisticall manner, he beganne as well in private conference, as in his Ministry, to shew the impiety of the Masse, and the great danger of communicating with

with Idolatry, wherewith some being terrified in conscience, the businesse beganne to be agitated from one to another. Hereupon the Laird of *Dun* invited Master *Knox* to supper, where were present *David Forresse*, Master *Robert Lockart*, *John Willock*, and *William Matland*; at which meeting the question was proposed and debated; and Mr. *Knox* did so fully, and learnedly answer whatsoever was objected against his Doctrine, that *William Matland* concluded in these words, *I see very well that all our shifis will serve nothing before God, seeing they stand us in so small stead before men.*

After these reasonings the Mass beganne to be abhorred, and Mr. *Knox* at the request of the Laird of *Dun* went with him to *Dun*, where he remained a moneth, preaching every day to the people, the principall men of that country resorting to his Ministry.

The Mass abhorred.

At the moneths end he went to *Calder*, whether resorted to him the Lord *Erskin* (afterwards Earl of *Argyle*) Lord *James* the Prior of *St. Andrews* (afterwards Earl of *Murrey*) where they heard, and so approved his Ministry, that they wished it had been more publick.

The effect of his Ministry.

A while after the Earl of *Glencarne* sent for Master *Knox* to his place of *Finlaston*, where after he had preached to them, he administred the Sacrament of the Lords Supper to the Earl, his Lady, two of his sons, and some others, and so he went back to *Calder*; to which place many resorted to him from *Edenborough*, and the country round about, not onely to hear his Doctrine, but also to partake of the holy Sacrament which before they had never received.

From thence he departed the second time to the Laird of *Duns*, where he preached the Gospel with more liberty and boldnesse then he had before, and many of the Gentlemen of the Country after they had heard his Doctrine, desired also to be made partakers of the Sacrament of the Lords Supper, and (through Gods mercy) his Ministry had such an impression upon their hearts, that they presently refused all society with Idolatry, and bent themselves to the uttermost of their powers to maintain the truth of Christ. This so vexed the Friars, that from all quarters they flocked to their Bi-

The Papists rage against him.

His great pains

He writes to
the Queen.

She scoffs at it.

He is called
back to Gene-
va.

shops to complain of Master *Knox*, so that he was summoned to appear in the black-Fryers Church in *Edenborough* the fifteenth of *May* following, and accordingly he appeared; Thither came also *John Erskin* of *Dun*, with divers other Gentlemen, which the Bishop taking notice of, durst not proceed against him: Insomuch that Master *Knox* the same day that he should have appeared before them, preached in *Edenborough* in a greater Audience then ever he had before. The place where he preached was in the Bishop of *Dunkellins* great lodging, in which place he preached ten days together, both forenoon and afternoon. Then did the Earl of *Glencarne* solicit the Earl Marshall to hear Master *Knox*, which he with his Counsellor *Drummond* did, and so liked his Doctrine, that he willed Master *Knox* to write unto the Queen Regent somewhat that might move her to hear the word of God. This *M. Knox* was willing to do, and wrote that which was afterwards printed, called, *A Letter to the Queen Dowager*, which was delivered by the Earl of *Glencarne* into her own hands: The Queen after she had read the Letter, delivered it to that proud Prelate *Becon*, Bishop of *Glasgow*, saying, in scorne, *Please you my Lord to read a Pasquill?* Whilst Master *Knox* was thus occupied in *Scotland*, there came a Letter to him from the English Congregation which was setled at *Geneva*, Anno Christi 1555, being separated from the contentious and superstitious company at *Frankefort*, requiring him in the name of God, that as he was their chosen Pastor, so he should repair to them for their comfort.

Upon this he took his leave in every Congregation where before he had preached, exhorting them to fervent prayer, frequent reading of the Scriptures, and mutuall conference, till God should give them greater liberty; and then he sent before him to *Diep* his Mother in law *Elizabeth Bowes*, and his wife; but himselfe by the importunity of *Robert Campbel* stayed a while in *Scotland*, going to the Earl of *Argile*, then in *Campbel* Castle, where he taught certain dayes, the Laird of *Glenurquaire* being one of his Auditors, who intreated the Earl of *Argile* to retain him in *Scotland*: But he was resolved upon his journey, and would by no means stay at that time, yet promising, that if the Lord blessed those small
begin-

beginnings, whensoever they pleased to command him, they should find him obedient to their call.

Shortly after he passed over into *France*, and from thence went to *Geneva*, whereupon the Bishops of *Scotland* summoned him, and for non-appearance, condemned him, and burnt his effigies at the Crosse at *Edenborough*. From which unjust sentence, when Master *Knox* heard of it, he sent an appellation, which he directed to the Nobility and Commons of *Scotland*.

March the tenth, *Anno Christi*, 1556. certain of the Nobility of *Scotland*: sent this ensuing Letter to Master *Knox* at *Geneva*.

Grace, mercy and peace for salvation.

Dearly beloved in the Lord, the faithfull that are of your acquaintance in these parts (thanks be to God) are steadfast in the believe wherein you left them, and have a godly thirst and desire from day to day to enjoy your presence againe, which if God so move your heart, and give you life, we desire you in the name of the Lord that you returne to us again into this place, where you shall finde all faithfull that you left behind you; who will not only be glad to hear your Doctrine, but ready to jeopard their estates for the setting forth of the glory of God, as he will permit time. And albeit the Magistrates of this Country be as yet but in the state you left them; yet at the writing hereof we have no experience of any more cruelty used then was before; but rather beleewe that God will augment his flock, because we see daily the Friers (enemies to Christs Gospel) in lesse estimation both with the Queens Grace, and the rest of the Nobility of the Realme. This in few words is the mind of the faithfull here present, and of others absent. The rest of our minds this faithfull messenger will shew you, when he comes to you. Fare you well in the Lord.

Subscribed

Glencarne.
Erskin.

Argile
James Steward.

Master *Knox* upon the receipt of this Letter advised with Master *Calvin*, and other Ministers, who upon mature deliberation, told him that he could not refuse this call; unlesse

he

He leaves
Scotland.
He is condemned.

His appeal.

He is sent for
into Scotland.

he would shew himselfe rebellious against God, and unmercifull to his Country: Whereupon he returned answer, that he would come to them so soon as he could settle the affairs of that dear flock that was committed to his charge.

His return into
Scotland.

The Ministers
summoned.
The peoples
zeal.

Shortly after he began his journey, and arrived in *Scotland* that very day whereon the Bishops ended their Provinciaall Councill; and hearing that the brethren were met at *Dundee*, he went to them, and earnestly requested that he and his brethren might joyne together to make a confession of their faith; which being assented to, he went to *St. Johnstons* to them, where also he preached to the people; But presently came a summons that the Preachers should appear before the Queen Regent at *Striveling*, which being known abroad, the Protestants repaired in a peaceable manner to *St. Johnstons* to accompany their Preachers to the Queen; and least such a multitude should affright her, the Laird of *Dun*, a zealous godly and prudent man, went before to *Striveling*, to acquaint the Queen that the cause of their meeting was onely with their Preachers to give in a confession of their faith, and to assist them in their just defence.

They are pro-
scribed.

The Queen very craftily solicited him to stay the multitude, and the preachers also, promising to take some good order about their affairs: Yet when the Preachers appeared not upon the day appointed, she put them to the *Horne*, prohibiting all men upon pain of Rebellion, to assist, comfort, relieve or receive any of them; which treacherous dealing of hers so inflamed the multitude, that neither the exhortation of the Preachers, nor the command of the Magistrates could restrain them, but that they pulled down the Images, and all other monuments of Idolatry in *St. Johnstons*. This being told to the Queen, she was so much enraged at it, that she vowed to destroy man, woman, and child in that place, then utterly to burn the Towne, and to sow it with salt for a perpetuall desolation.

Images demo-
lished.
The Queens
malice.
The Prote-
stants write to
the Queen.

The Protestant Congregation hearing hereof, presently wrote a Letter to the Queen, and caused it to be laid on her Cushion where she sat at Mass, wherein they declared, that except she moderated her wrath, and stayed her intended cruelty, they should be compelled to take the Sword in their
just

just defence against all that should pursue them for matters of Religion, and for their Conscience sake, which ought not to be subject to any mortal creature, farther then Gods Word doth command, &c. They further requested that she would permit them to live in that peace and liberty which Christ had purchased for them by his blood; that they might have his Word truly preached, and the holy Sacraments rightly administred to them, for that they had rather expose their bodies to a thousand deaths, then to hazard their soules to perpetuall damnation by denying Christ, and his manifest Truth, &c.

Their zeal.

They wrote also another Letter to the Nobility of Scotland, which coming abroad, the brethren in Cuningam and Kile met together at the Church of Craggy, where Alexander Earl of Glencarne, said to them, *Let every man doe as his conscience shall direct him, I will by Gods grace see my brethren at St. Johnstons, yea though never a man will goe along with me, though I have but a pike on my shoulder; for I had rather die with that company, then live after them.* This speech so encouraged the rest, that they all resolved to go forward.

The Earl of Glencarnes courage and zeale.

In the meane time the Queen sent her French Forces, and the Bishops and Priests their bands against Saint Johnstones; whereupon the brethren repaired thither from all quarters for their relief; which the Queen hearing of, sent the Earle of Argile, and the Prior of Saint Andrews to them to know the cause of that great meeting? They answered, that it was onely to resist the cruell Tyranny decreed against them, and to protect the Town from ruin.

The Lords answered, that they were farre otherwise informed.

Then Master Knox spake thus unto them: *The present troubles (honourable Lords) ought to move the hearts of all the true servants of God, and of such as bear any true love to their country, and country men, deeply to consider what will be the end of this intended Tyranny. The rage of Sathan seeks the destruction of all those in this Realm that profess the Name of Christ. Therefore I most humbly require you, my Lords, in my name to tell the Queen, that we, whom she in her blind rage doth thus persecute, are faithfull servants to God, and obedient subjects to the*

Mr. Knox his speech to the Lords.

the authority of the Realm, whereas that Religion which she maintains by fire, & sword, is not the religion of Jesus Christ, but expressly contrary to the same, a superstition devised by mans brain, which I offer my self to prove against all men in Scotland which will maintain the contrary, Gods word being admitted for Judge. Tell her also from me that this her enterprise shall not prosperously succeed in the end, and that herein she fights against God.

The Queens
subilty.

Her perfidious-
nesse.

The Lords promised to deliver his message; yet did the Queen straitway send her Herauld to them, to command them presently to depart the Towne upon pain of Treason. But when she perceived their number to increase, and their resolutions, fearing the event of a Battel, she upon a parley and large promises, prevailed with them to depart home. But before their departure Master Knox preached a Sermon wherein he exhorted them to constancy, adding, *I am perswaded that this promise shall be no longer kept, then till the Queen and her Frenchmen can get the upper hand.* Which shortly after fell out accordingly; for when she was entred St. Johnstons, she, contrary to promise, garrisoned it, saying, *That she was not bound to keep promise with Hereticks.* This was sodistastefull to the Earl of Argile and the Prior of St. Andrews, that they forsook the Queen, and went toward St. Andrews, sending to the Laird of Dun and some others to meet him there, which accordingly they performed, taking Master Knox along with them, who in the way preached in Carrel one day, in Anstrudor the second, intending the third day to preach at St. Andrews.

The Bishop
opposed Knox

The Bishop of St. Andrews hearing hereof, presently raised a 100 spearmen, and went thither on the Saturday, whereas the Lords had none but their household servants about them; and at the same time the Queen and her Frenchmen lay at Faikland 12 miles from St. Andrews. The Bishop sent word to the Lords, that if John Knox offered to preach the next day, he should be saluted with a dozen of Calivers, whereof the most part should light on his nose. The Lords after long deliberation sent for M. Knox, to hear his opinion herein; yet withall advised him to forbear for his owne safety, and not to preach that day in contempt of the Bishop; To which Master Knox answered, *God is my witnesse that I never preached*

His answer to
the Lords.

Christ

Christ Jesus in contempt of any man, neither doe I now intend to present my self in that place with respect to my own commodity, or for the hurt of any creature: but to forbear preaching to morrow, except I be violently withholden, I cannot out of conscience consent to it: For in this Town and Church God was pleased first to call me to the honour and office of a Preacher, from which I was driven by the tyranny of the French, and procurement of the Bishop, as ye all know well enough. How long I continued prisoner, what torments I sustained in the French Gallies, and what were the sobs of my heart is now no time to relate: This onely I cannot conceal, which many heard me speak when my body was far from Scotland, that I certainly hoped in open audience to preach in St. Andrews before I departed this life. And therefore, my Lords, (saith he) seeing God above the expectation of many hath brought me to this place where first I was called to the office of a Preacher, and from which I was most unjustly removed, I beseech your honours not to hinder me from presenting my self to my brethren: And as for the fear of danger that may come to me thereby, let no man bee solicitous; for my life is in the custody of him whose glory I seek, and therefore I cannot so fear their boasts and tyranny, as thereby to be deterred from doing my duty when God of his mercy offereth me such an occasion: I desire the hand and weapon of no man to defend me, onely I crave audience; which if it be denied me here at this time, I must seek further where I may have it.

A Prediction.

His Courage.

Upon this speech the Lords were fully content that hee should supply the place, which accordingly he did without interruption; and his Sermon so wrought upon the Magistrates and people, that presently after Sermon they removed all the monuments of superstition and Idolatry out of that Church. The Bishop advertised hereof, presently departed to the Queen, who with her French Souldiers lay within twelve miles; and by his grievous complaints did so farre incense her, that it was resolved without delay to assault S. Andrews and the two Lords, who were but slenderly accompanied: and accordingly order was given immediately to provide quarters for the Queen and her Army at Cowper, six miles from St. Andrews.

Idolatry destroyed.

The Lords being informed hereof, resolved to meet them before

The peoples
zeal.

before they came to *Cowper*, and withall gave speedy advertisement to all the brethren to repair towards them with all possible expedition; which also they did with such diligence, that Gods wonderfull work appeared therein: For when at night the Lords came to *Cowper*, there were not a hundred horse, and some few foot; and before the next day at noon, their number was above three thousand; and that number did so continually encrease, as if men had rained from the clouds: But the enemies being not informed hereof, assured themselves of the Victory, and therefore hasted away in the night; yet when by their Scouts they were informed of the number and order of the Protestants, who were ready to receive them, their hearts failed, and intercessors were sent to make an agreement, and a truce was taken for eight daies, till an agreement might be finished.

The Queens
policy.

But all this was done but in policy by the Queen, that she might gaine time to draw off her Ordnance, and to make a handsome retreat over the water of *Forth*. The Protestants finding themselves thus deluded, tooke counsell now they were together, to free *St. Johnstons* from the *French* Garrison, that their exiled brethren might return home, and accordingly they sent a Trumpet to summon the Towne; but the Captaines answered, that they would keep and defend it according to their promise made to the Queen; yet as soon as they were besieged, they required a Truce for twelve houres, at the end whereof they delivered it up to the Lords; and the same day being Sabbath, thanks were publickly returned unto God, and presently the Monuments of Idolatry were demolished, and the rude multitude set fire to the Abbey, though Master *Knox* would have prevented it. A poor old woman seeing the fire rage so furiously, and run so swiftly, said, *I see that Gods Judgements are iust, and no man is able to save where he will destroy; ever since my remembrance this place hath been nothing but a den of Whoremongers: It is incredible to beleieve how many Wives have been adulterated, and Virgins deflowred by those filthy beasts, and especially by that wicked man called the Bishop. If all men knew as much as I, they would praise God for this destruction.*

St Johnstons
rescued.

Idols destroyed

No c.

Pöpish un-
cleannesse.

The Queen hearing of these proceedings; fearing what
night

might follow, resolved to send some *French* bands to *Strive-ling*, to hinder their coming over the *Forth*; which the Lords having intelligence of, privately in the night with great expedition possessed themselves of the Town before the *French* came, whereupon the Queen and her party presently left *Edenborough*, and went to *Dunbar*. Then did the Protestants march to *Edenborough*, where also the Monuments of Idolatry were demolished by the rude multitude. Coming thither they wrote to the Q. desiring that they might enjoy libertie of their Consciences; That Jesus Christ might be truly preached, and the Sacraments duly administered, and that scandalous, and unable Ministers might be removed; But hee returning no answer, the Protestants returned home, the Lords onely staying, who were now called, *The Lords of the Congregation*.

In the meane time the *French* being informed hereof, and presuming that they should meet with no resistance, hastened to *Edenborough*; which the Lords hearing of, called upon God for assistance in that strait. It is true, they might have retired themselves, but then they had exposed the brethren of *Edenborough* to danger, and therefore they rather resolved to hazard the uttermost extremity.

The *French* first marched to *Leith*, and as the Lords were advancing for their assistance, the Townsmen surrendered the Town to the *French*, without making any resistance; whereupon the Lords retreated to *Cragin gate*, there to oppose the enemy.

Divers Mediators passed to and fro in the meane time to have settled peace, and at last sundry Article were agreed upon, and the Duke of *Castleherald*, and the Earl of *Huntley* promised the Lords, that if the Queen brake any one of her Articles, they would forsake her party, and joyn with them. The next day the Lords left *Edenborough*, and when it was judged dangerous for Master *Knox* still to abide Minister at *Edenborough*, the brethren requested Mr. *Jo. Willock* to remain with them, to which hee gladly assented, desiring to make it appear, that he preferred the comfort of the brethren before his own life.

Shortly after open Warre brake forth between the Queen
Regent

The Qu. flies.

They write to the Quee.

The French march to *Edenborough*.

Mr. Willock Minister of *Edenborough*.

Civil Wars about Religion.

The Queens
blasphemy.

Qu. Eliz. assists
the Protestants.

The Queens
pride & cruelty

A speciall pro-
vidence.

The Qu. dies.

Regent, and the Protestants; and the Queen having more *French Forces*, with Money, and Ordnance sent her, the *Scottish Nobility* were faine to send to *Queen Elizabeth* for aid, and till it came, to retire themselves towards the Highlands for their safety. In the mean time the Queen Regent with her French men went from place to place, plundering, spoyling, and making havock of all without resistance; which so puffed her up with pride, that she boastingly said ? *Where is now John Knox his God? My God is now stronger then his, yea even in Fife.* But her brags lasted not long: For the Earle of *Arrane*, and the Lord *James*, went to *Desert*, having not above five hundred Horse, and a hundred Foot; whereas the *French* were above four thousand, besides such *Scots* as adhered to them; and yet the Protestants skirmished daily with them, sometimes from morning till night, and ever went away with the better, killing four for one; which continued for one and twenty dayes together, during all which time they never put off either clothes or boots: And at the end of that time came into *Edenborough Frith* a Fleet of the *English* to assist the Protestants, which filled their hearts with joy, and the *French* with rage and madnesse. Thither came also some Forces by land under the command of the Lord *Grey*: And after an agreement made with the *Scottish* Lords, some of the *English* and *Scots* attempted to take *Leith* by storm, and in a cruell conflict some of them gat upon the walls, but the scaling-ladders proving too short, they were not seconded by their fellows, and so after divers hours fight were forced to retire; which the Queen Regent beholding from *Edenborough Castle* walls, burst out into a great laughter, saying, *Now wil I go to Masse, and praise God for that which mine eyes have seen.* And when the *French* had stripped the slaine, and layd their naked bodies along their walls, the Queen looking on them said, *Yonder are the fairest Tapestries that ever mine eyes beheld; I would that the whole fields which are betwixt Leith and this place were all strewed with the same stuffe.* But this joy lasted not long; for a fire kindling in *Leith*, many houses, and much of their provision was consumed thereby; and the Queen Regent falling sick, shortly after died; whereupon the King of *France* sent

sent Ambassadors to *Queen Eliz.* to conclude a peace, which was effected, and the *English* and *French* Armies were drawn out of *Scotland*, to the great joy of that Nation, insomuch that *Thanksgivings* for their great deliverance by the help of the *English* were inserted into their Liturgie. And presently after some Commissioners of the *Scottish* Nobility were appointed to settle Ministers in their places, by whom Master *Knox* was settled at *Edenborough*, where he preached many excellent Sermons.

Anno Christi 1566 the Earle of *Murray* being slaine on the Saturday, *Knox* preaching at *Edenborough* the next day, amongst the papers given in of those that desired the prayers of the Church, he found one with these words, *Take up the man whom ye accounted another God.* At the end of his Sermon he bemoaned the losse which the Church and State had by the death of that virtuous man, adding further, *There is one in this companie that makes this horrible murther the subject of his mirth, for which all good men should be sorry, but I tell him hee shall dye where there shall be none to lament him:* The man that had written those words was one *Thomas Metellan*, a young Gentleman of excellent parts, but bearing small affection to the Earle of *Murray*: He hearing this commination of *John Knox*, went home to his Sister and said, That *John Knox* was raving, to speak of he knew not whom. His Sister replied with tears, If you had taken my advice, you had not written those words; saying further, *That none of John Knox his threatnings fell to the ground without effect;* and so indeed this came to passe; for shortly after this Gentleman going to travel, died in *Italy*, having none to assist, much lesse to lament him.

Towards Master *Knox* his latter end, his body became very infirm; and his voice so weak that people could not hear him in the ordinary place, wherefore he chose another place wherein he preached upon the history of Christs Passion, with which, he said, it was his desire to close his Ministry. Finding his end near, he importuned the Council of the City to provide themselves a worthy man to succeed in his place: Master *James Lawson* Professor in *Aberdene* was the man pitched upon, and Commissioners were sent from the

Peace concluded.

M. Knox settled at Edenb.

Earl of Murray slain.

His losse bewailed.

A Prophecie.

Gods judgment on a scoffer.

Preachers pattern.

M. Lawfon
chosen to suc-
ceed him.

Church of *Edenborough*, to request him to accept of the place. *John Knox* also subscribed that request, adding, *Accelera mi frater, alioqui sero venies*: Hast my brother, otherwise you will come too late: This made Master *Lawson* to hasten his journey, and when he was come, he preached twice to the good liking of the people, whereupon order was taken by the Rulers of the Church for his admission, at which time *John Knox* would needs preach, though very weak, which also he performed with such fervency of spirit, that he was never before heard to preach with such great power, or more content to the hearers. In the end of his Sermon he called God to witnesse, *That he had walked in a good conscience with them, not seeking to please men, nor serving either his own, or other mens affections, but in all sincerity and truth had preached the Gospel of Christ*. He exhorted them in most grave and pithy words to stand fast in the faith they had received; and so having prayed zealously for Gods blessing upon them, and the multiplying of Gods spirit upon their new Pastor, hee gave them his last farewell.

His last Ser-
mon.
His sincerity.

His last sickness

His speech to
the Lord of
Morton.

Being conveyed to his lodging, that afternoone he was forced to betake himself to his bed; and was visited by all sorts of persons in his sickness, to whom he spake most comfortably: Amongst others the Earl of *Morton* came to see him, to whom hee said, *My Lord, God hath given you many blessings, Wisdom, Honour, Nobility, Riches, many good and great Friends, and he is now about to prefer you to the government of of the Realm (the Earl of Marr, the late Regent, being newly dead). In his name I charge you, use these blessings better then formerly you have done, seeking first the glory of God, the furtherance of his Gospel, the maintenance of his Church, and Ministry, and then be carefull of the King to procure his good, and the welfare of the Realm. If you doe thus, God will be with you, and honour you: If otherwise he will deprive you of all these benefitts, and your end shall be shame, and ignominy*. These speeches the Earl called to mind about nine years after, at the time of his execution, saying, *That he had found John Knox to be a Prophet*.

A Prophecy.

A day or two before *Knox's* death, he sent for Master *David Lindsey*, Mr. *Lawson*, and the Elders and Deacons of the

the Church, to whom he said, *The time is approaching, which I have long thirsted for, wherein I shall be released from all my cares, and be with my Saviour Christ for ever. And now God is my witness whom I have served with my spirit in the Gospel of his Son; that I have taught nothing but the true, and sincere word of God; and that the end that I proposed in my Ministry was, To instruct the ignorant, to confirm the weak, to comfort their consciences who were humbled under the sense of their sins, and born down with the threatnings of Gods judgements. I am not ignorant that many have, and doe blame my too great rigour, and severity; but God knoweth that in my heart I never hated those against whom I thundered Gods judgements; I did onely hate their sins, and laboured according to my power to gain them to Christ. That I did forbear none of what condition soever, I did it out of the fear of my God, who hath placed me in the function of his Ministry, and I know will bring me to an account. Now brethren for your selves, I have no more to say, but to warn you that you take heed of the Flock over which God hath placed you Overseers, which he hath redeemed by the blood of his onely begotten Son. And you Mr. Lawson fight a good fight, do the worke of the Lord with courage, and with a willing mind, and God from Heaven blesse you, and the Church whereof you have the Charge: Against it (so long as it continues in the Doctrine of the Truth) the gates of hell shall not prevail. Having thus spoken, and the Elders and Deacons being dismissed, he called the two Preachers to him, and said, There is one thing that grieveth me exceedingly, you have sometimes seen the courage, and constancy of the Laird of Grang in the cause of God; and now that unhappy man is casting himselfe away; I pray you goe to him from me, and tell him, That unlesse he forsake that wicked course that he is in, the rock wherein he confideth shall not defend him, nor the carnall wisdom of that man whom he counteth halfe a god [which was young Levingston] shall yeeld him help; but he shall be shamefully pulled out of that nest, and his carcass hung before the Sun (meaning the Castle, which he kept against the Kings Authority) for his soul it is dear to me, and if it were possible: I would faine have him saved. Accordingly they went to him, conferred with him, but could by no means divert him from his course: but as Knox had foretold, so the year after his Castle was taken.*

His speech to the Ministers and Elders. Death desired.

His Message to the Laird of Grang.

A Prophecy.

His preparati-
on for death.

ken, and his body was publickly there hanged before the Sun: Yet at his death he did expresse serious repentance.

His sayings.

The next day M. Knox gave order for the making of his coffin, Continuing all the day (as he did also through all his sicknesse) in fervent prayer, crying, *Come Lord Jesus, Sweet Jesus into thy hands I commend my spirit.* Being asked whether his pains were great? he answered, *That he did not esteeme that a pain which would be to him the end of all troubles, and the beginning of eternall joys.* Oft after some deep meditation he used to say, *Oh serve the Lord in fear, and death shall not be troublesome to you; blessed is the death of those that have part in the death of Jesus.*

His tentations.

The night before his death, he slept some hours with great unquietnesse, often sighing and groaning, whereupon when he awakened, the standers by asked him how he did, and what it was that made him mourn so heavily? to whom he answered, *In my life time I have been assaulted with Temptations from Sathan, and he hath oft cast my sins into my teeth to drive me to despair, yet God gave me strength to overcome all his Temptations: But now the subtile serpent takes another course, and seeks to perswade me, that all my labours in the Ministry, and the fidelity that I have shewed in that service hath merited heaven and immortality: But blessed be God that brought to my minde these Scriptures, What hast thou that thou hast not received? And, Not I, but the grace of God in me; with which he is gone away ashamed, and shall no more return: And now I am sure that my battel is at an end, and that without pain of body, or trouble of spirit, I shall shortly change this mortall, and miserable life, with that happy and immortall life that shall never have an end.* After which one praying by his bed, having made an end, asked him, if he heard the prayer? *Yea,* said he, and would to God that all present had heard it with such an ear and heart as I have done: Adding, *Lord Jesus receive my spirit: With which words, without any motion of hands or feet, as one falling asleep rather then dying, he ended his life.*

His faith.

His death.

His care for
Church-Disci-
pline.

Never was man more observant of the true and just authority of Church-Rulers according to the word of God, and the practise of the purest Primitive times: He alwayes pressed

pressed due Obedience from the People to the faithfull Pastors, and Elders of the Church. He died *Anno Christi* 1572. and of his age 62. Men of all ranks were present at his Buriall: The Earl of Murray, when the Corps was put into the ground, said, *Here lies the body of him who in his life time never feared the face of any man.*

Scripta reliquit, ad Londinenses, & alios. Ad Evangelij professores. Qualiter sit Orandum. In Psalmum ad maiorem. Contra missam Papisticam. Doctrinale Missaticum. De fide Eucharistia. Ad Ecclesias afflictas. Ad Scotia Reginam Mariam. Consilium in Angustis. Buccina afflatum primum. Appellationem a sententia Cleri. Ad populares Scotie. In Genesin consensiones, et alia quadam.

He was a man not lesse learned then endued with vertue; a constant Preacher of the Truth, and a valiant defendor of the same through his whole life. His zeal, learning and courage did notably appeare in this example. *Anno Christi* 1550 he was called before *Tonstal* Bishop of *Durham*, and his Doctors to give an account of his opinion about the Masse, where preaching before them, he did so sharply taxe their Idolatries, and Blasphemies, and by such solid arguments confute the same, that his adversaries were silenced, and had not wherewithall to reply against him.

Murrays
speech.
His works.

His character.

His courage.

A a a 3

The



S. P. sc. P. RAMVS

The Life of Peter Ramus, who died
A^{no} Christi 1572.

His Parentage.

His parts.

Peter Ramus was born in France Anno Christi 1515. His Grandfather was a Nobleman, who (having his estate plundered by *Charls* Duke of *Burgundy*, Generall under the Emperor *Charls* the fifth) was forced to leave his Country, and to betake himselfe to the poor and painfull life of an husbandman: And his father being left very poor by him, was faine to live by making of Charcoal.

Ramus being from his childhood of an excellent wit, of

an

an industrious nature, and much addicted to learning, was compelled for his subsistence to live as a servant with one of his Unkles; but finding (that by reason of his many employments) he had no time to follow his book there, he thought it better to betake himselfe to the service of some learned man. So going to *Paris*, and being admitted into the Colledge of *Navar*, he laboured hard all day for his Masters, and spent a great part of the night in study, so that in a short time he was made Master of Arts, and Laureat Poet. And the Professors in that Colledge every one taking much delight in his diligence, each strove to forward him in Learning, and lent him such books as he needed. Then he betook himselfe to instructing others, and to exercise himselfe in private Lectures, till thereby he had fitted himselfe for more publick employments; Which when he had done, he was appointed publickly to read Logick, and when he was twenty one years old, he published his Logick, with some Animadversions upon *Aristotle*. This procured him much love, every one admiring such ripe parts in so young a man; and envy being the usuall Concomitant of vertue, he had also many that envied, and aspersed him; especially the *Sorbone* Doctors, who accused him of Heresie in Philosophie; for that he being but a Novice, durst take upon him to correct *Aristotle*, the Prince of Philosophers; and by their authority they so far prevailed, that *Ramus* was forbidden to read, or write any more of Philosophy. This being very grievous to him, it pleased God to stir up the heart of the Governour of another Colledge to send for him to assist him in restoring of that Colledge, which was now empty; the Students being all fled by reason of the infection of the Plague. And it came to pass that in a short time (*Ramus* being so famous a man) the Colledge was better stored with students than ever it had been before.

The *Sorbonists* much rag'd at this, and laboured to sow division between the Governour of the Colledge and him; Yet *Ramus* carried himself with so much candor and ingenuity that they lived together with much concord. At last that Governour dying, *Ramus* succeeded him, & by the Cardinall of *Lorrains* means (who was a great favourer of Learning

His poverty.

He goes to Paris.
His industry.

His diligence.

His employments.

He is envied.

He is forbidden Philosophy.

He is called to another Colledge.

He is preferred
in the Univer-
sity.

He is sought
for by other
Princes.

Is made Dean
of the Univer-
sity.

Flight in per-
secution.

He goes to the
camp of Conde

He travels into
Germany.

His returne to
Paris.

Popish cruelty

He is murder-
ed.
And basely a-
bused.

ing) he was made the *Regius Professor* of Rhetorick, and Philosophy Anno Christi 1551, and of his age 36.

His fame spreading into all the Universities of Christendome, there were many Princes that strove to get him out of France, profering him large stipends, if hee would come to them; but he being now famous in France, preferred his own Country before all others; and therefore rejected all their offers. In Paris he had so great esteem, that (though his enemies strongly opposed it) yet he was made Dean of the whole University: And so having obtained a more quiet kind of life, hee betooke himselfe to the studie of the Mathematicks, wherein he grew very exquisite. But when the Civill Warrs brake forth in France for Religion, and that none could safely enjoy themselves, or any thing that they had, whilst under pretence of Religion, every one revenged his own private quarrels upon others, Ramus, to free himself from this tempest, left Paris, and went to *Fountainebleau*, where the Kings Library was, yet neither there could he be in safety; so that at last hee was compelled to betake himselfe to the Camp of the Prince of Conde: But when he saw that France was no fit place for him for the present to reside in, hee resolved to travell into Germany, till God should restore peace to his Country again: And accordingly he went to *Strasbourg*, *Basil*, *Lausanna*, *Zurick*, *Heidleberg*, *Norenberg*, and *Augsburg*, and was entertained in all these Universities with great applause, and with much joy by all Learned men.

When the Civill War was ended in France, he returned to Paris again. Where he remained in his former employment, as the Kings Professor in *Logick*, till that horrible Massacre happened on *St. Bartholmews* day, wherein so many thousands perished by the cruel hands of bloody Papists. At which time he was in the Colledge of Priests, and the Colledge gates being fast shut, he locked himselfe up in his owne house till those furious Papists brake open his doores, and finding him, ranne him thorow, and being half dead, threw him out of his window, so that his bowels issued out on the stones; and not being satisfied therewith, they cut off his head, dragged his body about the streets in the channels, and some young Scholars were set on by their Popish Tutors to

whip

whip it in a most contemptuous manner, and at last it was thrown into the River of *Sein*, Anno Christi 1572, and of his Age 57. After which also they seized upon his Goods, Library, and Writings, whereby many excellent Commentaries, and other Works (not fully compleat) perished, to the great loss of Learned men.

He wrote a Grammer, Rhetorick, Logick, of Mathematicks, and divers other excellent Works.

His Works.

The Life of Matthew Parker, who died
Anno Christi 1574.

Matthew Parker was born in the City of *Norwich*, Anno Christi 1502, and having spent some years at School, went to *Cambridge*, where he was admitted into *Corpus Christi* [Bennet] Colledge, in which place he profited so much, that he was chosen Fellow, and grew so famous, that Queen *Anne Bullen* (Mother to Queen *Elizabeth*) made him her Chaplain, whereupon he Commenced Doctor in Divinity: And after her death King *Henry* the eighth, and after his death, King *Edward* the sixth, made him their Chaplains, and preferred him to be Master of *Bennet* Colledge: Besides other Ecclesiasticall dignities which they advanced him to: But in Queen *Maries* daies he was dispoyled of all, and was compelled to live a poor and private life. But so soon as Queen *Elizabeth* came to the Crown, shee made choice of this Dr. *Parker*, for his admirable learning and piety, to be the Archbishop of *Canterbury*, Anno Christi 1559. For Decemb. 17, the Dean and Chapter of the Church of *Canterbury* having received their Congedelier from the Queen, and proceeding in their election according to the ancient and laudible custome of the aforesaid Church, chose Dr. *Parker* for their Archbishop, whereof they made a returne to the Queens Majesty for her confirmation; whereupon the Queen sent her Letters Patents to seven Bishops (six whereof were lately returned from their voluntary exile) for his consecration. The Bishops were *Anthony* Bishop of *Landaffe*, *William Barlow* Bishop of *Bath* and *Wells*, *John Scory* Bishop of *Heresford*, *Miles Coverdale*

His birth and education.

He is made Chaplain to the Queen. And to two Kings. And Master of Bennet Colledge. His sufferings in Queen *Maries* time. He is made Archbishop of *Canterbury*.

The Bishops that consecrated him.

His Charity.

dale late Bishop of *Exeter*, *John* Suffragan of *Bedford*, *John* Suffragan of *Thetford*, and *John Bale* Bishop of *Oſory* in *Ireland*, and accordingly he was consecrated by them, and lived in that place with great commendation for above fifteene years. His works of Charity were very eminent. He gave to the Corporation of *Normich*, where he was born, a *Bafon* and *Ewr* double gilt weighing 173 ounces; as also fifty shillings a yeare for ever to be distributed amongst the poore of that City: And six anniverſarie Sermons in ſeveral places of *Norfolk*: To *Bennet* Colledge he gave thirty Scholarſhips, built them a Library, and beſtowed many excellent bookes, and ancient Manuſcripts upon it, beſides 300 ounces of ſilver and gilt-plate; and the perpetual Patronage of *St. Mary-Abchurch*, *London*. Hee carefully collected, and cauſed to be printed divers ancient Hiſtories of *England*, which probably had otherwiſe been loſt. He died in peace *Anno Chriſti* 1574, and of his Age 72.

His Death.

The



H. BVLLINGER

T. Cross.

*The Life of Henry Bullinger, who dyed
Aⁿo Christi 1575.*

Henry Bullinger was born at Bremogart in Helvetia, Anno Christi 1504; of an ancient and honourable family, which had flourished in that town for about two hundred years: Twice in his childhood he escaped death very narrowly: First being sick of the Plague, his funerall was prepared, yet it pleased God that beyond expectation he recovered. Secondly, playing on a Pipe, as hee was running; hee fell down and struck the Pipe so far into his throat that hee

was

His Birth and
Parentage.

Gods speciall
providence
over him.

His education.

was taken up for dead, and for five daies could eat nothing; yet the Lord againe restored him. His Father being learned himself, was a great lover of it, and therefore very careful to breed up this his son in learning: So that at five years old he let him to School in that place where he was born, and this young boy quickly discovered an excellent wit; but his Master being himself but a weak scholar, he made not such a progresse in Learning as otherwise hee might have done. Hereupon *Anno Christi* 1516, when he was twelve years old, his Father sent him to *Embric*, where under severall School-masters, he was instructed in Grammar, and other Elements of Learning; was kept under a strict government for his life, and was trained up in the knowledge and feare of God.

He is sent to Embric.

His disposition.

This strict discipline was not grievous to *Bullinger*; for having been formerly brought up by his Parents religiously, and being endued with a virtuous disposition, he did those things willingly, which others were forced to by stripes: Yea he was then of such an austere carriage, that of himself he beganne to entertaine thoughts of entering into a Monastery of the *Carthusians*, which of all others was accounted the strictest Sect, yet would he doe nothing rashly therein till he had first consulted with his parents, and procured their consents.

He goes to Colleen.

Having thus continued three years at *Embric*, he went to *Colleen*, *Anno Christi* 1519, being but slenderly provided for by his Father, so that (according to the custome of those times) he procured victuals by singing, and begging from door to door; not that his father wanted wherewith to supply his necessities, or that he withheld it from him out of a covetous mind, but he did it that he might enure his Son to patience and hardship, and that he might make him more mercifull to those that were in want all his life after. At *Colleen* he studied Logick, and Commenced Batchelor of Arts at sixteen years old. Afterwards betaking himself to the study of Divinity, there being at this time many Theological controversies, he had recourse to his Tutors for direction what to study; and *Peter Lombard* being at this time most in request, they advised him to the study thereof; but meeting with

He commeth Batchelor of Arts.

with many quotations out of the ancient Fathers, he thought fit to read the Authors themselves: And the Monastery of the Frier Predicants having a good Library belonging to it, he by some friends gat leave to make use of it, where lighting upon *Chrysostomes Homilies upon Matthew*, he read them over, together with divers parts of *Augustine*, *Origen*, and *Ambrose*; and in the meane time read privately at home, *Luther, De captivitate Babylonica*, and *De bonis operibus*: Yet could he not for the present deliver himself from the errors of the times, though hee saw that *Luther* came nearer to the opinions of the Antients then *Lombard* did: Hee observed also, that whereas the Schoolmen quoted the Fathers, the Fathers they quoted the Scriptures. Hereupon he betook himself to the reading of the Scriptures, especially of the New Testament, with St. *Hierom*, and some other Commentaries upon it. By which at the last (through Gods mercy) he beganne to abhorre the Popish Errors, laying aside his former thoughts of turning *Carthusian*, & diligently applyed himself to read over *Melancthons Common-places*, wherewith hee was wonderfully delighted.

Anno Christi 1522 hee Commenced Master of Arts, and so returning home lived a year in his fathers house, wholly imploying himself in his studies and private exercises. The year after he was called by *Wolfgang Joner*, Abbat of *Capella*, near *Zurick*, to teach a Schoole, where hee was to instruct some Friars, and other young men both in Divine, and Humane Learning. There he read to them in *Dutch*, by reason of many that resorted to his Lectures, some peeces of *Erasmus*, *Melancthons Common-places*, and a great part of the New Testament, and some other Authors; and so hee spent six years, partly in his private studies, and partly in instructing others.

Anno Christi 1527, hee was sent by his Abbat to *Zurick*, where for five moneths space he heard *Zuinglius* preaching, and reading his Lectures in the Schools; and by the help of *Pellican*, he began to study *Hebrew*, and to perfect his knowledge in the *Greek*: There also he gained acquaintance with sundry Learned men, and wrote many things, some whereof were afterwards printed. He also by his preaching at the

Mona-

He studies the
Schoolmen.

And Fathers.

And Luther.

His conversion.

He commen-
ceth Mr. of Arts

His paines in
reading
Lectures.

He studies the
Tongues.

Reformation in
the Monastery.

Monastery of *Capella*, so far prevailed with the Abbat and Friers, that the Masse and other Superstitions were cast out, and the Lords Supper truly administred, and such Friers as were unfit for the Ministry, betooke themselves to other trades.

Anno Christi 1528, He went with *Zuinglius* to the Disputation at *Bern*.

Power of the
Word.

Anno Christi 1529 he was called to his native place of *Bremogart*, where God so prospered his Ministry, that presently after his coming, the Magistrates banished Popery, and set out a severe Decree against Adultery and Drunkenness; and being chosen Pastor of that place, he preached every Sabbath in the afternoon, and the three daies following in the morning: Besides every day at the time of Evening prayers, hee expounded a part of the New Testament.

Anabaptists.

But the Divell raised up some Anabaptists which disturbed the peace of that Church: With these *Bullinger* disputed publicly, and thereby in a great measure restrained them. He wrote also in the defence of Tythes, which as those Anabaptists, said should be abolished under the New Testament. And when afterwards the number of Anabaptists did exceedingly increase in *Germany*, he set forth 6 books against them, wherein he shewed the originall, progress, the various Sects, and the chiefe opinions of the Anabaptists, which also hee confuted.

Tithes defended.

He confutes
the Anabap-
tists.

Anno Christi 1529, there arose great commotions in *Helvetia*, and the *Bernates* sent some souldiers to *Bremogart*; and for the composing of the differences, there was a meeting of the chiefeest persons at *Bremogart*, where *Bullinger* preached, at whose Sermons, not only the Protestants, but many of the Papists were present to hear what, and how he taught: And indeed both sides commended his study of Peace: For he exhorted them to compose their differences not by arms, nor mutuall slaughters, but by the Disputations of their Divines. But God would not suffer his wholesome counsell to take effect at that time: For they came to a battell, wherein the Popish party prevailed, and thereupon *Bullinger*, together with his Father, Brother, and Colleague *Gervase*, were commanded

His endeavours
for peace.

He is banished.

commanded to depart, except they would undergoe the present hazard of their lives. Whereupon beginning their journey in the night, through Gods providence, they escaped the snares which were layd for them by their adversaries, and came safely to *Zurick*, Anno Chr. 1531, and three daies after, at the request of *Leo Juda* with his Colleagues, *Bullinger* preached in the chiefe Church, and was entertained by one *Werner Steiner*, his ancient friend, that was fled to *Zurick* for Religion.

He comes to *Zurick*.

Anno Christi 1532. The Church of *Basill* wanting a Pastor by the death of *Oecolampadius*, desired *Bullinger*, and at the same time also the *Bernates* sent for him thither: But the Senate of *Zurick* would by no means part with him, choosing him Pastor in the room of *Zuinglius*, who was slaine in the late battell, and who had desired before he went into the field with the Army, that if any thing befell him otherwise then well *Bullinger* might succeed him in his office. He being thus called to this work in a dangerous time, did his endeavour to comfort, and rais up the hearts of Gods people under those great afflictions. And whereas the Popish adversaries boasted that their Religion was false, because they of *Zurick* were beaten, and *Zuinglius* slaine: He wrote, *That the Truth of Religion was not to be judged by the prosperity or adversitie of the Professors of it*. He took care also to have Synods twice a year, to maintain concord, and unity in Doctrine and Discipline, as *Zuinglius* had begun before him: And finding a great defect of Godly Ministers in the jurisdiction of the *Tigurins*, he tooke care that so many should bee trained up in Religion and Learning as might supply that defect; and where there was a want of maintainance, he prevailed with the Senate of *Zurick* to make up a competency out of the Publick Treasury. He caused the Publick Library of that City to be set in order by *Pellican*, and by buying *Zuinglius* his books, to be encreased. And having gotten *Bibliander* for his Colleague, he wholly applied himself to his publick Ministry, and to writing *Commentaries* at home.

He is chosen Pastor.

Preachers pattern.

Synods preserve peace.

Anno Christi 1532, *Bucer* endeavoured a union between *Luther* and his followers, and the Divines of *Zurick*; perswading them that their differences consisted rather in words
then

then in reality : At which time the *Tigurins* shewed themselves to bee desirous of peace, so that it was joynd with truth.

About this time *Bullingers* Father died, being 64 years old, who at his death exhorted his sonne to Constancy in Doctrine and Faith, which (saith he) is the onely way to salvation.

He writes a
Confession of
Faith.

Anno Christi 1534 *Bullinger* wrote a Confession of Faith in the name of the *Tigurian* Churches, which was sent to *Bucer*, and to the Synod of the Churches of *Suevia*, then met at *Constance*, and was approved by them.

He confutes
Hereticks.

About the same time he wrote a Tractate of the Covenant of God, against some that denied all testimonies out of the Old Testament. As also another, wherein he asserted the twofold Nature in Christ against *Claudius Allobrog*, *Servetus* his Emissary, of whose poyson the *Helvetian* Churches were at that time in some danger. And when there was a meeting at *Basil* for to unite *Luther* and the *Helvetian* Churches in their difference about the manner of Christs Presence in the Sacrament, *Bullinger* was there, and took much pains for the promoting of it. The Magistrates also of *Zurick*, by the perswasion of *Bullinger*, erected a new Colledge, *Anno Christi* 1538, which hee had a great care of all his life after.

A Colledge
erected.

A School
erected.

Also by his perswasion the Senate of *Zurick* erected another School in a place where formerly there had been a Nunnery, in which fifteen youths were trained up under a good Master, having food, raiment, books, and all other necessities plentifully provided for them; and *Bullinger* took great care to see their proficiency all his life after.

Schwenfield's
Error.

About this time *Schwenfield*, a Noble man of *Silesia*, taught, That *Christ's Humane nature* being received into Heaven, was so farre Deified, that it remained a creature no longer, and this error beginning to spread into *Suevia*, *Bullinger*, joining with some others, confuted it with much modesty.

Confuted by
Bullinger.

A Plague.

Anno Christi 1541 the Plague brake forth in *Zurick*, of which *Bullingers* Son, and Mother died.

Anno Christi 1542 *Leo Jude's* Version of the Bible being finished, and printed; the Printer sent one of them to *Luther*

fair

fair bound up, but *Luther* wrote back to him that hee should send him no more of the *Tigurine* Ministers bookes ; for hee would have nothing to doe with them, nor read any of their bookes : For (said he) *The Church of God can hold no communion with them ; and whereas they have taken much pains , all is in vain ; for themselves are damned , and they lead many miserable men to hell with them .* Adding that he would have no communion with their damnable and blasphemous Doctrine , and that so long as he lived hee would with his prayers and books oppose them.

Luthers violence.

Anno Christi 1544, Luther set forth his Annotations on Genesis, in which he inveighed bitterly against the Sacramentarians (as he called them) saying, That Zuinglius, Occolampadius, and their disciples were Hereticks ; and eternally damned . Melancthon would fain have hindered it, but could not, whereupon he wrote to Bullinger, telling him how much hee was grieved at this violent proceeding of Luther, which he knew was so pleasing to their common adversaries the Papists. When this book of Luthers came forth, there was much dispute whether it should be answered : Bucer was against it, because Luther was grown old, and had deserved well of the Church ; but others thought that it would bee a betraying of the Truth not to answer it : Wherefore Bullinger was appointed to that work, which he accordingly performed with much judgement.

Melancthon grieved for it.

Bullinger answered Luther

Anno Christi 1546 Luther dyed, and the German Warre beganne betwixt the Emperour and the Protestants ; at which time many accused the Tigurines by reason of Bullingers book, as if they had insulted over Luther after his death, and gloryed that he dyed of grief because he could not answer that book. Hereupon Philip, Lantgrave of Hesse, acquainted Bullinger with these reports ; which when Bullinger had read, advising with his Colleagues, he returned this answer.

First giving him thanks for his zeale in endeavouring the peace of the Church, and for acquainting him with these rumours ; Then he told him how much he was grieved for that some turbulent spirits sought by such reports to bring an odium upon the Helvetians, and to alienate the Princes

His defence of the Tigurines.

affections from them: *Whereas* (saith he) *it is not the manner of the Helvetian Divines to reproach any, either in their Sermons or Lectures, much lesse Luther, who had deserved so well of the Church: And although Luther in the controversie about the Sacrament had used much reproachfull language against them, yet they never made mention of him but with honour. Whereas they were certainly informed that many of the Saxon Ministers used divers reproachfull speeches against them, calling them Sacramentarians, Image-baters, Blasphemers, &c. Yea that in his own University of Marpurg, Theobald Thammer in his publick Lectures had greatly aspersed them; wherefore he earnestly requested him to consider their innocency, and to enjoyn silence to such intemperate spirits, &c. For* (saith he) *we cannot with Luther confesse the bread to bee the naturall body of Christ, and that Judas, and other wicked men received his body as well as Peter and the Saints, which are Luthers owne words. Yet are we ready to preserve peace, so that it be not urged upon us to yeeld to those things which neither our selves can understand, nor can wee teach them to others. In all other things you shall finde us as peaceable men, ready to give an account of our Faith, whensoever it shall be required of us.*

The Lantgrave was well satisfied with this answer, bearing a great love to the *Helvetians*, and to *Bullinger* in particular, to whom (after the Warre was begunne) hee often wrote out of his Camp, desiring also the Protestant Cantons to send some Auxiliaries to them. But upon serious deliberation they denied this request: For (say they) if we shall send you aid, the Popish Cantons will also aide the Emperour, which hitherto (moved by our example) they have refused, though they have been earnestly solicited both by the Pope and Emperour thereto. In the mean time our Ministers cease not daily to pray for the peace of *Germany*, and we have had publick Fasts for that end.

The same yeare came *John Hooper* (afterwards Bishop of *Gloucester*) to *Zurick*, and lived familiarly with *Bullinger*, by whom he was informed of their opinion about the Sacrament, and fully concurred with them.

Anno Christi 1548. came forth that accursed *Interim*, tending to the overthrow of true Religion, which *Calvin* and

Bucer

Why the Helvetians refused to assist the Protestants.

Mr. Hooper lives with him.

The Interim.

Bucer answered, though the Printer for fear of the Emperour durst not publish it : And the bitter fruit which followed it, was the expulsion of many Ministers out of their places, divers of which resorted to *Zurick*, and were kindly entertained by *Bullinger*, and his Colleagues, and commended to divers Protestant Cities in *Helvetia*, though they knew that formerly they had been very violent against them. And indeed after their returne into their own Countries (forgetting their courtesies) they proved so again.

Anno Christi, 1549. *Calvin* being suspected too much to favour Consubstantiation, associating to him Master *Farel* of *Neocom*, came to *Zurick*, where he conferred with *Bullinger*, and the other Ministers about that question, and there was a sweet agreement amongst them : which also was published by *Calvin* and *Bullinger*, and subscribed by all the *Helvetian* and *Rhetian* Ministers : By which act the Churches of Christ were more strictly united, many that were doubtfull were confirmed in the truth : and the adversaries took occasion from hence to write more bitterly against them.

Francis King of *France* being dead, and *Henry* succeeding, he sent to the *Helvetians* to renew his league with them : But *Bullinger* who was in great authority amongst them, did altogether dissuade the *Tigurines* from it ; teaching them that it was neither just nor lawfull for a man to suffer himselfe to be hired to shed another mans blood, who usually was innocent, and from whom himselfe had never received any injury, &c. And hereupon the *Tigurines* resolved to abstaine from such Leagues.

Anno Christi, 1550. *Bullinger* published his *Decades Sermorum*, some of which he dedicated to King *Edward* the sixth, and a reformation being now begun in *England*, he wrote upon that occasion to many of our Nobility, Bishops and Ministers of our Church.

Anno Christi 1551. the *Helvetians* were summoned by a Bull from the Pope to appear at the Councill of *Trent*, by sending their Ministers thither, &c. Hereupon Master *Bullinger* consulting with his Fellow-Ministers, published a book, wherein he declared, that the Councill of *Trent* was gathered for the suppressing of the truth, and that the *Helvetians*

Bullingers.
curtesie.

Ingratitudo.

Calvin concurs
with the *Hel-*
vetian Divines.

Hee withdraws
them from be-
ing mercena-
ries.

He encoura-
geth the Reform-
ation in Eng-
land.

He writes a-
gainst the
Council of
Trent.

owed no subjection to the Pope, from under whose yoke they had long since withdrawn their necks.

About this time there sprang up a contention in the Church of *Geneva*, by reason of one *Hierome Bolesecus*, a Physician, who publickly opposed the Doctrine of Master *Calvin* about Election, and boasted that divers other Ministers, and particularly Master *Bullinger* was of his opinion. *Calvin* answered him, confuting his error by testimonies of Scripture, and out of Saint *Augustine*; but when he would not be satisfied, the Senate and brethren of *Geneva* sent to *Zurick* to ask their judgements, whereupon *Bullinger* with his brethren did so declare themselves, that all might see that they which made Election depend upon faith foreseen, and faith upon mans free-will, as much as upon the Divine inspiration, did maliciously abuse the *Tigurine Ministers*, &c. And indeed there was a sweet Harmony between *Calvin*, *Bullinger* and *Peter Martyr* about this point.

He disclaims
Bolescus.

His holy zeal.

Anno Christi 1552, the war waxing hot in *Germany*, and *Zurick* being afflicted with a Famine, *Bullinger* wrote much for the comforting the afflicted, and to stir them up to unfained repentance for their sins, whereby they had provoked God against them.

He favours the
English exiles.

Anno Christi 1554. a persecution being raised by Queen *Mary* in *England*, many Nobles, and famously learned men fled into *Germany*, and came to *Zurick*, where they erected a Colledge, and were by Master *Bullinger* much holpen therein.

His zeal.

In the following years, viz. 1556, 1557, and 1558. *Bullinger* had divers conflicts with *Westphalus*, *Heshusius* and others. About which time the League amongst the *Helvetians* being to be renewed, the Popish Pages would have the oath to be, *By God, and by all his Saints*, which the Protestant Pages refused, and (though some Politick men pleaded for the lawfulness of it, or at least that there should be no contention about so small a matter) *Bullinger* with his Colleagues shewed, that an oath being part of Gods worship, was onely to be made in the name of the true God, who alone was to be called upon, and that all appearance of false worship was to be avoided.

Anno Christi 1560. there arose up one *Francois Stancarus*, who taught, That Christ was Mediator onely according to his humane nature: Him, with some other such Hereticks, *Calvin* and *Bullinger* confuted; as also *Blandrata*, who taught, That Christ our Saviour was a meer man; and *Bernard Ochin*, who held Polygamie lawfull.

Anno Christi 1561. *Blandrata* being gone into *Polonia*, began to discover himself more clearly, and to accuse *Bullinger*, and *Calvin*; whereupon *Nicholas Radzivil*, Palatine of *Vilna*, sent *Martin Secovitus* with his Letters to *Bullinger* about *Blandrata*'s busines; to which *Bullinger* answered, that when *Blandrata* came to *Zurick*, he onely spake once with him, yet at that time he easily discerned that he was corrupt in his judgement about the Son of God; as also that he threatened to write against *Calvin*: whereunto he answered, That there were contentions already too many in the Church, which if he increased, God would be avenged on him for it: Yet he departed cursing and threatning grievous things. That such men should be taken heed of, who laboured to revive *Arianisme* and other Heresies, and cunningly to sow them abroad.

Calvin also wrote the History of *Blandrata*, and sent it to the *Polonian* Church, but his hypocrisie had so far prevailed with them, that it did no good: but afterward both in *Polland* and *Transilvania* he taught openly, That Christ our Saviour was a meer man.

About the same time came forth *Brentius* his book about the personall union of two natures in Christ, &c. wherein he laboured to prove the substantiall presence of Christs body in the Supper. And whereas *Bullinger* had published a Tractat upon those words, *In my Fathers house are many mansions*, *Brentius* published another Book, wherein he manifested his dislike of *Bullingers* book, saying, That his conscience urged him to declare it. This many marvelled at, that he should quarrell with *Bullinger*, being not provoked by him. *Bullinger* least he should betray the truth answered him, and *Brentius* again replied, charging the *Tigurines* with debasing the Majesty of Christ, and denying the omnipotency of God.

Anno 1562. the *Helvetians* Ministers were again summoned

Blandrata's
Heresies.

The infection
of heresie.

Brentius con-
test with *Bul-
linger*.

Helvetians againe summoned to Trent.

ned to the Councill of Trent, having the publick faith sent them; but *Bullinger* againe wrote the reasons of their refusal.

Anno Christi 1563 *Bullinger* answered the book of *Brentius de Christi Majestate*. About which time *Ber. Ochin* was banished by the Senat of *Zurick*, for writing in defence of *Polygamy*, contrary to his promise, and oath, and refusing to retract it.

Ochines errors and heresies.

Before his departure he desired Master *Bull.* to give him Letters testimoniall, which he told him that he could not doe with a safe conscience, yet was grieved for him, and his children. From thence *Ochin* went to *Basel*, but finding no entertainment there, he went into *Poland*, where he publicly denyed the Deity of the Holy-Ghost; but not staying long there, he went into *Moravia*, where he joyned himself to the Conventicles of the Anabaptists, and shortly after dyed.

And death.

A plague. *Bullingers* sickness.

Anno Christi 1564. A great plague brake out in *Zurick*, of which *Bullinger* fell so sick that all despaired of his life, and himself also; whereupon he sent for the Ministers of the Church, and took his leave of them: But it pleased God at the earnest prayers of the Church, to restore him to health againe; yet his wife and one of his daughters dyed of it. And the year after (the plague continuing) two other of his daughters dyed also, and himselfe began to be exceedingly tormented with the stone, yet did not he intermit his labours, but preached constantly, and finished his Homilies upon *Daniel*.

Power of prayer.

Manifold afflictions.

A confession of Faith.

Anno Christi 1566. when some turbulent spirits published that the *Helvetian* Churches were divided amongst themselves, and held many unsound doctrines, *Bullinger* published a Confession of Faith, which was consented to, and subscribed by the Church of *Geneva*, *Berne*, *Scaphusen*, *Neocom*, *St. Galli*, *Mulhusen*, and *Bipennium*, attested by the English, Scottish and French Churches, the *Hungarian* brethren also detesting and disclaiming the blasphemies of *Blandrata* and of *Francis David*, published their assent to it.

Anno Christi 1567. *Bullinger* published his Homilies upon *Isay*, and the year after he confuted *Osins*, who denyed the deity of Christ, and the Holy Ghost.

Anno

Anno Christi 1569, a great persecution arising in *France*, many godly persons fled to *Geneva* and *Helvetia*, who being in great want, *Bullinger* took much paines to raise money by collections for them. He was much troubled with the *Sciatica*, and the Stone; yet in the midst of those pains he wrote the Lives of the Popes, and a confutation of the Popes Bull, whereby he had excommunicated our Queen *Elizabeth*, and absolved her subjects from the oath of Allegiance; which was afterwards translated into *English*.

Anno Chr. 1570 there was a Synod of the *French Churches* held at *Rochel*, to which because the *Helvetians* could not send Delegates, they wrote Letters, signifying their agreement with them in Doctrine, and their good will to them.

Anno Christi 1571, by reason of the extreame hard winter, there was a very great dearth, in which *Bullinger*, and the other Ministers obtained of the Senate that there should bee frequent Fasting, and Prayer in publick, and that provision should bee made for the Poor, which was done accordingly.

Anno Christi 1572 was that bloody Massacre at *Paris*, and in other places of *France*; whereupon *Bullinger* the year after wrote his book of *Persecution*, and God's judgements upon the Persecutors, and to exhort the persecuted to patience, and constancie. That new Starre also in *Cassiopeia* appeared at that time.

Anno Christi 1574 *Bullinger* fell into a grievous disease, which much tormented him from *October* to *December*, at which time it pleased God to give him ease; whereupon he exercised his publick Ministry again. The year after he relapsed into his disease, and though the pain was almost intolerable, yet he never brake forth either in word or gesture into the least impatience, but prayed the more fervently; and when he had any ease, he used to discourse pleasantly with his friends, saying, *If the Lord will make any further use of me, and my Ministry in his Church, I will willingly obey him; but if he please (as I much desire) to take me out of this miserable life, I shall exceedingly rejoyce, that he pleases to take me out of this wretched and corrupt age to goe to my Saviour Christ.* So-

Persecution in
France.
His Charity.
His pains.

A dearth.

Fasting and
Prayers.

The Massacre
in France.
1573.

A new Starre.

His sicknesse.

1575.

His patience.

Death desired.

His Faith

Why he desired death.

crates was glad when his death approached, because, as he thought, he should goe to Homer, Hesiod, and other Learned men, whom he thought he should meet with in the other world: How much more doe I joy who am sure that I shall see my Saviour Christ, the Saints, Patriarks, Prophets, Apostles, and all the holy men which have lived from the beginning of the world. These (I say) when I am sure to see them, and to partake of their joyes, why should I not willingly dye, to enjoy their perpetual society and glory?

He taketh his farewell of the Ministers.

When he found some ease, he sent for all the Ministers and Professors of the Universitie to him into his study, to whom he gave thanks for their coming to him, took his farewell of them with tears, which he said proceeded not from his fear of death, but (as *Paul's*) from his great love to them. Hee made before them a Confession of his Faith, forgave his enemies, exhorted them to concord; admonished them especially to take heed of Drunkennesse, which was so common amongst the *Germans* ; and lastly that they should be very observant to the Senate, which had so excellently maintained Religion. He wrote also his farewell to the Magistrates, exhorting them to continue their care of the Church, and Schooles; thanked them for their kindnesse to him, and entreated them to chuse *Ralph Gualter* to be his successor. The day of his death he continued in prayer, repeating the one and fiftieth, the sixteenth, and the forty second *Psalms* , and the Lords Prayer; and so gave up his soul unto God, *An. Chr.* 1575, and of his Age 71.

And of the Magistrates.

His death.

His Character.

He was one of the chiefeft of the *Helvetian* Divines, and after *Zuinglius*, and *Oecolampadius*, a strong assertor of their Confession of Faith. Of a mild nature; clear in his Ministry, and one that hated crabbed and unprofitable questions, which many delighted in to shew their wit; affable in speech, courteous of behaviour both towards his own and strangers. An excellent Governour of the Church; frugall and temperate in his diet; merry and pleasant with those that lived with him. He was so industrious, that he would never be idle. He had one Wife, by whom he had six sonnes and five daughters, of whom he married one to *Zuinglius*, another to *Lavater*, and a third to *Simler*, all Ministers in *Zurich*.

He

He wrote Commentaries upon all the New Testament : His Workes are contained in tenne Tomes ; besides which hee wrote *Contra Anabaptistas lib. 4. De annuis Reditibus. De Hebdomadibus Danielis. De Sacramentis.*

The Life of Edward Deering, who died
Aⁿo Christi 1576.

Edward Deering was borne of a very ancient Family in Kent, and carefully brought up both in Religion, and Learning. From School he went to Cambridge, and was admitted into Christs Colledge, where he profited exceedingly, and became a very famous Preacher, as may appear by his most learned, and holy Sermons, and Tractates full of heavenly consolation : He never affected, nor sought after great titles, or preferments, and therefore rested content with his Fellowship in that Colledge ; and onely Commenced Batchelor of Divinity ; yet afterwards hee was made a Preacher in Saint Paul's Church in London, and having worn out himself with his labours in the Work of the Lord, hee fell sick, and discerning his approaching death, hee said, in the presence of his friends that came to visit him, *The good Lord pardon my great negligence, that (whilst I had time) I used not his precious gifts to the advancement of his glory as I might have done : Yet I blesse God withall, that I have not abused these gifts to ambition and vain studies : When I am once dead, my enemies shall be reconciled to me, except they be such as either knew me not, or have no sence of goodnesse in them ; for I have faithfully, and with a good conscience served the Lord my God.* A Minister standing by, said unto him, It's a great happinesse to you that you die in peace, and thereby are freed from those troubles which many of your brethren are like to meet with. To whom he answered, *If God hath decreed that I shall sup together with the Saints in Heaven, why doe I not goe to them ? but if there be any doubt or hesitation resting upon my spirit, the Lord will reveal the truth unto me.* When he had layen still a while, a friend said unto him, that hee hoped that his minde was employed in holy meditation whilst hee

His birth and education.

His humility.

His sickness.

His speech in his sickness.

lay

An excellent
speech.

lay so silent: To whom he answered, *Poor wretch, and miserable man that I am, the least of all Saints, and the greatest of Sinners, yet by the eye of Faith I beleeve in, and look upon Christ my Saviour: Yet a little while, and we shall see our hope. The end of the world is come upon us, and we shall quickly receive the end of our hope which we have so much looked for. Afflictions, diseases, sicknesse, grief, are nothing but part of that portien which God hath allotted to us in this world. Its not enough to beginne for a little while, except we persevere in the fear of the Lord all the daies of our lives, for in a moment we shall be taken away. Take heed therefore that you doe not make a pastime of, nor dis-esteem the Word of God: blessed are they that whilst they have tongues, use them to Gods glory.*

Comfort at
death.

When he drew near to his end, being set up in his bed, some of his friends requested him to speake something to them that might bee for their edification, and comfort: Whereupon, the Sun shining in his face, hee tooke occasion from thence to say thus unto them; *There is but one Sunne in the world, nor but one Righteousnesse, one Communion of Saints. If I were the most excellent of all creatures in the world: If I were equall in righteousness to Abraham, Isaac, and Jacob, yet had I reason to confesse my selfe to bee a sinner, and that I could expect no salvation but in the righteousness of Jesus Christ: For we all stand in need of the grace of God: And as for my death, I blesse God I feel, and finde so much inward joy and comfort in my soul, that if I were put to my choice whether to dye, or live, I would a thousand times rather choose death then life, if it may stand with the holy will of God: And accordingly shortly after he slept in the Lord, Anno Christi 1576.*

His Death:

The

The Life of Flacius Illiricus, who died
Ano Christi 1575.

M *Atthias Flacius Illiricus* was borne in *Albona* in *Sclavonia*, Anno Christi 1520, of an ancient and numerous Family. His Father being learned himself, and discerning a good ingeny in his Sonne, began in his tender years to instill into him the first Rudiments of Learning. But after his death, his Masters so neglected him, that he almost forgot all. Yet when he began to have discretion, he desired much to attaine to Learning, and returned to his studies, and to further him therein, went to *Venise*, and after some progress made, at seventeen years old hee beganne to study Divinity: but wanting means to maintaine him in the University, he profered halfe his estate to be admitted into a Monastery, either at *Bononia*, or *Padua*; but a friend, called *Baldus*, a godly man, who afterwards suffered Martyrdom for the Truth, dissuaded him from that kinde of life, and advised him rather to goe into *Germany*, where were store of Learned men. Hereupon, having read over some of the Protestants bookes, and liking *Baldus* his advice, hee went into *Germany*, which he had never before seen; and first staying at *Basil*, he studied under *Simon Gryneus*, who did not only entertain him, being very poor, but provided for him, and instructed him in the Truth, which was An. 1539. And about the end of the ear he went from thence to *Tubing*, where also he studied a while under *Matthias Garbicus*, & then went to *Wittenberg*, An. Chr. 1541, where he privately taught Greek and Hebrew for his maintenance, and heard *Luther* and *Melancthon*. He was much troubled there with temptations about *Sinne*, *Gods wrath*, and *Predestination*: But by the good counsel of *Pomerane* and *Luther*, and the publick prayers of the Church, it pleased God that he overcame them.

Melancthon loved him much for his Wit and Learning, and maintained him at his own charges: And when *Flacius* was reasonable well grounded in the *Greek*, he fel to the study of the *Hebrew*, and commenced Mr. of Arts. He also married a wife

His Birth and
Parentage.

His education.

He goes to
Venice.

He goes into
Germany.

His Poverty.

His Tentation.

His Marriage.

The Interim
opposed by
him.

He goes to
Magdeburg.

And from
thence to
Jeans.
And to Ratif-
bone.

And to Straf-
borough.

His Death.

His Works.

wife, and had a stipend allowed him by the Prince Elector, Anno 1544. But when by reason of the Wars, that University was dissipated, he went to *Brunswick*, being invited thither by *Medler*, where he got much credit by his publick teaching. The Warres being ended, he returned to *Wittenberg*, Anno 1547. But when the *Interim* came forth, and *Melancthon* thought that for peace-sake something should be yeelded to in things indifferent, *Flacius*, with the Divines of *Lubeck*, *Lunenbourg*, *Hamborough*, and *Magdeburg* strongly opposed it, as opening a gap to the return of Popery. Hereupon shortly after he removed to *Magdeburg*, where he strongly opposed Popery, the *Interim*, and whatsoever was contrary to the *Augustane Confession*. There also he assisted *Gallus*, *Wigand*, and *Judex*, in writing the *Magdeburgenses Centuries*; Confuted the opinion of *Osiander* about the Justification of a man before God, and the fond conceits of *Schwenkfeld*. And when the Duke of *Saxonia* had erected an University at *Jeans*, hee sent for him thither, Anno Christi 1557. But after five years a great contention arising between *Strigelius* and him about *Free will*, he left that place and went to *Ratisbone*; and Anno Christi 1567 the Citizens of *Antwerp*, having procured liberty for the free exercise of the Reformed Religion, sent for *Flacius*, amongst others thither; but Religion being quickly expelled thence, he went to *Strasborough*, where he published his *Glosse upon the New Testament*. And from thence to *Franckfurt* upon the *Main*, where after a while falling out with the Ministers about the *Essence of Originall Sin*, he fell into great disgrace, and not long after died, Anno Christi 1575, and of his Age 55.

He was of an unquiet wit, alwaies contending with some or other, and brought much grief to *Melancthon*; yet wrote some excellent Workes for the benefit of the Church; and amongst others, his *Catalogus Testium Veritatis*: His *Clavis sacra Scriptura*: His *Martyrologie*, with many others set down by *Verheiden* in his *Præstantium Theologorum effigies*.

The

*The Life of Josias Simlerus, who died
A^{no} Christi 1576.*

Josias Simlerus was born at *Capella* in *Helvetia*, *An.Ch.* 1530.

His Fathers Name was *Peter*, who was a godly, learned, and prudent man; by whom he was carefully brought up in learning in the School of *Capella*, and at fourteene yeares of age was sent to *Zurick*, *Anno Christi* 1544, where he lived in *Bullingers* Family (who was his Godfather) almost two yeares, and in which place he demeaned himself so piously, modestly, and diligently, and made so eminent a progresse in Learning, that he was exceedingly beloved of all. From thence he went to the University of *Basil*, *Anno Christi* 1546, where he studied the Arts and Tongues one year, and from thence he went to *Strasborough*, in which place there flourished at that time *Sturmius*, *Martyr*, *Eucer*, *Fagius*, *Herrlinus*, *Severus*, *Dasypodius*, *Hedio*, *Niger*, with some others: Some of these he heard, and spent two years in the further study of the Arts and Tongues. And so at the end of three years he returned home, to the great joy of his Father and *Bullinger*.

Neither did he now spend his time in pleasures, and idleness, but partly in learning, partly in preaching in neighbouring villages, and partly in teaching a School; so that being not above twenty yeares old, he was very serviceable both in the Church and Schoole. And whereas *Gesner* was exceeding full of employments, hee many times supplied his publick Lectures, one while reading *Astronomie*, another while *Geometrie*, and other whiles *Arithmetick* Lectures for him.

Anno Christi 1552 he was appointed publickly to expound the New Testament in *Zurick*, being but two and twenty years old; and he beganne with *Matthew*, and shewed such diligence and abilities, that he was not only admired by his own Countrymen, but by strangers, especially the *English*, who lived as exiles there at that time.

Four years after, *An. Chr.* 1557 he was made Deacon, and

His birth and
education.

He goes to
Basil.

And *Stras-*
borough.

He is made
Professor in
Zurick.

He is made
Deacon.

went

He is dear to
Peter Martyr.

went on in his former worke with admiration, so that he was highly prized by all, and judged fit for better preferment. *Bibliander* being grown very old, *Simler* supplied his place, and was Colleague to *Peter Martyr*, who highly prized him, and foretold that *Simler* would prove a great ornament to the Church; and when he died, expressed much joy that he should have so able a man to succeed him. And accordingly after his death, *Simler* was chosen into his place by the unanimous votes both of the Doctors and Senate of *Zurich*, which was in the year 1563, and had for his Colleague *John Wolffius*, a very learned, and godly man.

His Industry.

Simler, besides his publick labours, instructed many in private, and amongst them some Noblemen, both in sacred, and humane learning. His Lectures publick, and private, ordinary, and extraordinary were sufficient witnesses of his diligence, industry, piety, learning, eloquence, judgement, and memory. He had such an acute wit, and strong memory, that he was able *extempore* to speak of any subject, and to answer his friends questions out of any Author, and to give an account of their writings, to the great admiration of the hearers. And though in reading of books he seemed to run over them very superficially, yet when he had done, he

His excellent
memory.

was able to give an exact account of any thing that was contained in them. Being so troubled with the Gout that many times he was confined to his bed, and had the use of none of his members but his Tongue onely; yet in the midst of his pains, he used to dictate to his *Amannensis* such things as were presently printed, to the great admiration of Learned men. Besides the Gout, he was much troubled with the stone, so that the pains of these diseases, together with his excessive labours in his Ministry, hastned his immature death; which he also foresaw, yet without any consternation, or fear, but by his frequent and fervent prayers to God, endeavoured to fit himselfe for it: and accordingly *Anno Christi*

His manner of
reading.

1576 he resigned up his spirit unto God, being five and forty years old, and was buried in *Peter Martyrs* Tomb. Hee was of a very loving, and gentle nature, free from passion; very charitable, spending all his Patrimony upon the Poore, and Strangers. And such as came thither to study, he entertained

His excellent
parts.

His diseases.

His death.

His Character.

them

them in his house, and often feasted his friends, with whom he would be very merry; otherwise he was very sparing of speech. He delighted much in History. He had two Wives, the first of which was *Bullingers* daughter, who died without issue; by the second, who was *Gualters* daughter, he had three sons and one daughter.

He was tall of stature, fat, fair, and strong, but that he was somewhat weakned by the Gout. He had such an amiable face, that his sweet manners might bee seen in his countenance as in a glasse. In his habit and diet he was neither too sumptuous, nor too sordid; best liking cleanlinesse, and neatness.

Scripsit Praelectiones in Exodum. De aeterno Dei Filio, adversus Arianos, Tritheitas, & Samosetaninos. Adversus eosdem de S. Sancto. Narrationem veterum controversiarum de una Persona, & duabus naturis Christi, &c. cum multis aliis. The particulars you may find in *Verheiden*.

The Life of Immanuel Tremelius, who died Ano Christi 1580.

Immanuel Tremelius was born in *Ferrara*, having a Jew to his Father, who so educated him, that hee was very skillfull in the Hebrew Tongue: Hee was converted by *Peter Martyr*, and went with him to *Lucca*, where he taught Hebrew. From thence he went with him to *Strasborough*, and from thence into *England* under King *Edward* the sixth, after whose death he returned into *Germany*: And in the School of *Hornback*, under the Duke of *Bipint*, he taught Hebrew. From thence he was called to *Heidleberg* under *Frederick* the third, Elector Palatine, where he was Professor of the Hebrew tongue, and translated the *Syriack Testament* into Latine: There also he set upon the Translation of the Bible out of Hebrew, & associated to himself in that work *Fr. Junius*, who after the death of *Tremelius*, perused the whole work, and by adding many things, rather made it larger then better, in some mens judgement.

In his old age he left *Heidleberg*, and by the Duke of *Bul-loin*

His Birth and education.

His conversion.

His frequents removes.

Bible translated

His death.

loin was called to be *Hebrew* Professor in his new University of *Sedan*, where he dyed, *Anno Christi* 1580, and of his Age seventy.

He wrote a *Chalde* and *Syriack* Grammer; hee published the New Testament in *Latine* and *Syriack*: An exposition upon the Prophet *Hosea*. Together with *Junius* he translated the *Hebrew* Bible, adding short annotations. And lastly *Bucers* Lectures upon the Epistle to the *Ephesians*.

The Life of Peter Boquine, who died *Anno Christi* 1582.

His birth and education.

Peter Boquinius was borne in *Aquitane*, and being in his youth brought up in learning, he entred into a Monastery at *Biturg*, where he was made the Prior, and was very much beloved of all the Convent. But it pleased God in the midst of all his riches and honours to discover the Truth to him, and thereupon, after the example of *Luther*, *Bucer*, *Oecolampadius* and *Peter Martyr*, he resolved to leave all, and to follow Christ; whose example divers of the Friars also followed; From thence he went toward *Wittenberg*, being very desirous to be acquainted with *Luther*, and *Melancthon*, whose fame was very great, and some of whose works he had met with, and read; and so travelling through *Germany* he came to *Basil*, where he wintered by reason of the Plague, very ripe at that time in many Countries. There he diligently heard the Lectures of *Myconius*, *Carlostadius*, and *Sebastian Munster*.

His Conversion

Christ best of all.

He goes to Basil.

He comes to Wittenburg.

He goes to Strasborough.

Anno Christi 1542, from thence he went to *Lipsich*, where he staid three weeks, and so went to *Wittenberg*; Coming hither he had some converse with *Luther*, but more with *Melancthon*: And whilst he was there, *Bucer* sent to *Melancthon* to request him, to send an able man to *Strasborough* to supply *Calvins* place, who was now gone back to *Geneva*; whereupon *Melancthon* requested *Boquine* to goe thither, which he accordingly did, and began to read upon the Epistle to the *Galatians*. Shortly after *Peter Martyr* came thither also. But *Bucer* being sent for by the Arch-bishop of *Collen*, to

assist

assist him in the reformation of his Churches, *Boquine* finding that the Ecclesiasticall and Scholasticall affaires went but slowly forward in his absence, upon the request of his brother who was a Doctor of Divinity, and not altogether estranged from the Reformed Religion, he resolved to goe back into *France*, and so taking *Basil* in his way, he went to *Geneva*, where he heard *Calvin* preach, and had some speech with him, and from thence to *Biturg*, where he lived with his brother, the Doctor mentioned before; and when some hope began to appear that the Churches of *France* would be reformed, at the instigation of his brother, he began publickly to read Hebrew, and to expound the Scriptures.

About that time *Francis* King of *France* being dead, the Queen of *Navar* came into those parts about the marriage of her daughter, to whom *Boquine* went, and presented her with a book written with his own hand, about the necessity and use of the holy Scriptures, and her daughter with another, concerning our spiritual husband *Jesus Christ*; whereupon she took him into her Patronage, and allowed him a yearly stipend out of her treasury, appointing him to preach a publick Lecture in the great Church in *Biturg*; Whereunto also the Arch-Bishop consented.

Shortly after the Queen of *Navar* dying, there succeeded to her King *Henries* sister, as in name and stock, so also in Doctrine and Piety not unlike her: Whereupon *Boquine* went and presented her with a book which he had written, *De homine perfecto*, which she took so gratefully, that she confirmed his former stipend to him; and he made use of that favour so long as he thought his labours were not unprofitable to the Church; but when he saw that there was no hope of any further Reformation in *France*, and that his enemies lay in wait for his life, he gave it over of his own accord. At that time he underwent the bitter hatred of some Friars, and other enemies of the truth, by whom his life was in great danger; For he was summoned to appear before the Parliament of *Paris*, and then before the Arch-Bishop of *Biturg*, where his life was sought; but God raised up some men to stand for him, whereby he was delivered from the present danger.

His returne into
to France.

He is made
the Q. of Na-
vars Chaplain:

Popish malice.

Gods provi-
dence.

His return to
Strasborough.

Then did he resolve to fly into *England*; but hearing of King *Edwards* death, he altered his purpose, and by the perswasion of a friend he resolved to returne to his people in *Germany*, and so accordingly, accompanied with two young men, he went to *Strasborough*; and when he had scarce been there a month, it so fell out that the French Church in that place wanted a Pastor, and chose him to that office; yet for sundry reasons he refused to accept of it, till by the perswasion of *John Sturmius*, and some other friends, he was content to preach to them till they could provide them another. That place he discharged for about the space of four months, conflicting with many difficulties, and meeting with much trouble, by reason of the improbity and perfidiousnesse of some: At the end of which time the Senat with the consent of the Church, appointed *Peter Alexander* to be their Pastor, and so *Boquine* was freed.

His troubles.

He goes to
Heidleberg.

Anno Christi 1557. he went from thence to *Heidleberg*, being sent for by *Otho Henry*, Prince Elector Palatine, who was about to reforme his Churches. There hee was made the Publick Professor of Theologie, and met with much opposition, and manifold contentions in that alteration, which yet he bore with much prudence.

His patience.

Anno Christi 1564. there was a disputation appointed at *Malbourn* for composing the great controversie about the ubiquity of Christs body: This was appointed by *Frederick* the third, Elector Palatine, and *Christopher* Duke of *Wertemberg*. To this meeting the Elector sent *Boquine*, *Diller*, *Olevian*, *Dathen* and *Ursin*; but very little fruit appeared of their labours, as the event shewed.

He is driven
from thence.

Boquin continued in *Heidleberg* about twenty years, under *Otho* and *Frederick* the third. But after that Princes death, *An. Christi* 1576, by reason of the prevalency of the Heterodox party, he, with other Professors, and Divines, was driven from thence: and it pleased God that immediately hee was called to *Lausanna*, where he performed the part of a faithfull Pastor, so long as he lived.

He is called to
Lausanna.

Anno Christi 1582 on a Lords day he preached twice, and in the evening heard another Sermon, then supped cheerfully, and after supper refreshed himself by walking abroad; then

then went to visit a sick friend, and whilst he was comforting of him, he found his spirits to begin to sink in him, and running to his servant, he said unto him *Pray*; adding further, *Lord receive my soul*, and so he quietly departed in the Lord, *Anno Christi, 1582.*

His sudden death.

The workes which he left behind him were these: *Defensio ad calumnias Doctoris cujusdam Avii in Evangelii professoris. Examen libri quem Heshusius inscripsit, De presentia corporis Christi in cena domini. Theses de cena Domini. Exegesis divina communicationis. Adsertio veteris, ac veri Christianismi adversus novum, & fictum Jesuitismum. Notatio precipuarum causarum diuturnitatis controversie de Cena Domini. Adsertio ritus frangendi & in manus sumendi panis Eucharistici.*

His Works.

Ccc 2

The



E. GRINDALL

R. E. J.

The Life of Edmund Grindall, who dyed
A^{no} Christi 1583.

His Birth and
 education.

His preferment
 in Cambridge.

Edmond Grindal was borne in *Cumberland Anno Christi* 1519. and carefully brought up in learning, first at school, and then in the University of *Cambridg*, where being admitted into *Pembroke Hall*, he profited so exceedingly, that he was chosen first Fellow, and afterward Master of that house: And Bishop *Ridley* taking notice of his piety and learning, made him his Chaplain, and commended him to that pious Prince King *Edward* the sixth, who intended to prefer him, but

but that he was prevented by an immature death. In the bloody daies of *Queen Mary, Grindal*, amongst many others, fled into *Germany*, where he continued all her Reigne: But comming back in the beginning of *Queen Elisabeth*, she preferred him to that dignity which her brother King *Edward* intended him to, making him Bishop of *London*, wherein hee carried himself worthily for about eleven years.

Anno Christi 1570 hee was removed by the *Queen* to the Archbishoprick of *York*, where he continued about six years; and then for his piety and learning she made him Archbishop of *Canterbury*, wherein he lived about seven years more, and then falling sick at *Crofton*, hee resigned up his spirit unto God that gave it, *Anno Christi* 1583, and of his Age, sixtie four.

Both in his life, and at his death he did many excellent works of Charity: At *St. Beighs* in *Cumberland*, where he was born, he erected a Free-schoole, and endowed it with thirty pound *per annum* for ever. To *Pembroke Hall* in *Cambridge*, where he was educated, he gave twenty-two pounds a yeare in lands for the maintaining of a Greek Lecturer, one Fellow, and two Scholars, to be chosen out of the aforesaid School of *St. Beighs*. He gave also much mony to the said Colledge. To *Magdalen* Colledge in *Cambridge*, hee gave lands for the maintainance of one Fellow from the said School. To *Christs* Colledge in *Cambridge* he gave forty five pounds. To *Queens* Colledge in *Oxford* he gave twenty pound *per annum* in lands to maintain one Fellow, and two Scholars out of the aforesaid Schoole: And at his death he gave his Library, which was a very great, and good one, to that Colledge; besides a great sum of money. To eight Alms-houses in *Crofton* he gave fifty pounds *per annum*; and to *Canterbury* he gave an hundred pounds to set the poor on work.

Flight in persecution.

He is made Bish. of Lond.

Arch-bishop of York.

Arch-bishop of Canterbury.

His death.

His Charity.

The Life of Bernard Gilpin, who died
An^o Christi 1583.

His birth and
Parentage.

Bernard Gilpin was born at *Kentmire* in the County of *West-Moreland* Anno Christi 1517, of an ancient and honourable Family. When he was but a child, a Friar, pretending to be a zealous Preacher, came on a Saturday night to his Fathers house, and at Supper eat like a Glutton, and drunke himself drunke, yet the next morning in his Sermon sharply reprov'd the sinne of Drunkenesse: whereupon young *Gilpin*, sitting near his mother, cryed out, *Oh Mother! doe you hear how this fellow dares speak against Drunkenesse, and yet himself was drunken last night?* But his Mother stopp'd his mouth with her hand, that he might speake no further, it being a mortall sinne in those times to speak against these men. His Parents perceiving his aptnesse, were carefull to make him a Scholar; and when hee had with great approbation pass'd his time in the Grammar-School, they sent him to *Oxford* Anno Christi 1533, where he was admitted into *Queens Colledge*, and profited wondrously in Humane Learning. Hee was very conversant also in the writings of *Erasmus*, which were in much esteem at that time: And to the studie of Logick, and Philosophie, hee added that of Greek and Hebrew; yea after some few years spent in these studies, hee grew so famous, that there was no place of preferment for a Scholar whereof the eminency of his virtues had not rendered him worthy: Whereupon he was one of the first that was chosen a member of *Christ-Church* by Cardinall *Wolsey*. At that time he was not fully instructed in the true Religion, but held disputations against *John Hooper*, afterwards Bishop of *Worcester*; as also against *Peter Martyr*, who was then Divinity Lecturer at *Oxford*; upon the occasion of which dispute, that he might defend his cause the better, he examined the Scriptures & ancient Fathers: But by how much the more he studied to defend his Cause, the lesse confidence hee began to have therein; and so whilst he was searching zealously for the Truth, he beganne to discern his own Errors. *Peter*

His education.

He goes to
Oxford.

His great proficiency.

Martyr

Martyr used to say, *That he cared not for his other adversaries, but (saith he) I am troubled for Gilpin; for he doth, and speaketh all things with an upright heart; and therefore he often prayed, That God would be pleased at last to convert to the Truth the heart of Gilpin, being so inclinable to honesty: And the Lord answered his prayer; for presently Gilpin resolved more earnestly to apply himself, both by study, and prayer to search out the Truth: and it pleased God accordingly to reveal it unto him; as also the many Errors in Popery, and the necessity of separating from that Apostatical Church. In the mean while Cuthbert Tunstall, Bishop of Durham, being his Uncle, resolved to send him beyond-sea to visit the Churches in forreign parts, and to allow him meanes for his travel: But before his going, he was called to preach before King Edward the sixth, which he performed with good approbation. Whilst he was resolving upon his journey, he had a Parsonage given him, which Tunstall perswaded him to keep to maintaine him in his travels; but he, sending for a friend whom he knew to be learned, and religious, resign'd his Parsonage to him: For which, when it came to the knowledge of Tunstall, he chid him sharply, and told him, That he would die a begger; but he excused it, saying, That he could not keep it with the peace of his conscience. But (said the Bishop) thou shalt have a Dispensation. To whom Gilpin answered, That he feared when he came to stand before Christ's Tribunal, it would not serve his turn to plead a Dispensation, &c. When he came beyond sea he went to Louan, Antwerp, and Paris. And after a while Tunstall sent again to perswade him to accept of a Parsonage, which he would conferre upon him: To whom he wrote back that he had discussed the question with all the learned, especially with the Prophets and best Writers since Christ's time, so that he was fully resolved not to burthen his conscience by accepting of a Charge which he could not live upon, &c.*

Whilst he was at Paris, Tunstall sent him over a book which himself had written, about the Presence of Christ in the Sacrament to be printed there, which Gilpin performed faithfully. He returned into England after three years, in Queen Maries reign, and beheld (to his great grieve) the Church

Power of
Prayer.

His conversion

He preaches
before the K.

His piety.

Tender con-
science.

He goes be-
yond sea.

His return into
England.

His faithfulness.

He is accused.

His great learning.

Made Parson of Houghton.

His charity to souls.

His journeyes into the North.

His charity.

oppressed with blood and fire; and being placed by *Tunstal* in the Rectory of *Essington*, he began sharply to tax the vices which then reigned in the Church, and propounded the Doctrine of Salvation plainly, and soundly; which procured him many enemies, especially of the Clergy, who accused him often to the Bishop for an Heretick: But *Tunstal* could not endure to shed blood, and therefore dealt mildly with him. At a certaine time the Bishops Chaplains discoursed with him about *Luther*, and the Sacrament of the Altar; whom he answered so judiciously, that the Bishop hearing their discourse, said to his Chaplains, *Let him alone, for he hath more learning then you all.* The Archdeaconry of *Durham* being annexed to the Parsonage of *Essington*, Master *Gilpin* for a time supplied both places, but after a while hee wrote to the Bishop, desiring that he might have his good will to resigne one of them, which the Bishop was very angry at, saying; *I told thee thou wouldst die a beggar.* Not long after the Bishop conferred upon him instead of them, the Rectory of *Houghton*, which was a great Parish, and a very fine seat. Hee took great care to perform the duties of the Ministry amongst his people; and seeing the miserable condition of many places in those parts; where the Tithes being Impropriated, the Souls of the people were starved, hee preached often abroad also: And once a year he took a journey into *Northumberland*, *Riddesdale*, and *Tindale*, usually about *Christmasse*, because of the opportunity of so many Holydaies; where he gat himselfe much esteem by his preaching to those barbarous people, and distributing mony to the poore. Sometimes he was forced to lodge in the snow all night in that journey, at which times hee made his man to trot his horses up and down, whilst he bestirred himself that he might not perish with the cold. Once as he returned home, a husbandman, as he was ploughing, had a horse in his team that fell down and died, for which he made great moan; whereupon Master *Gilpin* caused his man to alight and take off his saddle and bridle, and so to carry them to the next town, and gave his horse to this husbandman. And when by chance he met with any naked poor people, he would pull off some of his own clothes and give them. In the towne of *Houghton* there

there was a street of poore people; for whose reliefe every Thursday he caused a great pot of meat to be boyled; and distributed amongst them; yea, his charity was such, that hee was commonly called, *The Father of the Poor*. Yet had hee many enemies, who often accused him to Bishop *Tunstal*, but he abhorring to shed blood, was still a sweet defence to him. At last they accused him to *Bonner*, who sent a Messenger to apprehend him, whereof hee had notice before hand, and therefore prepared himself for Martyrdom, commanding his Steward to provide him a long garment to goe to the stake in, but it pleased God that by the sudden death of *Queen Mary* he was freed from this danger.

In the beginning of *Queen Elizabeths* reign *Mr. Gilpin* was exceeding studious to do all the good that possibly he could, whereupon he erected a Grammar-School, allowing maintenance for a Master and Usher; divers of the Scholars hee also instructed himself, so that in that School were bred many that were exceedingly profitable to the Church afterwards: For there was great resort to it, some of which he tabled in his own house, others in the town; yea, upon many poor mens sons he bestowed both meat, drink, apparel, and teaching. Out of this School were sent daily many to the Universities, to divers of which he allowed maintenance; whereby his name was renowned, and the *Earl of Bedford* much esteemed him, and procured of the Queen the Bishoprick of *Carlile* for him, and sent him his *Congedestier*; but Master *Gilpin* returned it back with many thanks, alledging his own insufficiency for the discharge of so great a place. Not long after also hee was much importuned to take upon him the Provosts place of *Queens Colledge in Oxford*, but hee refused it, being wholly unwilling to remove from the place where God had set him.

He was much given unto Hospitality, insomuch as *William Cecil Lord Burghley* returning out of *Scotland*, drawn with the fame of Master *Gilpin*, came to *Houghton*, where hee was entertained with all due respect: And when hee had well observed Master *Gilpin*, and the diligence of his servants, and abundance of all things, with so compleat service in the entertainment of so great, and unlooked for a Guest, hee said

at

His enemies.

Flight in persecution refused.

Gods providence.

His continued charity.

His humility.

He refused preferment.

His hospitality

at his parting, *That he had heard much of Master Gilpin, but what he had now seen, and tried, was much more then the report.* And thereupon when he took his leave of Master Gilpin, he requested him if he had any occasion or suit at the Court, that hee would make use of him to intercede for him.

His esteem in
the North.

Note.

A barbarous
custom.

He still continued his yearly visit of *Riddesdale*, and *Tindale*, where he was esteemed a Prophet, and little lesse then adored by that barbarous people. Being once amongst them, one had stoln his horses, whereupon Hue and Cry was sent abroad for Master Gilpin's horses. The fellow that had stoln them, hearing that they were Master Gilpin's, fell a trembling, and presently carried them back again, humbly craving pardon, and the benediction of Father Gilpin, protesting that he feared that he should be thrust into hell if he should doe him any wrong. Also being to preach at a town called *Rothburie*, there was a deadly feud between the inhabitants, so that the men of both sides never met at Church without blood-shed, and therefore when one party came, the other used to stay away: But Master Gilpin being in the pulpit, both parties came to Church, one party going into the Chancel, and the other into the Body of the Church, armed with Swords and Javelins; Master Gilpin, though somewhat moved with this uncouth spectacle, yet went on in his Sermon; but when their weapons beganne to make a clashing sound, and the one side drew near to the other, Master Gilpin came down from the pulpit, and stepping to the Ringleaders of either faction, laboured to establish a peace; and when hee could not prevail in that, yet he got a promise from them to continue the peace whilst he was in the Church, and afterwards, whilst he was in those quarters; and so going up againe, he spent the rest of the time in disgracing that barbarous, and bloody custome. At another time Master Gilpin coming to a Church in those parts, before the people assembled, and walking up, and down, spied a glove hanging up in the Church, whereupon he enquired of the Sexton the meaning of it, who told him that it was a glove of one of the parish who had hung it up as a challenge to his enemy, with whom he would fight hand to hand, or with any that durst take it down.

down. Master *Gilpin* requested the Sexton to take it downe; who replied, That hee durst not. Then said Master *Gilpin*, Bring me a staffe and I will take it down; which accordingly he did, and put it into his bosome, and in his Sermon he took occasion to reprove these inhumane challenges, and reprov'd him in particular that had hung up the glove, shewing them that he had taken it down, and that such practises were unbecoming Christians, and therefore he perswaded them to love, and mutuall charity amongst themselves: After Sermon he distributed money amongst the poore, and as his manner was, visited the prisoners, gave them money, and preached to them, and brought many of them to repentance; and for some that were condemned to die he procured pardon, and saved their lives.

Not long after a Rebellion was raised in the North by the Earls of *Northumberland* and *Cumberland*; which Master *Gilpin* having intelligence of, resolved to retire himself from his house for a time, and making a speech to the Master and Scholars to demean themselves carefully and peaceably in his absence, hee went to *Oxford*, till the Queens Army, commanded by the Earl of *Sussex*, had dissipated the Rebels. But before that Armie came, the Rebels having seized upon *Durham*, some of them flew as farre as *Houghton*, and finding Master *Gilpins* Barns full of Corn, young cattel fatted, and many things, provided for hospitality, they made spoyle of all, the chiefe of which plunderers was a knave whom Mr. *Gilpin* had saved from the Gallowe. But when those Rebels were overthrowne, Master *Gilpin* returned home, and begged the lives of many of the simpler sort whom he knew to be drawn into that Rebellion through ignorance.

After the death of Bishop *Pilkington*, who was Master *Gilpin's* faithfull friend, there succeeded in the Bishoprick of *Durham*, one *Richard Barnes*, who was offended with him upon some false suggestions, which came thus about. Master *Gilpins* custome was sometimes to goe to *Oxford*, and once as he was upon his way, hee espied a young youth before him sometime walking, and sometimes running. Master *Gilpin* demanded of him what hee was, and whence he came, and whither hee was going? Hee answered, That hee

came

He converts
theeves.

A Rebellion in
the North.

His house is
plundered.

Ingratitude.

H. Broughton.

came out of *Wales*, and was bound for *Oxford* to bee a Scholar.

Master *Gilpin* thereupon examined him, and finding him a prompt Scholar for the Latine, and that hee had a smattering in the Greek, asked him if he would goe with him, and he would provide for him; the youth was contented; whereupon hee took him with him to *Oxford*, and afterwards to *Houghton*, where he profited exceedingly both in Greek and Hebrew, whom Master *Gilpin* at last sent to *Cambridge*; and this was that famous *Hugh Broughton*, who afterwards requited evill for good, by stirring up the Bishop of *Durham* against Master *Gilpin*. Now the Bishop sent to Master *Gilpin* to preach at a Visitation, appointing him time, and place: But it fell out to be just at that time when Master *Gilpin* was going his Northern journey into *Ridgedale*, &c. whereupon he sent his man to the Bishop, desiring him to appoint some other to preach the Visitation-Sermon, for that hee might have many to doe that service, but none would goe amongst the borderers if he did it not. When his man had delivered his message to the Bishop, the Bishop held his peace which being related to Master *Gilpin*, he said, *Silence argues consent*, and so went on in his journey. But so soon as the Bishop heard of it, he suspended him, which Master *Gilpin* at his returne much wondred at. Shortly after the Bishop sent to him to warn him to meet him, and the rest of the Clergy at *Chester*; whither Master *Gilpin* went: and when the Bishop and the Clergy were all met in the Church, he said to Master *Gilpin*, *Sir, I must have you preach to day*: Master *Gilpin* desired to be excused, because he was unprovided, and for that he was suspended. But (saith the Bishop) *I free you from that suspension*. Yet Master *Gilpin* replied, *That he durst not go up into the pulpit unprovided*. You are never unprovided (saith the Bishop) you have such an habit of preaching. Master *Gilpin* stil stiffly refused, saying, *That God was not so to be tempted*, &c. Whereupon the Bishop commanded him to goe into the Pulpit forthwith. Well Sir (said Master *Gilpin*) *since it must be so, your Lordships wil be done*; and so after a little pause, went up, and began his Sermon, and though he saw some extraordinarily prepared to write his Sermon, yet hee proceeded

Ingratitude.

The Bishop
suspends him.

Requires him
to preach on a
sudden.

His modest
answer.

ceeded in his application to reprove the enormities in that Diocese. And now (saith hee). *Reverend Father, my speech must be directed unto you; God hath exalted you, and will require an account of your government; a reformation of whats amisse in the Church is required at your hands, &c. neither can you henceforth plead ignorance, for behold I bring these things to your knowledge this day, and therefore what evils you shall either doe your self; or suffer by your connivance hereafter, you make it your own, &c.* His friends hearing him thunder out these things, much feared what would become of him: And after Sermon, some of them told him with tears, That now the Bishop had that advantage against him which hee had long looked for, &c. To whom he answered, *Be not affraid, the Lord God over-rulerh all, and if God may bee glorified, and his Truth propagated, Gods will be done concerning me.* After they had dined together (all men expecting the issue of this buisnesse) Master Gilpin went to take his leave of the Bishop. *Nay (said the Bishop) I will bring you home, and so went along with him to his house, and walking there together in a Parlour, the Bishop took him by the hand, saying Father Gilpin, I acknowledge you are fitter to be Bishop of Durham, then my self to be Parson of your Church: I ask forgiveness for Errors past: Forgive me, Father, I know you have hatched up some chickens that now seek to pick out your eyes; but be sure so long as I am bishop of Durham, no man shall injure you:* Master Gilpin, and his friends, much joyced that God had so over-ruled things, that that which was purposed for his disgrace, should turn to his greater credit.

His body being quite-worn out with pains-taking, at last feeling before hand the approach of death, hee commanded the poor to be called together, unto whom he made a speech, and tooke his leave of them. He did the like also to others, made many exhortations to the Scholars, to his servants, and to divers others, and so at the last he fell asleep in the Lord, *March the fourth, Anno-Christi 1583, and of his Age, sixty fix.*

Hee was tall of stature, slender, and hawk-nosed; his clothes not costly, but frugall in things that belonged to his own body; bountifull in things that tended to the good of others.

He preaches
boldly.
His zeal.

His pious reso-
lution.

Gods mercy.
The Bishop
askech him for-
givenesse.

Preparation
for death.

His death.

His Character.

others, especially of the poor, and scholars. His doores were still open to the poor and strangers: He boarded and kept in his owne house four and twenty Scholars, most of them poor mens sonnes, upon whom hee bestowed meat, drink, apparell, and learning. Having a great Parish, he entertained them at his Table by course euery Sabbath from *Michaelmasse* to *Easter*. He bestowed upon his School, and for stipends upon the Schoolmasters, the full sum of 500 pound, out of which School he supplied the Church of *England* with great store of Learned men. Hee was carefull not onely to avoyd evil, but the least appearance of it: Being full of Faith unfeigned, and of good works; hee was at last put into his grave, as an heap of wheat in due time put into the garner.

Hallelujah.

The Life of Zacharie Ursin, who died Ano Christi 1583.

His birth and
parentage.

He goes to
Wittenberg.

A plague.

His return to
Wittenberg.

Zacharie Ursin was borne in *Cratistavia*, the Metropolis of *Silesia*, An. Christ. 1534, of honest parents. His Fathers name was *Gasper*, a Minister in *Cratistavia*, who set him to School in the same City, where he quickly shewed an excellent wit, by which he easily outwent all his schoolfellows, and so having perfected his Schol-learning by that he was 16. yeares old, having an ample testimony from his Master [*Andrew Winckle*] he was sent to *Wittenberg*, An. Chr. 1552, where he heard *Melancthon* with great diligence two years; At the end of which time the Plague breaking forth there; he retired with *Melancthon* to *Torgau*; and after a while having an ample testimony from him, he went thence into his own Country for all that Winter; but in the spring hee returned to *Wittenberg*, where he spent five years more in the study of the Arts, Tongues, and Divinity. He was very familiar with *Melancthon*, and much esteemed by many Learned men, who flocked to that University out of all Countries,

with

with whom also afterwards hee kept correspondencie.

Anno 1557, he went with *Melancthon* to the conference at *Wormes* about Religion; and from thence he travelled to *Marpurg*, *Strasboreugh*, *Basil*, *Lausanna*, and *Geneva*, where he grew into familiar acquaintance with many learned men, especially with *Calvin*, who gave him such bookes as he had printed. From *Geneva* he went into *France* to *Lions*, *Orleance*, and *Paris*, where he perfected his skill in the *Hebrew* under the learned *Mercerus*. In his return he went to *Zurich*, where hee acquainted himself with the learned men, and so to *Tubing*, *Ulme*, *Norinberg*, and from thence to his old Master *Melancthon*.

Anno 1558 hee was sent for by the Senate of *Uratistave* (which was his native place) to govern the school in that City, where, besides his Lectures in the Arts and Tongues, he was employed in the explication of *Melancthon*s book of the *Ordination of Ministers*; upon which occasion he declared his judgement about the Sacrament, and thereupon he was cried out against for a Sacramentarian. This caused him to give a publick account of his Faith about the Doctrine of the Sacraments, in certain strong, and accurate propositions. *Melancthon* hearing of the opposition which hee met with, wrote to him to stand firmly to the truth, and if he enjoyed not peace in that place, to returne to him again; and to reserve himself for better times. And accordingly *Ursin*, who naturally abhorred brawles, and in his judgement could not endure Ecclesiasticall contentions, chose rather to leave the place, and therefore requested of the Senate that he might be dismissed, and obtained his desire, upon condition that whensoever his country and the Church there had need of him, he should be willing to return home to them again. This fell out seven daies after the death of *Melancthon*, Anno Christi 1560.

Ursin had a reverend man to his Uncle, called *Albert Roth*, who asked him whither hee would goe? To whom he answered thus, Truly I doe not goe unwillingly out of my own country, seeing they will not admit of my confession of the Truth, which with a good conscience I could not omit. And if my worthy Master *Melancthon* were now living, I would goe to

His travels.

He is sent for into his own country.

His enemies.

Melancthon encourages him

He is dismissed.

His Resolution

none but him: But since he is dead, I will goe to Zurich; which though it be not esteemed here, yet in other Churches it is very famous; for there are such godly, learned, and eminent men, that they cannot be obscured by our Preachers, and with them (through Gods mercy) I hope to live with much comfort.

He goes to Zurich.

And thus hee left his Country, to the great grief of the godly, whom he had instructed and confirmed in the Orthodox Truth. From *Uratistavia* hee went to *Wittenberg*, where he was received by the Professors with great joy, and who would have chosen him into their number; but hee refused, and so went to *Zurick*, Anno 1560, being invited thither by *Martyr*, *Bullinger*, *Simler*, *Lavater*, *Gualter*, *Gesner*, and *Frisius*, who much desired his company, and wrote for him. With these worthy men he lived pleasantly and comfortably, addicting himselfe to the profit of the Church, and being a diligent attender upon *Peter Martyrs* Lectures, whereby hee much encreased his knowledge in Divinity.

He goes to Heidleberg.

He commences Doctor.

Anno Christi 1561 there came Letters to *Zurick* from *Thomas Erastus*, signifying that there wanted a Divinity Professor at *Heidleberg*, and that they desired supply from thence: whereupon the aforementioned Divines knowing *Ursines* fitnessse, presently sent him with their Letters of ample commendation both to the Elector Palatine, and to the University: Where he was made governour of the Colledge of *Sapience*; and by his diligence, faithfulnessse, and ability, got such credit, that at twenty eight years of age they graced him with the title of a Doctor in Divinity, and so hee supplied the place of publick Professor to the year 1568, at which time *Zanchy* succeeded him.

His employment there

He had for his Colleagues *Peter Boquin*, and *Immanuel Tremelius*; the latter Professor of the Old Testament, and the former of the New. Five years *Ursin* continued reading upon his *Common places*, and certainly if he had finished it, it had been exceeding usefull to the Church. And besides his ordinary Lectures both in the University and Colledge, the godly Prince *Otho Frederick*, seeing severall Ministers using severall Catechisms to the prejudice of the Church, he employed *Ursin* in the writing a Catechism for the *Palati-*

nate; which might be of general use, and accordingly he did, to the great satisfaction of all.

Anno 1563, there brake forth a grievous Pestilence that scattered both the Court and University; yet *Ursin* remained at home, and wrote his tractates of *Mortality*, and *Christian Consolations* for the benefit of Gods people.

The same year presently after *Ursins* Catechism was printed, *Flacius Illiricus*, *Heshusius*, and some others, beganne to quarrel at some passages in it about the Ascension of Christ, his Presence in the Sacrament, &c. As also to traduce the Reformation carried on in the *Palatinate*; but at the command of the *Palatine*, *Ursin* did excellently justify his Catechism, and defend the Truth to the great satisfaction of all that read it.

Anno Christi 1564 hee was sent by the Elector to *Malbrun* to dispute with *Brentius* and *Smidlin* about the Ubiquity of Christs body, which he confuted with such clear and strong arguments, as that many both *Papists* and *Lutherans* were converted thereby.

He was so dear to the *Electors Palatine*, that when the *Bernates*, Anno 1578, sent *Aretius* to *Heidelberg*, to crave leave that *Ursine* might goe to *Lausanna* to be the Divinity Professor there, he would by no means part with him, but for his ease and encouragement to stay, gave him leave to choose an assistant, that so his body might not bee worne out with his daily and excessive labours.

Anno Christi 1572 he married a Wife, by whom he had one sonne, that was afterwards a Minister, and inherited his Fathers virtues.

Anno Christi 1574, at the command of the Elector *Frederrick*, he made a Confession of Faith about God, the Person of Christ, and the Supper of the Lord, which was to stop the mouths of some malicious wicked men, who had scattered abroad, that in *Heidelberg* they had sowed the seeds of *Arianism*, from which error both the Elector, and the Church under him were most free.

In these employments was *Ursin* busied, and both Religion and Learning prospered exceedingly under him, so that he sent forth many excellent men, who proved admirable in-

A plague.

His adversaries

He defends the truth.

The Palatines great love to him.

His marriage.

He writes a Confession of Faith.

A change in
the Palatinate.

He is sent for
by P. Cassimire

His employ-
ment.

His sicknesse.

His industry.

Incessant labors

His death.

His Character.

struments of Gods glory, and the Churches good; and this continued till the year 1577, at which time it pleased God to take away that excellent Prince *Frederick*, whereupon ensued that unhappy change, when none were suffered to stay in the *Palatinate* except they held the opinions of *Luther* in all things. So that *Ursin* with his Colleague *Kimedontius* were forced to leave the University. But hee could not live a private life long, for hee was sent for by Prince *John Cassimire*, sonne to *Frederick*, who knew how usefull and profitable he would be both to himself, and the Churches under him. About the same time also the Senate of *Berne* sent importunately for him to succeed *Aetius*, or *Basil Barquard* in their University. Hee was also earnestly solicited by *Musculus*, *Gualter*, *Lavater*, and *Hortinus* to accept of this call; but Prince *Cassimire* would by no meanes part with him, having erected a University at *Newstad*, and chosen *Ursin* and *Zanchy* to be the Divinity Professors thereof. Whilst hee was thus employed, by his excessive studies, and neglect of exercise, he fell into a sicknesse which held him above a year together. After which he returned to his labours again, and besides his Divinity Lectures, read Logick in the Schools: desiring his Auditors to give him what doubts and objections they met with, which upon study at his next Lecture hee returned answers to: But his continual watchings, care, meditations, and writings, cast him into a Consumption, and other diseases, yet would he not be perswaded to intermit his employments, till at last he was confined to his bed: Yet therein also he was never idle, but alwayes dictating something, that might conduce to the publick good of the Church.

The hour of death being come, his friends standing by, he quietly slept in the Lord, *Anno Christi* 1583, and of his Age fifty one.

He was very pious, and grave in his carriage, and one that sought not after great things in this world, refusing many gifts from Princes, and himself was liberall according to his ability. He was alwaies like himself, very sparing of time; as appeared by these verses set over his study door.

*Amice, quisquis huc venis :
Aut agito paucis, aut abi :
Aut me laborantem adjuva.*

He wrote *Commentarium de mortalitate*, & *consolationibus Christianis*. *Admonitiones Neustadianae* : *Epigrammata ad Jo. Frisium*. After his death his Son, and Doctor *Pareus*, and *Quirinus* his Scholars, published divers other of his Workes, which are printed in three Tomes.

His Works.

**The Life of Abraham Bucholtzer, who died
Ano Christi 1584.**

Abraham Bucholtzer was born at *Schovavium*, of a very ancient and honourable Family, *Anno Christi* 1529, and from his infancy was brought up by his Parents in Religion and Learning. When he was first set forth to School, he profited to admiration, outstripping all his Schoolfellows by his acute wit and industry. And being well principled at School, he went to the Universities, first of *Franckfurt*, then of *Wittenberg*: Accounting it his great happineffe, that he was born after the light of the Gospel brake forth, and bred up under *Melancthon*, upon whose Lectures he attended diligently, and sucked in from him not onely the principles of Learning, but of Religion also.

His birth and education.

He was exceeding industrious in seeking Learning, attent in hearing Lectures, diligent and swift in writing what was spoken by *Melancthon*.

He goes to Wittenberg.

About that time there sprang up many errors, and much contention was raised in the Church of God about things indifferent, the necessity of Good Works, Essentiall Righteousness, &c. But by the help of *Melancthon* he was able both to discover and confute them. There also he studied Greek and Hebrew.

His travels.

When hee was six and twenty years of age (being now well grounded in the knowledge of the Arts and Tongues)

He goes to
Grunberg.

hee went from thence into *Silesia* to visit his friends, and to see the chiefest Cities, and whilst hee was there, the Senate of *Grunberg* consulted about the erecting of a School in that City, and for the advancement of the same, they chose *Bucholtzer* to bee the Master thereof, and sent to him by *Luke Cunon*, who was their Pastor, desiring him to undertake that office.

He made excellent
Scholars.

Hereupon hee asked *Melancthon*s advice, who much encouraged him to accept of the place, saying, *Quantum solatium est pio pedagogo, assidentibus castis angelis, sedere in cœtu incontaminato juniorum qui Deo placent, & docere tenera ingenia ut rectè agnoscant, & invocent Deum, ut deinde organa fiant utilia Ecclesiæ, & suis animabus?* Upon his advice therefore hee went thither *Anno Christi* 1556, and by his excellent abilities and diligence quickly made that place (which before was obscure) to become famous : Scholars resorting to him from all parts; whom hee bred up both in Religion, and Learning, and fitted them so excellently for the Universitie, that *Melancthon* never questioned any that came from his School, saying, *Hoc se persuasum sibi habere, rudes & impolitos esse non posse, qui à politissimi judicii homine Abrahamo Bucholtzero essent informati*: That he was verily perswaded that they could not be rude, or unfitted for the University that came from under the tuition of *Abraham Bucholtzer*, who himself was a man of so polite a judgement.

His marriage.

Anno Christi 1557, hee married a Wife, who proved a great comfort to him, and by whom hee had many children, whom hee tendered exceedingly, and educated them in the feare of *G o d* from their very infancy : Hee grew so famous all over *Silesia*, that many desired to have him for their Pastor : And at last *Sprottavia* enjoyed him, where hee continued, doing much good, to *Anno* 1573; At which time *Katharine*, the Relict of *Henric Duke of Brunswick*, sent for him to her Court, to whom hee went, partly by reason of his great engagements to that Family, but especially because hee enjoyed not his health in *Sprottavia*.

He is chosen
Pastor of
Sprottavia.

The yeare after this pious Lady dyed; and then hee was called

called to *Eleutheropolis* by *Enphemia*, the Wife of Sir *Fabian Belloquert*: Hee preached there in the great Church, to which the Citizens flocked exceedingly, insomuch as when that pious and illustrious *Ernest*, Prince of *Anhalt* sent for him, and profered him an honourable stipend, he refused to leave his place. Hee had an excellent sweetness and dexterity in Preaching, was of a sound judgement and holy life: His Sermons were so piercing, that he never preached, but hee wrought wonderfully upon the affections of his hearers. If any were cast downe under the sence of sinne, and wrath, hee exceedingly comforted them. If any were troubled with tentations and afflictions, he raised them up, &c. Hee had a lively voice, lively eye, lively hand, and such were all his gestures. His Ministrie was so gratefull, that his hearers were never wearie, or thought his Sermons too long. He was full of self-denyall, insomuch as that excellent Lady, *Katherine of Brandenburg* used to say, That whereas all the rest of her Courtiers and Family were alwaies craving something of her, *Bucholtzer* on the contrary never asked her for the worth of a farthing; yea that he refused gifts when they were profered to him, preferring kindnesse before the gift, and the fruit of his Ministry before the reward of it. He was so humble, that when his friends blamed him for living in so obscure a place whilst he taught Schoole, hee told them that hee preferred it before a Kingdome. Hee could never endure to heare himselfe commended; and if his friends in their Letters had written any thing to his praise, hee could not read it with patience; *sed terreri se laudationibus illis tanquam fulminibus dicebat, qui nihil in se magni videret, &c.* His candor was such, that hee never spake or wrote any thing but from his heart. Hee never read, or heard any thing from others, but hee made a candid construction of it. His care in his publick Ministry was to avoid those questions that doe but gender unto strife, and to instruct his auditors how to live well, and die well. Some blamed him of cowardise, for that being endowed by God with such excellent abilities, yet would he never enter into the lists with the frantick adversaries of those times: but the true reason was, because

Preachers pattern.

His Contentation.

His humility.

His excellent virtues.

He is an enemy
to contentions.

He is a great
historian.

His sickness.

His death.

His great care
to prepare for
death.

hee alwaies affected peace, having no delight in wrangling, which caused him to say to a friend, *Desis disputare, ceepi supputare: quoniam illud dissipationem, hoc collectionem significat.* Besides, hee saw that the greatest Antagonists to the Churches peace, had not so much as one spark of Grace in them: And that there came no profit, but much hurt to the Church of Christ by those continual quarrels amongst Divines.

Hee spent his spare hours in reading Ecclesiasticall, and Prophane Histories; and profited so much thereby, that one affirmed in writing, *Universam antiquitatem in Bucholtzeri pectusculo latuisse reconditam*; that all Antiquity lay hid in his breast. He finding some great errors in *Funcius* his Chronology, set himself to write one, which with indefatigable paines hee brought to perfection. Whilst he thus publicly, and privately busied himself; he fell into a grievous disease, and just about the same time he lost his faithful, and beloved yoke-fellow, that was the Mother of nine children; but upon his recovery hee married another, with whom hee lived not long before the Lord put an end to all his labours, and sorrows, *Anno Christi 1584*, and of his Age, fifty five.

He used often to meditate upon death, and writing to a friend in his old age, he had this expression, *It hath alwaies formerly been my care in what corner soever I have been, to be ready when God called, to say with Abraham, Behold my Lord here I am: But now above all other things I should be most willing so to answer, if he would please to call me out of this miserable life into his glorious Kingdome; For truly I desire nothing so much, as the happy and blessed hour of death, &c.*

He made his own Epitaph to be set upon his Tomb, which was this.

Hic pie Christe, tuo recubat quæsit a errore;

Inq, tuo gremio parvula dormit ovis.

Reddidit hæc animam balanti voce fidem:

Huic Pastor dicas, intret ovile meum.



M. CHEMNICIVS

Van Hove sc.

The Life of Martin Chemnifius, who died
A^{no} Christi 1586.

His birth and
 Parentage.

His Industry.

Martin Chemnifius was born at Britza in Old March, Anno Christi 1522, of honest, but mean Parents, so that his father being poor, he met with many impediments to discourage, and hinder him in Learning, yet bearing a great love to it, by his exceeding industry he overcame all difficulties, and after some progresse at home, he went to Magdeburg, where he studied the Tongues, and Arts. And from thence to Frankfurt upon Oder, where he studied Philosophy under his

Kinf-

Kinsman *George Sabine*, and after hee had spent some time there, he went to *Wittenberg*, where he prosecuted his former studies together with the *Mathematicks*, under *Melancthon*, and other Professors. From thence he went to *Sabinum* in *Borussia*, where he taught School, and commenced Master of Arts, and *Anno Christi* 1552 he was made the Princes Library-keeper, and had a competent subsistence in the Court. At that time he wholly applied himself to the study of *Divinity*. By reason of his knowledge and skill in the *Mathematicks* and *Astronomy*, he was very dear to the Duke of *Borussia*, and for the same cause *John Marquesse* of *Brandenburg* favoured him very much: Yea by his modest and sincere carriage hee procured much favour from the Courtiers.

Anno Christi 1555, *Chemnifius* being desirous after three years stay in the Court to return to the Universities for the perfecting of his studies, was rewarded by Prince *Albert* with ample Letters of commendation, and so dismissed. After which he went again to *Wittenberg*, where he sojourned with *Melancthon*, and was imployed by him publickly to read *Common places*. From thence after a while he was sent to *Brunople* in *Saxonie* by the Senate, and made Pastor; which place he discharged with singular fidelity and approbation for the space of thirty years, partly as Pastor, and partly as Superintendent, and commenced Doctor in *Divinity* at *Rostoch*, serving the Church with great faithfulness and commendations both by preaching and reading Lectures. Many Princes and Commonwealths made use of his advice and assistance in Ecclesiastical affairs. He took great pains in asserting the Truth against the adversaries of it; as his excellent *Examen* of the *Tridentine Council* shews. At last being worn out with study, writing, preaching, &c. he resigned up his spirit unto God *Anno Christi* 1586, and of his age 63.

He is said by one to be *Philosophus summus, Theologus profundissimus, neq; veritatis, bonarumq; artium studio, neq; laude officii facile cuiquam secundus*.

His Workes are these. *De origine Jesuitarum. Theologia Jesuitarum precipua capita. Explicatio Doctrinae de duabus in Christo naturis. Fundamenta sane Doctrinae. Enchiridion de precipuis caelestis Doctrina capitibus, De peccato Origin. c ontra Manichaeos.*

He goes to
Wittenberg.

He is much
beloved.

He is made Pa-
stor in Bruno-
ple.

His zeal a-
gainst hereticks

His death.

His commen-
dation.

His Works.

Manichæos. Examen decretorum Concilii Tridentini. Concio de Baptismo. Harmonia Evangelica.

*The Life of Rodolphus Gualter, who died
Anno Christi 1586.*

His Bir. h.

His profici-
ency.

He is Pastor in
Zurick.

His diligence.

His Death.

Rodolphus Gualter was born in *Zurick* *An. Christi 1519.* When he first applyed his mind to the study of humane Arts and Tongues, hee had such an happy wit, that he was inferiour to none of his fellows in *Poetry* and *Oratory*; and being afterwards admitted into the University; he became famous, first for his knowledge in the Arts, and afterwards of Divinity. He was chosen Pastor in that City where first he drew his vitall breath; neither were they which chose him deceived in their expectation; for he proved an admirable instrument of Gods glory, and their good, discharging his place with singular industry, diligence, and fidelity, not onely by his frequent publick preaching, but by his learned private writings, as his Homilies upon much of the Old, and New Testament do sufficiently declare. And having governed, and fed that Church for above forty years together, he died in a good old age, *Anno Christi 1586,* and of his Life seventie four.

Scriptit Homilias in Johannis Epistolas. In canticum Zachariae. De Nativitate, pueritia, & educatione Domini. De servitute peccati, & libertate fidelium. De origine, prestantia, & autoritate S. Scripture. In 12 Prophetas minores. In Matthæum, Marcum, Lucam, Johannem, Acta Apostol. Epist. ad Romanos, ad Corinthios, ad Galatas. In Esaiam. With many other Works, set down by Verheiden.

The Life of Ludovicus Lavater, who died
An^o Christi 1586.

Ludovicus Lavater was born in Zurich, a famous City of the Helvetians; and having drunk in the first Rudiments of Learning, became famous by his diligence in the Schooles, and his excellent wit, insomuch as Bullinger gave his daughter in marriage to him. And (though a Prophet be not without honour but in his own country, yet) was he chosen a Pastor in that City, and made a Lecturer in the Schooles, and hee taught and illustrated both faithfully by his Ministry and Writings. He published many of his Father-in-law Bullingers Works: And having spent himself in the Work of the Lord, and service of his Church, he quietly resigned up his spirit into the hands of his heavenly Father, Anno Christi 1586.

He wrote Commentaries upon *Joshuah*, both books of the *Chronicles*, *Ruth*, *Ester*, *Job*, *Proverbs*, and *Ezekiel*: Besides his *Historia de ortu, & progressu controversia Sacramentaria*, & *Tractatus de spectris, lemunibus, fragoribus, variisq; presagitionibus, quæ plerumq; obitum hominum, & magnas clades præcedunt*. With divers others mentioned in particular by Verheiden.

His Birth and Education.

He is chosen Pastor in Zurich.

His death.

His Works.

The



GAS. OLEVIAN. R.E.S.

The Life of Gaspar Olevian, who died
Ano Christi 1587.

His birth and
 education.

He studies
 Law.

Gaspar Olevian was born in *Trevir Anno Christi, 1536.*
 His Fathers name was *Gerhard*, a Baker in that City, and
 Master of his Company; but this *Gaspar* was carefully brought
 up in learning by his Grandfather, who set him to severall
 Schooles in that City, and at thirteen years old hee was sent
 to *Paris* to study the Civill Law; from thence also hee went
 to the Universities of *Orleance* and *Biturg*, where hee heard
 the most famous Lawyers of those times. He joyned himself
 also

also to the Congregation of Protestants which met privately together in both those Cities. In *Biturg* he was admitted into the Order of Lawyers, after the solemn manner of the University, being made Doctor *Anno Christi* 1557. About which time there studied in that Universitie under *Nicholas Judex*, the young Prince *Palatine*, sonne to *Frederick* the third, afterwards Elector: And *Olevian* being very intimate with *Judex*, went one day after dinner to the River *Lieg* hard by the City, together with him, and the young Prince; and when they came thither, they found some young Noble *Germans* that were students there, going into a boat, who desired the Prince and his Tutor to goe over the River with them: But *Olevian* perceiving that they had drunk too freely, dissuaded them from venturing themselves amongst them; which counsell the Prince and his Tutor neglecting, went into the boat, and putting from the bank, the drunken young men beganne so to thrust and juggle one another, that at last they overthrew the boat, where they were all drowned. But *Judex* being skilfull in swimming caught the young Prince, hoping to save him, but being unable to draw him with him, they both sunk.

Olevian standing on the bank, and seeing this sad spectacle, leapt into the water to try if he could help them; but at first he stuck in the mud and water up to the chin, where he despaired of his owne life. In that danger he prayed unto God, and vowed, that if God would deliver him, he would preach the Gospel to his own Citizens, if he should be called thereunto. At which time it pleased God, that a footman of one of the Noblemens, coming to the River side, and seeing *Olevian*, caught him by the head (thinking that it had been his own Master) and drew him out: whereupon *Olevian* being delivered by such a speciall providence, together with the Law studied Divinity, especially reading over the Sacred Scriptures with *Calvins* Commentaries upon them. After a while returning to *Trevir*, he was retained to plead causes at Law; but seeing the great deceit in that calling, and the frequent perverting of Justice, he gave it over; and that he might performe his Vow, wholly set himself to the study of Divinity; and went to *Geneva*, and after to *Zurich*,

He is made
Doctor.

A heavy judgement.

A vow.

Gods mercy.

He studies
Divinity.

He goes to
Zurick.

His return to
Trevir.

He is called to
teach a School

His faithfulness.

Sathans malice.

He preaches in
an hospitall.

rick, where he sojourned with *Bullinger*, and was much holpen by *Martyr* and *Bullinger* in his studies, before whom also he used privately to preach for his exercise. But before this as he was going to *Geneva*, taking ship at *Lausanna*, Mr. *Farrel* hapned to be with him in the ship, who in discourse asked him, *Whether ever he had preached in his owne Country?* *Olevian* told him that he had not; then did Master *Farrell* perswade him to doe it so soon as he could; and he accordingly promised that he would. Whilst he was busying himself in his studies at *Geneva*, the Church of *Metis* wanting a Minister, applyed themselves to the Presbytery of *Geneva* for a supply. The Presbytery nominated two, *Olevian*, and *Peter Colonius*: But *Olevian* excused himself, partly because he had engaged himself by vow to the service of the Church in his owne Country, and partly because he had faithfully promised *Farrel* to doe the same. Master *Calvin* was satisfied with this answer, exhorting him to performe what he had thus resolved on. Therefore *Anno Christi* 1559. he returned to *Trevir*, where he was exceeding kindly entertained by the Senators, his kinsmen, friends, and by his brother *Frederick* a Doctor of Physick: and the Consull and Senators presently requested him to undertake the worke of teaching a School in that City, and for his encouragment allowed him a stipend. Accordingly he applyed himselfe to explicating the precepts of *Melanethons Logick*, illustrated by many *Theologicall* examples, whereby he gott opportunity of opening the sound doctrine of the Gospel to his hearers: which as soon as the Canons heard of, they first suspended him from the office of teaching, and afterwards shut up the School against him. Then the Senate appointed him to preach in an Hospitall, where after he had preached a while, his adversaries suborned a Priest to step up into the pulpit before him; but as soon as the people saw the Priest, they called to him to come down, for that they would not hear him. *Olevian* desired them to hear him, promising that so soon as he had done his Sermon he would preach himself: yet they would not endure it; but made a great stir, so that the poor Priest thought that he should have been pulled in pieces by them: But *Olevian* comforted him, and entreating the people

people to be quiet, took the Priest by the hand, and led him forth safely; and going into the pulpit himselfe, he asked the Auditory, whether for fear of further danger they would have him to intermit that Sermon, or whether he should go forward according to his former course? the people lifting up their hands, cryed to him, *Yea, yea, Wee desire thee for Gods sake to preach unto us.*

For this cause the Arch-Bishop of *Trevir* imprisoned the two Consuls, and eight more of the Senators for ten weeks space, who desired *Olevian* to come to them to instruct and comfort them, which accordingly he did. Then were they commanded to appear in judgement, where their charge consisted of many heads; whereupon they requested fourteen days time to put in their answer, but that was denyed, and onely two daies assigned. In which time they sent privily to *Frederick* Elector *Palatine*, to *Wolphgang* Duke of *Bipant*, and to the Senate of *Strasborough*, acquainting them with their case, and entreating their seasonable assistance. They therefore immediately sent post to forbid the further proceedings at Law; and at last obtained that they were all set at liberty. And the Ambassadors for the *Palatine* invited *Olevian* to goe along with them, and accordingly took him to *Heidleberg*, *Anno Christi* 1560. As soon as hee came thither the Elector made him Master of the Colledg of *Sapience*, which he underwent for about a year and a half. About this time he married a Wife, and commenced Doctor in Divinity, and was made Professor of Divinity in that University. Also at the opportunity of the Counsellors of State he was chosen to the work of the Ministry first in *Peters Church*, and afterwards in the Church of the *Holy Ghost*; which places he carefully and holily discharged, til the death of the Elector *Frederick* the third, which was *Anno Christi* 1576. A few daies after whose death hee was called to *Berleburg* by *Lodowick* Count *Witgenstein*, where he preached, and instructed some Noble mens sonns in the principles of Divinity, and in the Arts and Tongues.

Anno Christi 1584 he was called by *John* of *Nassau* to *Herborn*, where he preached and taught a School three yeares, which was erected by the perswasion and counsell of *Olevian*.

Anno Christi 1587 hee fell into a mortal sickness, which

The peoples
zeal.

The Arch-
bishops malice.

The prisoners
release.

He goes to
Heidleberg.

His marriage.

He is chosen
Pastor.

He is called to
Berleburg.

And to Her-
born.

His sickness.

(not-

(notwithstanding all meanes of cure) daily grew upon him, and so weakned him, that at last hee quietly resigned up his spirit unto God.

Preparation
for death.

In his sicknesse he made his Will, and by pious and holy meditations prepared himself for death. Being visited by *Lodowick Wigenstein*, and *John of Nassau*, he told them, *That by that sickness he had learned to know the greatness of sin, and the greatnesse of Gods Majesty more then ever he did before.* And a while after when the Counts two sons, *John* and *George* came to visit him, he exhorted them carefully to preserve brotherly love, to carry on and perfect the business about the School, to be liberal and mercifull to the poor, and obedient to their Father.

A sweat dream.

The next day *John Piscator* coming to visit him, hee told him, *That the day before for four hours together he was filled with ineffable joy, so that he wondered why his wife should ask him whether he were not something better, whereas indeed hee could never be better: For (said he) I thought that I was in a most pleasant meddow, in which as I walked up and down, me thought that I was besprinkled with a heavenly dew, and that not sparingly, but plentifully poured down, whereby both my body and soul were filled with ineffable joy: To whom Piscator said, That good Shepherd Iesus Christ led thee into fresh pastures. Yea, said Olevian, To the springs of living waters.* Afterwards having repeated some sentences full of comfort out of *Psalm 42. Isa. 9, and Matth. 11.* and other places of Scripture; hee often repeated, *I would not have my journey to God long deferred. I desire to be dissolved, and to be with my Christ.* He commended to the Senate the care of the poor by his Deacon *James Alstede*; giving directions what he would have done with his writings after his death. And then he gave his hand & farewell to his Colleagues, and friends; and when he was in the Agony of death, *Alstedius* asking him, *whether he was sure of his salvation in Christ, &c.* He answered, *Most sure*; and so he gave up the Ghost, *Anno Christi 1587*, and of his age 51.

Joy unspeak-
able.

His death.

His Works.

His Works are these: *Concio de Abrahami fide, & obedientia. De cœna Domini. Admonitio de Eucharistia. Tabula de Ministerio Verbi Dei & Sacramentis. Expositio Symboli Apostolici. Epitome Institutionum Calvini. Nota in Epist. ad Galatas.*

Nota

Nota in Evangelia. Dialect. lib. 2. Beza in Epist. ad Rom. Gal. Phil. & Col. nota ex Oleviani concionibus excerpta.

The Life of John Wigandus, who died Anno Christi 1587.

John Wigandus was born in Mansfield Anno Christi 1523, of honest parents of a middle rank, who carefully brought him up in Learning, which naturally he was much addicted unto; having an excellent wit, and firm memorie, so that having profited much at School, he went to the University of Wittenberg, where he continued about three yeares; which time hee spent in the study of the Arts and Tongues, which night and day he imployed himselfe in. In that place he had excellent and faithfull Masters, who were Professors of all the Arts. And for Divinity he attended the Lectures of *Luther*, heard his Disputations and Sermons, as also *Melancthon*, who was both an excellent Divine and Philosopher. He contracted friendship with *Cruciger*; heard the Sermons of *J. Jonas*; attended the Greek Lectures of *Dr Pius*. He had for his private instructor *John Marcellus*, a godly, and learned man. He frequented also the Lectures of *Law* and *Physick*.

Anno Christi 1541, by the advice of his Tutors and friends, he went to *Norinberg*, where hee was made Master of Saint *Laurences* School, and for three yeares exercised himselfe with much diligence in instructing youth, in which time he heard the excellent Sermons of *Andreas Osiander*, *Pitus*, *Theodorus*, and *Thomas Venetorius*, very learned, and eloquent Divines. But having an earnest desire to perfect his own studies, he returned to *Wittenberg* again, *Luther* being yet living. There he commenced Master of Arts before hee was two and twenty years old, and applied himselfe wholly to the study of Divinity: But the Wars waxing hot, the Emperour placed a Garrison in the Castle and Town of *Wittenberg*, and the students were driven away from thence. At which time *Wigand* was called to *Mansfield* (his own country) to bee an assistant to their ancient Pastor, *Martin Seligman*; where also he was ordained Minister by Prayer, and imposition of hands, by

His birth and education.

He goes to Wittenberg.

His diligence.

He goes to Norenberg.

His return to Wittenberg.

He is called to Mansfield.

He is ordained
Minister.

He answers a
Papist.

His great pains

He delights in
a Garden.

His remove to
Magdeburg.

Conversion of
Priests.

The Authors of
the Magdebur-
genses.

His remove to
Jenes.

His return to
Magdeburg.

John Spangenberg the Superintendent ; which was the first Ordination in that place after the banishing of Popery, and their embracing the truth of the Gospel. That Function hee discharged with much fidelity and industry; and knowing the Schooles to bee the seminaries both of the Church and State, he read Logick and Philosophy to the youth. During which time, at the request of the Superintendent *Spangenberg*, he wrote a confutation of the Popish Catechism of *Ments*, written by *Michael Sidonius*, which answer was afterwards printed in *Latine* and *Dutch*.

He wrote also a Confutation of *George Major*, who held that *a man by Earth only is justified, but not saved, &c.* He delighted exceedingly in a Garden, and in observing the wisdom of God in the nature, shape, and various colours of hearbs and flowers for which end he gat the greatest variety of them that possibly he could into his Garden. Hee was one of those that strongly opposed the *Interim*.

Anno Christi 1553 hee was chosen by them of *Magdeburg* to be their Superintendent, but the Earl of *Mansfield* and the people, strongly opposed his remove from them; yet at last by the means of the Prince of *Anhalt*, they consented unto it. At *Magdeburg* he tooke excessive pains in reading, writing, meditating and preaching, whereby hee converted many Popish Priests in those parts to the Truth. He also took great pains in writing the *Magdeburgenses Centuries*, which he, together with *Mathew Judex*, *Flacius Illiricus*, *Basil Faber*, *Andrew Corvinus*, and *Thomas Holtbuterus* finished to the great benefit of the Church: Of which booke *Sturmius* gave this Testimony, that it was necessary, and profitable, and had these four virtues in it, *viz. veritatem, diligentiam, ordinem, perspicuitatem* : Truth, Diligence, Order, and Perspicuity.

Anno Christi 1560, the Elector of *Saxonie* having begunne a University at *Jenes*, sent earnestly to *Wigand* to come thither to be the Divinity Professor, which for weighty reasons hee assented unto, and performed that office with much acceptance of all that heard him; yet by the subtilty and malice of one *Stoffelinus* he was dismissed from that place, and so returned to *Magdeburg* again: But not staying there, hee was

chosen

chosen to bee the Superintendent at *Wismare*, Anno Christi 1562, where hee imployed himself wholly in preaching, disputing, expounding Scripture, and governing the Church.

His remove to Wismare.

Anno Christi 1563 hee commenced Doctor of Divinity in the University of *Rostoch*. He stayed at *Wismare* seven yeares, at the end whereof, *John William*, Duke of *Saxony*, sent for him again to *Jenes*; but the Duke of *Megapole* would by no meanes part with him; yet at last, after severall Embassies, the Duke of *Saxonie* prevailed that he should come for one year to *Jenes*: His people parted with him very unwillingly, with many sighs and teares, and at the yeares end sent for him back again, but could by no means obtaine his returne. He was not only made the Professor of Divinity at *Jenes*, but the Superintendent also.

His commendeth Doctor.

Peoples love to their Pastor.

Anno Christi 1570 he went with his Prince to the Diet at *Spire*, and at his return to *Jenes* was received with great joy: But after five years Duke *John William* dying, he was againe driven from thence, and went to the Duke of *Brunswick*, who entertained him kindly: But presently after hee was called into *Borussia*, to bee the Divinity Professor in the University of *Regiomontannum*, and after two years was chosen to be Bishop there.

He is called into Borussia.

Anno Christi 1587, he fell sick, especially upon grief, conceived for the afflicted condition of the Church in *Poland*, and the death of his deare friend *John Wedman*, an excellent Divine. This disease encreasing, and his strength decaying, he prepared himselfe for death. He made his owne Epitaph.

His sickness.

Preparation for death.

*In Christo vixi, morior, vivoq, Wigandus:
Do sordes morti: cetera, Christe, tibi.*

*In Christ I liv'd, and dy'd, thzough him I live again:
What's bad to death I give: my soul with Christ I'll
reigne.*

And so in the midst of fervent prayers, and assured hope of eternall life, hee resigned up his spirit into the hands

His death.

of God that gave it, *Anno Christi* 1587, and of his Age sixty four.

His Character.

Hee was a man of an excellent wit and learning; and exemplary in his life. Familiar; gently answering to every ones question: He was very courteous, and grave; Liberall to the poor; inſomuch as when he was Biſhop, and the poor begged of him either money or corn, he would command his Steward to give them as much as they needed. Hee uſed to Catechiſe his family, and to require of them an account of the Sermons every Lords day.

His Works.

He wrote many Works: *Explicationes in tria priora capita Geneſeos: Comment. in Pſalmos graduum, & pœnitentiales, &c. Annotations in Iſaiam, in Danielelem, in Prophetas minores, in Matthæum, Johannem, in Epistoſas ad Romanos, Galatas, Ephesios, ad Timotheum 1 & 2, ad Coloss. Hiſtor. Patefactionis divina, cum multis aliis.*

The



I. FOX

P. Cross.

**The Life of John Fox, who dyed
A^{no} Christi 1587.**

John Fox was born at *Boston* in *Lincolnshire*, *Anno Christi* 1517. His Father died when he was young, and his Mother married again: Yet his Father in Law and Mother seeing his towardliness and aptness to Learning, brought him up at School, and afterwards sent him to *Brafen-Nose* Colledge in *Oxford*, where he was Chamber-fellow with Doctor *Novell*, and being of a sharp wit, and very industrious withall, hee profited so much, that in a short time hee gat the admiration

His Birth

His Education.

He is chosen
Fellow.

He studies the
Church history

He is very
studious;

Snares laid for
him.

He is expelled
the Colledge.

Gods providence.

His marriage.

of all, and the love of many, whereupon he was chosen Fellow of *Magdalen* Colledge. Hee much affected Poetry, and wrote some Latine Comedies of the Histories of the Bible in a copious and gracefull stile in his youth: But afterwards betook himself more seriously to the study of Divinity, and discovered himself to favour the Reformation then in hand, when King *Henry* the eighth abolished the Popes Supremacie. The first thing that caused him to question the popish Religion, was the contradictions in it, divers things, in their own natures most repugnant, being thrust upon men at one time, both of them to be beleaved: Hereupon he set himself to study the antient and moderne History of the Church, which he performed with such diligence, that before he was thirty years old, he had read over all that either the Greek or Latine Fathers had written of it: As also the Schoolmens Disputations, the Councils Acts, and the Consistories Decrees; and acquired no mean skil in the Hebrew tongue: Besides his dayes study, he bestowed all, or a great part of the night in these labours; and many times in the dead of the night he chose a solitary Grove near the Colledge to walk in for his Meditations; and in them he suffered many combats and wrestlings, yea many heavy sighs, with teares, and prayers he poured out to Almighty God in them: But hereupon grew suspicion of him that hee beganne to dislike the Popish Religion, and snares were layd for him; and at last being examined, he was by the Colledge convicted, condemned for an Heretick, and expelled the house. His Father-in-law also took this occasion to manifest his dislikes against him, that he might the better cheat him of his estate which of right belonged to him from his own Father. Being thus left destitute of all humane help and comfort, God tooke care for him, he being sent for into *Warwick shire* by Sir *Thomas Lucie* to live in his house, and teach his children: Where also he married a Wife, and continued till the fcare of the Popish Inquisitors drove him thence. His case was now more hard again, having a Wife to provide for, and whither to goe hee knew not: At last hee resolved to goe to her Father, who was a Citizen of *Coventrie*, and in the mean time by Letters to try whether his Father-in-law, that married

his

his mother, would receive him, or not: Whose answer was, That if he would alter his opinion (being condemned for a capital offence) he should be welcome, otherwise it would be dangerous for him to entertain him long: But his Mother under-hand wrote to him to come; and so it pleased God that hee found better entertainment and security in both places then hee expected; for being sometimes with his Wives father, and sometimes with his Father in law, he deceiv'd their diligence who enquired after him, and neither of his Fathers grew weary of his company.

Afterwards he went to London towards the end of King Henry the eightes reign; but having quickly spent there what his friends had bestowed on him, and what he had acquired by his own diligence, he beganne to bee in want again. But behold Gods providence. As he one day sate in Pauls Church, spent with long fasting, his countenance thinne, and his eyes hollow, after the gaskfull manner of dying men, every one shunning a spectacle of so much horreur, there came one to him whom he had never seen before, and thrust an untold sum of money into his hand, bidding him be of good chear; and to accept that small gift in good part from his Countryman, which common courtesie had enforced him to offer; and that he should goe and make much of himself; for that within a few daies new hopes were at hand, and a more certaine condition of livelihood. Master Fox could never learn who this was, but three daies after the Dutchesse of Richmond sent for him to live in her house, and to be Tutor to the Earl of Surreys children now under her care; and the two young Lords profited so much under him, that afterwards the elder [Thomas] seemed to deserve more then the Kingdom could give him; and the younger [Henry] was able to measure his fortunes, not by the opinion of others; but by his own satiety: And the young Lady Jane profited so much both in Greek and Latine, that she might well stand in competition with the most Learned men of that age. In that family he continued the remainder of King Hennies reign, and all King Edwards, till the beginning of Queen Maries: when a storme of persecution arising, Master Fox was sheltered from it by the Duke his Scholar. But when he saw all sorts of

An harsh Father in L. w.

His poverty.

A speciall providence.

He is sent for by the Dutchesse of Richmond.

Persecution in Qu. Maries daies.

A notable resolution.

Stephen Gardiner.

Flight in persecution.

A great storm.

Gods providence.

men troubled for Religions sake, so that there was nothing but flight, slaughter, and gibbets, and that *Gardiner* Bishop of *Winchester* was his enemy, hee beganne to thinke of some speedy way for his departure thence; which so soon as the Duke knew, he dissuaded him from it, affirming that it was neither agreeable to honour, nor modesty for him to suffer his Tutor, so well deserving at his hands, to bee taken from him. He told him that in flying, no kind of misery would be wanting; Banishment, Poverty, Contempt, &c. and that though these were lesse evils then death, yet was it not come to such extremity, neither would hee suffer that it should, saying, *That hee had yet wealth, and favour, and friends, and the fortune of his House; and if the mischance prevailed further, that himselfe would partake of the danger; and make the destruction common: That he remembered with what instructions he had fortified his younger years, neither had he with more attention hearkened thereto, then he would with constancy put them in practise: Yet when the Duke afterward perceived that he could no longer shelter him from the malice of Winchester, he provided all things necessary for his departure, sending to Ipswich to hire a Bark, and whilst all things were making ready, hee sent him to a Farm-house of one of his servants, with his Wife, the companion of his travels, then great with child, who yet would not be perswaded to stay behind him. He had in this bark scarce weighed Anchor, when suddenly a rough wind troubled the Sea with so great violence, that the stoutest Mariners beganne to tremble; then followed a dark night, with such hail, and raine, that hindred the seamens work, and tooke away all possibility of steering any longer by the Compass: Yet the next day towards evening with much difficulty they arrived again in the same Haven from whence they set forth. In the meane time a Pursivant with a warrant from the Bishop of *Winchester*, had searched the Farm, and pursued him to *Ipswich*, but finding the Bark already gone, was returned towards *London*. This Master *Fox* being informed of as soon as he came to shoare, he presently took horse as if he would have left the towne, but the same night returning, he bargained with the Master of the Ship with the first winds to set sayle againe, and the Pilot*

loosed

loosed in the nights silence, as soon as the tide turned, though the Sea was rough, and the winds blustering, and two daies after (through the mercy of God) landed him safely at *Newport Haven*, & after some few daies refreshing himself at *Newport*, and those that were with him, they went to *Antwerp*, and from thence to *Basil*, which was a common refuge to many *English* in those times, most of which maintained themselves by over-seeing the Presse, and correcting faults therein. To these Master *Fox* joyned himself, and having in his youth been accustomed to hardship, he was able to suffer want, sit up late, and to fare hardly: And during his abode there, notwithstanding he was so full of imployment, yet he began his History of the Acts and Monuments of the Church, which afterward he compleated in his own country: First hee wrote it in Latine, and sent it to *Basil* to be printed, where it was much esteemed; and afterwards wrote it in English, to gratifie the unlearned. Not long after Queen *Mary* dyed, about which time Master *Fox*, preaching to comfort the *English* Exiles, did with confidence tell them, that now was the time come for their returne into *England*; and that hee brought that news by command from God: For which words the graver Divines did sharply reprove him for the present; but afterwards excused him by the event, when it appeared that Queen *Mary* died but the day before he so spake to them.

Master *Fox*, understanding happy news in *England*, that Queen *Elizabeth* reigned, Religion was altered, and so like to continue, in the end of that year he returned into *England* with his wife, and two children which were born there; and instead of seeking preferment by his great friends, and own deserts, he lived retiredly in his study, prosecuting his work begun at *Basil* of writing the *Acts* and *Monuments*. The Papists foreseeing how much this worke would tend to their disparagement, and disadvantage, charged the Author with falshood, and feigned some cavils against him, to lessen his credit & authority; which he, by heaping together testimonies for the confirmation of what hee had writ, endeavoured to take away. This elaborate work, with infinite pains, he finished in 11 years, never using the help of any other man but wrote, & searched

He arrives at
Newport.

He goes to
Basil.

A prophesie.

His return into
England.

His humil'ity.

His Indiscreet
gale pains.

His body
weakned
thereby.

His excellent
endowments.

His fervency
in prayer.

His Charity.

His Prophecies

Mrs. Honey-
wood.

searched all the Records himself: But by these excessive pains leaving no time free from study, nor affording to himselfe seasonably, what nature required, hee was brought to that passe, that his natural vigour being spent, neither his friends nor kindred could by sight remember, or know him. Yea it caused in him withered leanesse of body, yet would he by no means be perswaded to lessen his accustomed labours.

From this time he was much spoken of for a good Historian; but shortly after his other excellent endowments began to appear. He was very charitable, and had an excellent ability in comforting afflicted consciences, so that there resorted to him Noblemen, Strangers, Citizens, and others also, seeking salves to their wounded consciences. He preached often abroad, and went to visit such as could not come to him, and what spare time he had, he bestowed in prayer, and study; and for his vehement prayers mingled with groanes, he made use of the nights silence for the greater secrecie. There was in him a deliberate, and resolved contempt of all earthly things, especially of pleasures, and for this end hee declined the friendship of Illustrious and Noble persons: The money which rich men sometimes offered him, hee accepted, but returned it back to the poor: Many things did he foretell by occasion of comforting the afflicted, or terrifying those that were stubborn. The Lady *Anne Henage* lying sick of a violent Feaver, and the Physitians deeming it mortal, Master *Fox* was sent for to be present at her ending, and after by prayer and instructions hee had prepared her for death, he told her that she had done well in fitting herselfe for death, but that yet she should not dye of that sicknesse. A Knight, her son in law, being by, told him in private, that he had not done well to disquiet her minde with hopes of life, when the Physitians had given her up for dead; to whom he answered, *That he said no more then was commanded him, for it seemed good to God that she should recover*; which also came to passe. Also Mistris *Honimood*, who had lain sick of a Consumption almost twenty yearsthrough Melancholy, to whom many excellent Physitians, and grave Divines had resorted to cure her body, & comfort her mind, but all in vain At last *M. Fox* being sent for, when he came into her chamber, found

found a most sad house all about her sitting like Statues of mourning in humane likenesse : But after he had prayed with her, and therein endeavoured both to comfort her, and those about her, he told her that she should not onely recover of her disease, but also live to an exceeding great age : At which words, earnestly beholding him, she said, *You might as well have said, that if I should throw this glasse against the wall, I might beleeve it would not break to pieces* : And having a Glasse in her hand, she threw it forth, the Glasse falling first on a chest, and then on the ground, yet neither brake, nor crackt : And the event fell out accordingly ; for the Gentlewoman being then sixty years of age, lived in much felicitie till she was above ninetie years old, and could reckon above three hundred and sixtie of her children, and childrens children.

A Prophecie.

A Miracle.

Also, one day going to see the Earl of *Arundel*, sonne to the Duke of *Norfolk*, at his house in the *Strand*, when he was going away from him, the Earl walked with him to the end of his Garden, where he was to take boat ; but the River being very boysterous, the Earl counselled him not to trust himself in so great a tempest ; to whom Master Fox answered, *So (my Lord) let these waters deal with me, as I have in truth and sincerity delivered unto you all that I have spoken* : And therewithall entering into the boat, before they could put off from the Bridge, the wind ceased, and the river ran with a smooth stream.

Another observable story.

He had many great friends to whom he was very dear, and of whose bounty he tasted liberally, whereby he was enabled to be so bountifull to the poor : He had much familiarity with many Learned, and Godly men.

His many friends.

At length having in such actions and such behaviours spent his time, being now full of years, he foresaw his own end, and would not suffer his sonnes to be present at his death, though he entirely loved them ; but sending them from home, ere their return he quietly resigned up his spirit to God, *An. Christi 1587*, and of his age seventie.

Death foreseen.

His Death.

He never denied to give to any one that asked for Jesus sake. And one asking him whither he knew a certain poor man whom he used to relieve ; *Yea (said he) I remember him*

His Charity.

him well, and I tell you, I forget Lords and Ladies to remember such.

Vain glory re-
proved.

He reproves
his son.

As he was going along *London* streets, a woman of his acquaintance met him, and as they discoursed together, shee pulled out a Bible, telling him she was going to hear a Sermon; whereupon he said to her, *if you will be advised by me, go home again:* But (said she) when shall I then go to Church? To whom he answered, *When you tell no body of it.* One of his sonnes had a great mind to travel beyond Sea, which his Father could by no means dissuade him from: after some years travell he returned back in an out-landish habit; and coming to his Father, the old man asked him who hee was? To whom he answered, Sir, *I am your sonne Samuel:* Whereupon hee replied, *Oh my sonne, who hath taught thee to make thy self so ridiculous, by coming home in so strange and uncouth an habit?*

The Life of George Sohnius, who died A^{no} Christi 1589.

His Birth and
Education.

George Sohnius was born at *Friburg* in the *Wetteraw*, Anno Christi 1551, of honest Parents, and of good esteem, who brought him up from his childhood in the knowledge of the principles of Divinity and Grammar, and afterwards set him to School in *Fridberg*, where he continued till he was well grounded in School-Learning, which he drank in with such eagernesse, that he soon outstripped all his fellows; and so Anno Christi 1567 he was sent to the University of *Marpurg* at fifteen years old: where he profited so exceedingly in *Logick* and *Philosophy*, that he was made Batchelor of Arts at the years end.

He goes to
Marpurg.
His industry.

He goes to
Wittenberg.

He is Master of
Arts.

And being exceeding desirous to see other countries, for the improving both of his learning and carriage, Anno Christi 1569, he went to *Wittenberg*, where he studied *Philosophy*, *Law*, and *Divinity* with incredible pains night and day; so that at three years end with the approbation of the whole University he was made Master of Arts. He intended at first the study of *Law*; But it pleased God on a sudden so to di-

vert his heart from it, and to encline him to the study of Divinitie, that he could have no rest in himselfe till hee had resolved upon it; concerning which he thus writes to his Father: *What hath so soon altered my opinion I shall briefly declare unto you, that you may know, and approve the reason thereof, and give thanks to God for his mercy to us. When upon the one and twentieth of July I was hearing Tuberus his Lecture of the Law, before halfe an hour was past, as I was writing what hee spake, I fell into very serious cogitations: For on a sudden the excellency, and Majesty of Divinity came into my mind, which suddenly did so delight me, and beganne to stirre up in my minde such love to it, that I could not but resolve to give over the Law, and wholly to apply myself to the study of Divinity: And this thought did more and more sink deeply into my mind, and was so urgent upon me, that I could no longer hearken to the Law Lecture, neither could I write out what I had begunne: So that I knew not what to doe: Yea these thoughts did so follow me, that I was not onely averse to read any more Law, but I abhorred the thoughts of it. And thus not knowing what to doe, I betook my self with sighs and teares unto God, inreating him to restore to me my former love to, and delight in the Law: But if not, that I was ready to follow his call in any thing. But so often as I returned to reading the Law my heart did beat, my eyes abhorred the letters, and neither was my minde or will any more delighted with that study: Whereupon consulting with two of my godly and loving friends, they judged that I was called by God to the study of Divinity, and therefore giving thanks to God, I wholly applyed my self thereto.*

Anno Christi 1571 he returned to Marburg, and studied Hebrew; and the year after he read the Arts to many Students privately, and became Tutor to three Noblemen. At twenty three years old he was so famous, that by the consent of all the Divines of that University, he was chosen into the number, and order of Professors of Divinity.

The year after he married a Wife, *Christian*, daughter to *Conrade Matthew*, one of the Professors, a choice Maid, by whom he had three sons and two daughters. The same yeare also he was chosen the Professor of the Hebrew Tongue in that Universitie.

Why he left the study of the Law.

A speciall Providence.

His return to Marburg.

He is made a Professor.

His marriage.

He is made
Doctor.

Preachers pat-
tern.

His humility.

He goes to
Heidleberg.

His sickness.

Preparation for
death.

His death.

His Works.

Anno Christi 1578 he was made Doctor in Divinity, and falling sick not long after, he made an excellent Confession of his Faith: But it pleased God that he recovered, and was not onely a constant Preacher of the Truth, but a strong Defender of it against errors, confuting the *Ubiquitarians*, and that so boldly, that he chose rather to hazard banishment then to connive at errors. His fame spread abroad exceedingly, so that many sought for him, especially *John of Nassau*, and *John Cassimire*, the Elector Palatine. The first desired him to come, and begin his University at *Herborn*, where he should have had greater honour, and a larger stipend. The other desired him to *Heidleberg* to bee the Divinity Professor in that place: His answer was, that he was born rather for labours, then honours, and therefore chose to goe to *Heidleberg*, being thirty three years old, *Anno Christi* 1584, and was intertaind lovingly by the Prince, who made him Governour of the Colledge of *Sapience*, and Professor of Divinity. His coming was most grateful to the University, where he took exceeding great pains, and was eminent for piety, humility, gravity, prudence, patience, and industry; so that *Anno Christi* 1588, he was chosen into the number of the Ecclesiasticall Senators for the government of the Church. He had great skill in the Tongues: Greater in the Liberal Arts and Philosophy; but greatest in the knowledge of Divinity, and Ecclesiasticall History. He was famous for eloquence, faithfulness, and diligence in his place, and holiness, and integrity in his life.

Anno Christi 1589 he fell sick, for which, and his change, he had been carefully fitting himself beforehand, and therefore bore it with much patience, and with fervent prayer often repeated, *O Christ thou art my redeemer, and I know that thou hast redeemed me: I wholly depend upon thy providence and mercie; from the very bottome of my heart I commend my spirit into thy hands*, and so he slept in the Lord *Anno Christi* 1589, and of his age 38.

Hee published not many books, but those which hee did were very polite and choice ones; *Ut sunt de verbo Dei*, & *eius tractatione lib. 2.* After his death his works were published in three Tomes. Calvin preached his Funeral Sermon.

The Life of Laurence Humfreid, who died
Anno Christi 1589.

L Laurence Humfreid was born in the County of Buckingham, and Brought up, first at School, and then sent to Oxford, where he was admitted into the Colledge of *Mary Magdalen*, and followed his studies hard all the daies of King Edward the sixth. But in the beginning of those bloody *Marian* dayes, wherein so many were forced to forsake their native soyl, he (amongst the rest) went beyond Sea into Germany, where he continued till the beginning of Queen Elizabeths Reign, whom God raised up to be a Nursing Mother to his Church. At which time he came back, and returned to Oxford, where he was very famous both for his Learning, and Preaching. Then also he commenced Doctor in Divinity, and by reason of his excellent parts was very instrumentall in the advancement of Gods glory. And whereas that wicked Sect of the Jesuits was lately risen up, he, by his learned writings, did both from Scripture and Antiquity discover their impostures, and Popish deceits. Afterwards he was made the Master of *Magdalen* Colledge, and the *Regius Professor*; which places hee discharged with singular commendations for many yeares together, and at last quietly resigned up his spirit into the hands of God, Anno Christi 1589.

His birth and education.

Flight in persecution.

His return to England.

He confutes the Jesuits.

His death.

The

The Life of James Andreas, who died
Ano Christi 1590.

His birth and
education.

His parents
poverty:

Snepfius pro-
vides for him.

He goes to
Tubing.

He is made
Deacon.

He preaches
before the
Duke.

His marriage.

Gods provi-
dence.

*J*ames Andreas was born in *Waibling* in the Dukedome of *Wuttemberg*, Anno 1528. And when his Father had kept him three years at School (being unable to maintaine him any longer) he intended to have placed him with a Carpenter; but being dissuaded by *Sebastian Mader*, the Consul, he sent him to *Stutgard* to *Erhard Snepfius*, who was Superintendent of the *Wuttembergian* Churches, intreating him to grant him an exhibition out of the Churches stock for the breeding of him at School. *Snepfius* examining the boy, who was now ten years old, found him of an excellent wit; but withall perceived that hee had been neglected at School: whereupon he agreed to allow him part of his maintenance, and his Father to make up the rest, and so placed him in the School at *Stutgard*, under a choice Schoolmaster, with whom (in two years space) he learned the Latine and Greek Grammar and Rhetorick, and so *An. Chr.* 1541 he went to *Tubing*, where he so profited, that at the end of two years he was made Batchelor of Arts, and two years after that, Mr. of Arts. There also he studied Hebrew & Divinity. And *An. Ch.* 1546, and of his age 18, he was made Deacon, and for trial, preached in the chief Church of *Stutgard* in a great Auditory, and did so well perform that work, that his fame spread abroad, and at last came to the ears of *Ulrick Duke of Wirtemberg*, who sent for him to Preach before him in his Castle, which hee did with much applause; so that after Sermon, the Duke said; *Whence soever this chicken came, I know that he was hatched and bred up under Snepfius.* The same year at *Tubing* he married a Wife, by whom hee had eighteen children, nine sonns, and nine daughters.

About that time brake forth that fatall Warre betwixt *Charles* the fifth and the Protestant Princes, wherein the Emperour being conquerour, hee seised upon the Dukedome of *Wirtemberg*, by reason whereof the Church was in a sad condition, yet *Andreas*, with his Wife remained in *Stutgard*, and

and by Gods speciall providence was preserved in the midst of *Spanish Souldiers*, and yet preached constantly, and faithfully all the while. And so hee continued till *Anno Christi* 1548, at which time that accursed *Interim* came forth, which brought so much mischief to the Church of God.

Andreas, amongst other godly Ministers that opposed it, was driven from his place: Yet it pleased God that the year after he was chosen again to be Deacon at *Tubing*, where by Catechising he did very much good.

Anno Christi 1550 *Ulrick* dying, his son *Christopher* succeeded him in the government of *Wirtemberg*, and affected *Andreas* exceedingly, and would needs have him Commensse Doctor; which degree (having performed all his exercises) he took the twenty fifth year of his age, and was chosen Pastor of the Church of *Gompping*, and was made Superintendent of those parts. About the same time he was sent for by *Lodwick* Count of *Oeting* to assist him in the reforming of the Churches within his jurisdiction, & when he took his leave of his own Prince *Christopher*, he charged him, and gave it him in writing, That if Count *Lodwick* set upon that Reformation, that under pretence of Religion he might robbe the Church, and seise upon the Revenues of the Monasteries, and turn them to his private use, that he should presently leave him, and come back again. He assisted also in the reformation of the Churches in *Helfenstein*, *Anno Christi* 1556.

About that time, hearing of a Jew that for theft was hanged by the heels with his head downward in a village hard by, having not seen that kind of punishment, he went to the place, where he found him hanging between two Dogs, that were alwaies snatching at him, tearing and eating his flesh: The poor wretch repeated in Hebrew some verses of the *Psalms*, wherein hee cried to God for mercy; whereupon *Andreas* went nearer to him, and instructed him in the Principles of the Christian Religion, about *Christ the Messiah*, &c. and exhorted him to believe in him; and it pleased God so to blesse his exhortation to him, that the Dogs gave over tearing of his flesh, and the poor Jew desired him to procure that he might be taken down, and baptised, and hung by the neck for the quicker dispatch, which was done accordingly.

The accursed
Interim.

He is Deacon
at *Tubing*.

He commen-
ceth Doctor.

He is made
Supe. intendent.

Note.
Sacrilege ab-
horred.

A strange story
of a Jew.

He helps for-
ward Reforma-
tion.

Gods provi-
dence.

He is made
Chancellour of
the University.

His great pains
about the Con-
cord.

Death foretold,
and desired.

His sicknesse.

The same year *Charles*, Marquesse of *Baden*, beganne a Reformation of the Churches within his dominions, and to assist him therein he sent for divers Divines, and amongst the rest, for *Dr Andreas*, by whose help he cast out the Popish Religion and Ceremonies, and established the true Religion according to the *Augustane* Confession: The like he did in *Brugoa*. About the same time also Doctor *Andreas* was sent for by the Senate of the Imperiall City of *Rottenburg*, because the Pastors in their jurisdiction used divers Ceremonies, so that they feared least contentions should arise about the Substantials in Divinity, whereupon by the advice of *Andreas*, they were united in one Confession of Faith consonant to the Word of God, and certain Ceremonies were agreed on, which all the Ministers should unanimously use for the time to come. Yea he was of such esteem, that he was sent for by divers Princes to reform the Churches in their jurisdictions. Hee was present at divers Synods and Disputations about Religion. Hee travelled many thousands of miles, being usually attended but with one servant, yet it pleased God that in all his journeyes he never met with any affront.

Anno Christi 1552, the Chancellors place in the University of *Tubing* was voyd by the death of *Beurlin*, whereupon Prince *Christopher*, consulting with the Heads of the University, made Doctor *Andreas* Chancellor in his stead. About which time he was sent into *Thuringia* to compose the difference between the Divines of *Jenes*, *Flacius Illiricus*, and *Strigelius*, about the power of Free-will.

Anno Christi 1580 came forth the book of Concord, which was approved and subscribed by three Electors, twenty one Princes, twenty two Counts, four Barons, thirty five Imperiall Cities, and eight thousand Ministers. This was set on foot by the Elector of *Saxony*, but carried on by the excessive labours of Doctor *Andreas*, who carried it from one to another, resolving all doubts, and answering all objections till he had got all those subscriptions.

The year before his death, hee used often to say, that hee should not live long; that hee was weary of this life, and much desired to be dissolved, and to be with Christ which was best of all. Falling sick, he sent for *James Herbrand*, saying,

ing, I expect that after my death many adversaries will rise up to asperse me, and therefore I sent for thee to hear the confession of my faith, that so thou mayst testifie for me when I am dead and gone, that I died in the true Faith. The same Confession also he made afterwards before the Pastors and Deacons of *Tubing*. The night before his death he slept, partly upon his bed, and partly in his chair : When the clock struck six in the morning, he said, *My hour draws near*. He gave thanks to God for bestowing Christ, for revealing his Will in his Word, for giving him Faith, and the like benefits ; and when he was ready to depart, he said, *Lord into thy hands I commend my spirit*, and so he fell asleep in the Lord Anno Christi 1590, and of his age 61.

In the discharge of his office he never spared any labour ; hee never shrunk under any trouble. He wrote many Epistles to severall men upon severall arguments. A learned, and rich man of *Tubing* after Doctor *Andreas* his death, said, that he had in his Library fifteen hundred bookes of his writing upon severall Arguments.

The Confession of his Faith.

What he gives thanks for.

His death.

His Works.

The Life of James Andreas.
A.D. 1590.

James Andreas was born at *Tubing* in the year 1529. He was a learned man, and a rich man. He wrote many Epistles to severall men upon severall arguments. A learned, and rich man of *Tubing* after Doctor *Andreas* his death, said, that he had in his Library fifteen hundred bookes of his writing upon severall Arguments.

His Works.



H. ZANCHY

H. Vaughan sc.

The Life of Hierom Zanchius, who dyed
Aⁿo Christi 1590.

His birth and
 education.

Hierom Zanchius was born at Atzanum in Italy, Anno 1516. His Father was a Lawyer, who brought him up at School; and when Zanchy was but twelve years old his Father died of the Plague Anno Christi 1528; at which time Zanchy was at School, where he was instructed in the Liberrall Sciences: When he came to the age of fifteen years, being now deprived of both his parents, observing that divers of his kindred were of the order of *Canon's Regular*, amongst whom

whom he judged that there were divers learned men, being exceeding desirous of Learning, he entered into that Order, where hee lived about twenty years, and studied Arts and School-Divinity, together with the Tongues. He was very familiar with *Celsus Martinings*, joyning studies with him, was a diligent hearer of *Peter Martyrs* publick Lectures at *Loea* upon the Epistle to the *Romans*, and of his private Lectures upon the *Psalms*, which he read to his Canons. This drew his mind to an earnest study of the Scriptures. He read also the Fathers, especially *St. Augustine*, with the most learned Interpreters of the Word of God: And thereupon he preached the Gospel for some years in the purest manner that the time and place would suffer. And when *Peter Martyr* left *Italy*, so that his godly Disciples could no longer live in safety there, much lesse have liberty of Preaching, about twenty of them in the space of one year left their station, and followed their Master into *Germany*, amongst whom *Zanchy* was one. Being thus (as he used to say) *delivered out of the Babylonish captivity, anno Christi 1550*. He went, first into *Rhetia*, where he staid about eight moneths, and from thence to *Geneva*, and after nine moneths stay there, he was sent for by *Peter Martyr* into *England*, but when he came to *Strasborough*, he staid there to supply *Hedio's* room newly dead, who read Divinity in the Schooles, which was in the yeare 1553. He lived, and taught Divinity in that City about 11 yeares; sometimes also reading *Aristotle* in the Schools; yet not without opposition, old *James Sturmius*, the Father of that University being dead: Yea his adversaries proceeded so far as to tell *Zanchy*, that if hee would continue to read there, he must subscribe the *Augustane* Confession, to which hee yeelded for peace-sake, with this proviso, *modo Orthodoxè intelligatur*; declaring his judgement also about Christs presence in the Sacrament, wherewith they were satisfied. And thus he continued to the year 1563, being very acceptable to the good, and a shunner of strife, and a lover of concord. At the end whereof the Divines and Professors there, accused him for differing from them in some points about the *Lords Supper*, the *Ubiquity of Christs Body*, the use of *Images in the Churches*, *Predestination*, and the *Perseverance of*

He becomes a Fryar.

His conversion

He flies into Germany.

He stays at Strasborough.

He meets with troubles.

New opposition.

the Saints : About these things they raised contentions, which were partly occasioned by the book of *Heshusius*, printed at this time at *Strasbourg*, *About the Lords Supper*; and it came to this pass, that they put *Zanchy* to his choice either to depart of himself, or else they would remove him from his place. And though many waies were tried for the composing of this difference, yet could it not be effected. But it pleased God that about this time there came a Messenger to signifie to him that the Pastor of the Church of *Clavenna*, in the borders of *Italy*, being dead, he was chosen Pastor in his room; wherefore obtaining a dismission from the Senate of *Strasbourg*, he went thither, and after he had preached about two moneths, the Pestilence brake forth in that Town so violently, that in seven moneths space there dyed twelve hundred men; yet he continued there so long as he had any Auditors; but when most of the Citizens had removed their families into an high mountain not farre off, he went thither also; and spent above three moneths in Preaching, Meditation, and Prayer, and when the Plague was stayed, hee returned into the City again. And thus he continued in that place almost four years to the great profit of many, but not without afflictions to himself.

Anno Christi 1568 hee was sent for by *Frederick* the third, Elector *Palatine*, to *Heidleberg* to be Professor, and was entertained with all love and respect; where he succeeded *Ursin*, and at his entrance made an excellent Oration about the preserving, and adhering to the meer Word of God alone. The same year he was made Doctor in Divinity. About which time that excellent Prince *Frederick*, who was a zealous promoter of the Doctrine of the Prophets and Apostles, required him to explicate the Doctrine of one God, and three Persons, to confirme it, and to confute the Doctrine of those which at that time denyed the Deity of Christ and the Holy Ghost in *Poland* and *Transilvania*, and to answer their arguments; whereupon he wrote those learned Tractates, *De Dei natura*, *De tribus Elohim*, &c. In which book the whole Orthodox Doctrine about that great Mystery is so unfolded and confirmed, that all adversaries may for ever be ashamed which goe about to contradict the same

Lalins

Gods providence.

He goes to Clavenna.

A great Pestilence. 1564.

He goes to Heidleberg.

He is made Doctor.

Zeal against heresies.

Hereticks confuted & rejected.

Laelius Socinus, and other of his complices that defended the Heresies of *Servetus*, tried by divers waies, and reasons to have drawn him to their opinion: but when they found him wholly estranged from them, and a zealous Defendor of the Truth against their Blasphemies, they renounced all friendship with him, and left him; for which he gave hearty thanks unto God, and our Lord Jesus Christ. He taught in that University tenne yeares till the death of Prince *Frederick*. Then by Prince *John Cassimire* he was removed to his new University at *Neostade*, where he spent above seven years in reading Divinity. Though in the year 1578 he had been earnestly solicited to come to the University of *Leiden*, then newly begunne; as also the yeare after the Citizens of *Antwerp* called him to be their Pastor, yet the Prince would by no means part with him, knowing that hee could not bee missed in his University.

He goes to
Neostade.

The Prince Elector *Palatine*, *Lodwick*, being dead, and Prince *Cassimire* being for the time made Administrator of his estate, the University was returned from *Neostad* to *Heidleberg*, and *Zanchy* being now grown old, had a liberal stipend settled upon him by Prince *Cassimire*; whereupon going to *Heidleberg* to visit his friends, he fell sick, and quietly departed in the Lord *Anno Christi* 1590, and of his age seventie five.

His death.

He was excellently versed in the writings of the ancient Fathers and Philosophers, he was of singular modesty, and very studious to promote the peace of the Church.

His Workes are well known, being usually bound up in three volumes. His Commentaries are upon *Hosea*, *Ephes. Phil. Col. Thess.* and *John*: His other works are *Miscellanea Theologica. De tribus Elohim. De natura Dei. De operibus Dei. De Incarnatione Filii Dei. De sacra Scriptura. Compendium praeceptorum capitulum doctrina Christiana. De Religione Christiana, &c.*

His Works.

The Life of Anthony Sadeel, who died And Christ 1591.

His Birth
and Education.

He goes to
Paris.

His conversion
He goes to
Geneva.

And to Paris.

A *Anthony Sadeel* was born at *Cabot* upon the confines of *Savoy* and *France*, not far from *Geneva*, Anno Christi 1534, and his Father dying whilst he was young, his Mother brought him up in learning, and sent him to *Paris*, where he was educated under *Mathias Granian*, from whom also he first received the seeds of true Religion. From thence after a while he removed to *Tholous*, where falling into the society of some godly students of the Law, it pleased God that by degrees he attained to the knowledge of the Truth, and began to abstain from the defilements of Popery; whereupon hee went to *Geneva*, where he was further instructed in the truth, and was much holpen, and encouraged by *Calvin* and *Beza*. But after a while his Uncle dying, and leaving a large inheritance, some contention arose about it, whereupon *Sadeel* was sent for home, and went to *Paris* about that businesse. At which time a private Congregation was gathered by *John Riparius* (who shortly after suffered Martyrdom) into which number at his request *Sadeel* was admitted, in whom there shon forth a great ingenuity, with an incredible love to the holy Scriptures. And when afterwards that Church was increased, they sent to *Geneva* for a Pastor, who sent them *Collongius*, a man famous for piety and wisdom; who when he was come, calling together the young men, he exhorted them to apply themselves to the study of Divinity, which afterwards turned to the great good of the *French* Churches, and amongst others *Sadeel* faithfully promised to apply himselfe thereto.

He is chosen a
Pastor.

And *Collongius* beganne to frame and fashion the minds of those young men by private exercises: Amongst whom *Sadeel* most excelled, there appearing no light, or unbeseeming carriage in him: Yea in those his young years he gave signs of an excellent mind that was fit to undertake great things. In so much as being scarce twenty yeares old, he was by approbation of the whole Church, chosen one of the Pastors.

And

And though in regard of his great parentage, hee was not without hope of attaining to great riches and dignity; whereas entering into this course of life, he exposed himself to labours, dangers, banishment, and grievous death in those bloody times, yet none of these hindered, but that he cheerfully undertook the office he was chosen to, which was to be Pastor of the Church in *Paris*.

The year after fell out that horrid violence offered to this Church when they were met together to hear the Word, and receive the Sacrament, where above 150 of them were laid hold of, and cast into prison, but by a miracle of Gods mercy the Pastors escaped.

To make the prisoners more odious the Friars in all their Sermons gave out that the Protestants met together for no other end but to feast and junket, after which (putting out the candles) they fell to all promiscuous uncleanneses; and the Cardinall of *Lorraine* buzed such things into the Kings head; and though the Judges upon enquiry found all these things false; yet the Church thought fit by an Epistle to the King and a book to the people, to vindicate and clear themselves, which work was committed to *Sadeel*, who performed it so excellently, that some good effects followed thereupon.

The year after *Sadeel* was delivered from a great danger, for at midnight many apparitors brake into his house, searching every corner, and at last brake into his chamber, seized on his books and his papers, crying out *they were Heretical*, and so laid hold upon him, and carried him to prison: But it pleased God that *Anthony* of *Eurbon*, King of *Navar* (who knew him, and had often heard him) hearing of his imprisonment, sent to the Officers to release him as being one of his train; and when they refused to do it, he went himself to the prison, complaining of the wrong that was done him by imprisoning one that belonged to him, being neither a murderer nor thief; and withall bade *Sadeel* follow him, and so took him away with him: Whereupon the day after he publickly before the King gave thanks to God for his deliverance, expounding the 124 *Psalms*. Then it being judged the safest for him to absent himself for a while, hee went to visit the Churches in other parts of the Kingdom, and at *Orleance* he

continued

Christ preferred before all.

Popish cruelty.

Gods providence.

The Protestants slandered

Vindicated by *Sadeel*.

He is imprisoned.

Delivered by the King of *Navar*.

His return to
Paris.
A Synod.

A persecution
raised.

Sadeels faith-
fulness.

The Church
thrives by per-
secution.

His sicknesse.

His painfulness.

A Synod.

Independents
error confuted.

He is againe
driven from
Paris.

He is driven
out of France.

continued some moneths Preaching to many Citizens, and students in the night time, to their great advantage. A while after he returned to *Paris*, and the number of Churches increasing in *France*, there was a Synod held at *Paris* of Ministers and Elders (the first that ever was there) who assembled to draw up a Confession of their Faith, unto which *Sadeel* prefixed an Epistle, and which afterwards was presented to the King by the Admiral *Colignie*: But the King shortly after dying, the Queen Mother, and the *Guises* drew all the Government of the Kingdome into their hands, and raised a great persecution against the Church, drawing many of all ranks to prisons and punishments; yet *Sadeel* intermitted not his office, but was wholly imployed in preaching to his flock, comforting the dejected, confirming the weak, &c. till the danger encreasing, it was thought fit that the care of the Church should be committed to one *Macardus*, a man lesse known, and that *Sadeel* should retire himself: And so hee went into severall parts of the Kingdom, and thereby much propagated the true Faith. The yeare after, the persecution not being so violent at *Paris*, *Sadeel* could not refrain from going to his Flock, which he loved so dearly. *Anno Christi* 1561 he fell sick of a Quartan Ague, and by the advice of his Phylitians and friends he was perswaded to goe into his own Country; yet neither there did he live idle, but preached up and down to the spirituall advantage of many. From thence he was called to be the moderator in a Synod at *Orleance*, where the opinion was discuffed, and confuted, of some that held, *That the Government of the Church should not be in the Elderships, but in the body of the Congregation*; and *Sadeel* took so much paines in this point, that the first Author of that Schism was confuted, and converted, and publickiy in writing confessed, and recanted his error. Being returned to *Paris*, the persecution began to grow so hot there again, that he was perswaded to retire himself from the same, after which he never could return to his flock that so loved, and was beloved of him. After his departure he was present at, and moderated in many Synods of the *French* Churches; but withall hee was so hated of the wicked, that at last hee was driven from thence to *Lausanna* where hee preached for a time,

time, and from thence he went to *Geneva*, where for divers years he was a Pastor.

But the Church in *France* having some peace, he returned thither again, and at *Lions* and *Burgundy* edified the Churches exceedingly.

Afterwards he was sent for by *Henry* the fourth, King of *Navarr*, to whom he went very unwillingly, not liking a Court life; yet by the advice of his friends, he went to him, & for three years space in all his troubles was with him, comforting, and encouraging him very much; and at the battle of *Courraiss*, a little before it began, he stood in the head of the Army, and prayed earnestly for success, which much encouraged all the Soldiers; and when they had gotten the Victory, he also gave publick, and solemn thanks unto God for the same. But by reason of sickness and weakness, being unable to follow that kind of life any longer, he was with much unwillingness dismissed by the King, & went through his enemies countries in much danger till hee came to his wife and children at *Geneva*. Shortly after hee was sent by order from the King of *Navar* into *Germany*, Upon an Ambassie to the Protestant Princes, where not onely the Universities, but the Princes also received him in a very honourable manner, especially Prince *Cassimire*, and the Lantgrave of *Hesse*.

Anno Christi 1589 he returned to *Geneva*, where in the middest of many troubles he continued in the worke of his Ministry to the end of his life: And when the City was besieged by the *Spaniards*, and others, he oft went out with the Citizens to the fights, so encouraging them, that, through Gods mercy, a few of them put thousands of the enemies to flight many times. At last hee fell sick of a Plurisie, and though the Physitians apprehended no danger, yet hee foretold that it would be mortal; and retiring himself from the world, he wholly conversed with God. Praiers were made daily for him in the congregations, and *Beza* and the other Ministers visited him often, with prayers and tears begging his recovery. He enjoyed much inward peace and comfort in his sickness, and at last slept in the Lord *Anno Christi* 1591, and of his age 57. His losse was much bewailed by the whole

City,

His return into France.

He goes to the King of Navar.

Gods providence.

He goes to Geneva.
He is sent into Germany.

His sickness.

Death foretold.

Comfort in death.
His death.

City, his Preaching was not too curious, and yet not void of Art and Eloquence: So that his Ministry was alwaies most gratefull to the people. He was very holy and exemplary in his life, and had most of the learned men of those times for his special friends.

His Character.

He was tall, and slender of his body, had a pale face, red haire, sharp sight, a countenance composed of gravity, and courtesie. He was very sickly, so that except he had been very careful of himselfe, he could not possibly have endured such labours and studyes as he was exercised in. In his Sermons his profitable matter was adorned with eloquence; his brevity caused not obscurity, nor his prolixity tediousness: His pronounciation and gestures were modest and comly. Hee used no bitterness of speech, nor expressions that savoured of anger. He was very powerfull in prayer. His writings were mixed with much learning; and though he was admired for his excellent parts, and put upon many, and great employments, yet was he far from vain-glory. He disesteemed all earthly things, and breathed after nothing but Christ. His liberality was well known in the Churches of *Paris, Orleance, Lions*, and in many other places. Lastly, he was of a very innocent, and exemplay life. His Workes are published in four Tomes.

His works.

The



W. WHITAKER

T. Cross sc.

The Life of William Whitaker, who died
A^{no} Christi 1595.

William Whitaker was born at *Holme* in the Parish of *Bournley* in *Lancashire*, of an ancient Family. His Father was one who by his industry increased the ancient inheritance of the *Whitakers*. His Mother came of the two worshipfull Families of the *Townlies* and *Nowels*. In his childhood he was educated under his parents wings, and brought up in the School of *Bournley*: But when he was thirteen years old, he was sent for up to *London* by his Uncle *Alexander Nowel*, Dean

His birth and
Parentage.

His education.

He goes to
Cambridge.

His preferment
in the Univer-
sity.

His gratitude.

He is made Fa-
ther at the
Commence-
ment.

Dean of *Pauls*, either because he saw he was brought up in the Popish Religion, or because he discerned the boy to be of an excellent wit, or out of a desire to exercise his charity, and to deserve well of his kindred : And when he came, he kept him in his own house, and placed him in *Pauls* School, where he profited so much, that at eighteen years old he was sent to *Cambridge* to *Trinity* Colledge under the tuition of one Master *West*, where, by his diligence and proficiencie in his studies, he procured such love and esteem, that hee was chosen first Scholar, and then Fellow of the House ; by which meanes being taken more notice of, the excellency of his wit and learning did more appear : For in all his Disputations either in the Colledge or Schooles, he still carried away the bell : And so with the generall approbation, and applause of all, he took his Degrees of Batchelor, and Master of Arts, which when he had done, he did not (as many) neglect his studies, as if he had need to make no further progress, but with greater alacrity and diligence he still pressed on towards perfection, and to shew his gratitude and proficiencie to his Uncle Doctor *Nowel*, he turned his elegant and learned Latine Catechism into *Greek* very accurately, and so presented it to him ; and that hee might bee usefull to the Church, he turned the *English Liturgie* into *Latine*, hereby declaring what an excellent ornament he was likely to prove to the whole Commonwealth of *England* : Yea he adventured upon a more difficult work, which hee performed to his great commendation, of turning Bishop *Jewels* Disputations against *Harding* into *Latine*, which redounded to the great benefit of all Christian Churches, and to the propagation of the Orthodox Faith. By these Works he procured much respect in the University, so that the Heads of the Houses when the Commencement drew on, choose him, being yet young, to bee Father of many Sonnes, whom he was not only to instruct and encourage in their studies, and to quicken to further diligence and industry ; but also to handle Philosophicall questions, and to defend them against learned and acute opponents ; which task was by so much the more difficult, by how much hee had but short warning, yet did hee perform it with such strength and prudence, that hee raised

in the mindes of all his Auditors an admiration of his singular learning and eloquence.

A while after leaving *Plato* and *Aristotle*, he became a diligent reader of the sacred Scriptures, to which, as every Christian ought, he alwaies attributed the chiefeft authority, not onely to build our Faith upon, but to determine all doubts, and controversies by. He turned over also diligently all the principal Modern Commentators who were faithfull Interpreters of the Word of God. And being of an incredible industry, enduring heat and cold, in a few years space he read over most of the Fathers both *Greek* and *Latine*, and if by any occasion of friends visits, or otherwise, he was interrupted in his studies, he would gain so much time out of his sleep in the night, as to finish his task which he had imposed upon him. self But as by these his labours and watchings he much encreased his learning, so he much impaired the health of his body, which he never recovered all his life after. He was very temperate in his diet from his very childhood; hee drank very little wine, and in summer mixed it with water: He never overloaded his stomach with meat, no not in the greatest Feasts, but alwaies used a sparing and moderate diet. He sometimes recreated himself, for his healths sake, either by Shooting or Angling, and in the Winter time when he could do neither of them, he sometimes refreshed himself by playing at the ingenions game at Chess: In which recreations he used to be merry, and pleasant, without heat or wrangling, so that it might be easily discerned, that he only sought the refreshing of his mind, and the health of his body in them. Doctor *Whitgift*, the then *Regius Professor*, took so great a liking of him, and love to him, that he esteemed him as his son all his life after: when he Common-placed, or Catechised in the Chaphel, his labours favoured both of learning and piety: When hee tooke the Degree of Bachelor in Divinity; he performed his exercises so, that his Auditors knew not whether he shewed himself the better Christian or Divine. When he read in the *Philosophy* or *Rhetorick* Schools, he seemed another *Basil*, when he catechised another *Origen*. When he preached his *Concio ad Clerum* at his Commencement *Anna Christi* 1578, it abounded both with sanctitie, and

His Studies Divinity.

His Industry.

His Temperance.

His Recreations.

His excellencies.

and all manner of learning, and when the Commencement came, he handled two Theological questions very copiously, and strongly, and after defended them acutely, and appositly, as became a good Disputant; after which he obtained his degree of Batchelor of Divinity with the approbation of all, to whom he had given abundance of satisfaction.

And when this work was over he lived quietly for a while in the Colledge, *being never less idle then when idle, nor lesse alone then when alone*: For when hee was free from publick busineses, hee prepared himself by studying Controversies for publick work, as it were thereby presaging what afterwards came to passe. For it fell out by Gods providence that shortly after Doctor *Chaderton*, the Master of *Queens* Colledge and the *Regius* Professor was made a Bishop, and though *Whitaker* was but young for such a place, yet considering his great learning, he was unanimously chosen to be his successor in the Professorship, though some were much vexed to see such a young man preferred before an old, whom they judged unable to undertake so great a task. But when hee began to read his Lectures, he performed them to the abundant satisfaction of all his hearers, nothing being found wanting which could be required in the best Divine, and most accomplished Professor: For hee shewed much reading, a sharp judgement, a pure and easie stile, with sound and solid learning, so that his fame spreading abroad; abundance resorted to his Lectures, and reaped much profit thereby.

The first that he began with in his Lectures was to expound the three first Chapters of *Luke*: After which he went over the Epistle to the *Galathians*, the first to *Timothy*, and the *Canticles*. Afterwards he betook himself to the Controversies between the Papists and us, *Anno Christi* 1585. About that time there came into *England* a proud and vain-glorious Jesuit called *Edmund Campian*, an *English man*, who set forth ten Arguments whereby he boasted that he had utterly overthrown the Protestant Religion. To these *Whitaker* answered so fully and learnedly, that all the Jesuits brags vanished into smoak. But shortly after there rose up *Durie* a Scottish Jesuit, who undertook to answer *Whitaker*, and to vindicate *Campian*. And whereas *Campian* had set forth his Arguments

with

He is chosen
Professor.

His Lectures.

He confutes
the Papists.

As *Campian*.

Dury.

with a great deal of ostentation, and youthly confidence : *Daric* on the other side prosecuted the cause with dog-like barking, and railing, and scurrility. *Whitaker* gave him the preheminance in that, but did so solidly answer all his Arguments, and discover his fallacies, that the truth in those points was never more fully cleared by any man. Then rose up *Nicolas Sanders*, an English Jesuit, who wrote about the person of Antichrist, boasting that by forty demonstrative Arguments he had proved that the Pope was not Antichrist. These Arguments *Whitaker* examined, & answered learnedly, and solidly, truly retorting many of them upon himself. Then *Rainolds*, a Divine of *Remes*, another English Apostate, pretended a reply, but subtilly and maliciously presented the English Divines differing amongst themselves; that by their differences he might expose their Religion to the greater hatred, and obloquy. But *Whitaker* perceived, and plainly discovered his craftie fetches, and lies; yet withall declared that he judged his book so vain, and foolish, that he scarce thought him worthy of an answer.

About this time hee married a Wife, a prudent, pious, chaste, and charitable woman. After whose death at the end of two years, he married another, a grave Matron, the Widow of *Dudley Fenner*, by these he had eight children, whom he educated religiously. Upon this occasion the crabbed old man, *Stapleton*, who had neither learned to teach the truth, nor to speak well, nor to thinke chastly of others, wrote a book against him, objecting his marriage as a great reproach; but surely this man had not read the words of Christ, *Mat. 9. 11.* nor of *Paul* *1 Cor. 9. 5.* *1 Tim. 3. 2.* Nor what the Council of *Nice* decreed concerning the Marriage of Presbyters upon the motion of *Paphnutius*; nor what *Augustine*, and others of the Fathers had written about that point: Or else he was of *Hofians* the Jesuits mind, one of the Popes Counsellors, who declared openly, that *Priests sinned lesse by committing Adultery, then by marrying wives.* *Whitaker* never had his *Catamites*, as many of the Popish Priests, Jesuits, Cardinals, yea and some of the Popes themselves had. But to leave him, and return to our matter.

Doctor *Whitaker* was shortly after chosen Master of Saint

Sanders.

Rainolds.

His marriage.

Stapleton reproaches him for his marriage.

He is chosen
Master of St.
Johns.

Johns Colledge in Cambridge, which though at first some of the Fellows and Students out of self-ends disliked, and opposed, yet, within a little space, by his clemency, equitie, and goodnesse, he so overcame their exulcerated mindes, that he turned them into love, and admiration of him: Yea he alwaies governed the Colledge with much prudence and moderation, not seeking his own profit but the publick good, as appeared not onely by the testimony of those which lived with him, but by his frugality, wherein yet his gaines exceeded not his expences. In choosing Scholars and Fellows, he alwaies carryed himself unblameably and unpartially, so as hee would never suffer any corruption to creep into the Election; and if he found any who by bribes had sought to buy Suffrages, he of all others (though otherwise never so deserving) should not be chosen.

He confutes
Bellarmine.

Bellarmino about this time growing famous, and being looked upon by his own party as an invincible Champion, him *Whitaker* undertakes, and cuts off his head with his own weapons: First in the controversie about the *Scriptures*, published *Anno Christi 1588*. Then about the *Church, Councils, Bishop of Rome, the Ministers, Saints departed, the Church Triumphant, the Sacraments, Baptism, and the Lords Supper*; though hee had not leisure to print them all. In all which controversies, he dealt not with his adversarie with taunts, reproaches, and passion, but as one that indeed fought out the truth. Hereupon that superstitious old man, *Thomas Stapleton*, Professor of *Lovane*, perceiving that *Bellarmino* held his peace, undertook to answer *Whitaker* in that third question of his first part, about the *Scriptures*, which he performed in a volume large enough, but as formerly, in a scurrilous, and railing language. Therefore *Whitaker*, lest the testy old man should seeme wise in his own eyes, answered him in somewhat a tarter language then he used to doe.

His fidelity
therein.

Stapleton rails.

Whitaker
answereth.

The week before he dyed he performed an excellent work, not only for the Univerſity of *Cambridge*, but for the whole *English Church*, for whose peace and unity he alwaies studied in truth, by undertaking to compose some differences which sprang up about some Heads of Religion; for which end he went toward *London* in the midst of winter, in the company

of

of Doctor Tyndal, Master of *Queens* Colledge: but what with his journey, and want of sleep (being too intent upon his business) he fell sick by the way, which made him return to *Cambridge* again; and finding his disease to encrease, he sent for the Physicians, who, after debate, resolved to let him blood, which yet was neglected for two daies: The third day when they went about it, he was unfit, by reason of a continual sweat that he was in, yet that night he seemed to sleep quietly; and the next morning a friend asking him how he did? he answered, *O happy night! I have not taken so sweet a sleep since my disease seized upon me*: But his friend finding him all in a cold sweat, told him, that signes of death appeared on him. To whom he answered, *Life or death is welcome to me, which God pleaseth; for death shall be an advantage to me*: And after a while he said, *I desire not to live, but onely so farre as I may doe God and his Church service*: And so shortly after he quietly departed in the Lord, *Anno Christi 1595*, and of his age forty seven; Having been Professor sixteen years.

Cardinal Bellarmine procured his picture out of *England*, and hung it up in his study, much admiring him for his singular learning; and being asked by a Jesuit, why he would suffer the picture of that Heretick to hang there, he answered, *Quod quamvis Hereticus, & Adversarius esset, esset tamen doctus Adversarius*, that though hee was an Heretick, and his Adversary, yet he was a learned Adversary.

In the whole course of his disease, which was a Fever, hee demeaned himself quietly and mildly, acknowledging God to be the author of his disease, to whose will hee willingly submitted himself, without the least sign of impatiency, saying with *Job*, *Lord my God, though thou kill me, yet I am sure that with these eyes I shall see thee; for in thee do I hope*. In his habit, countenance, and in the whole course of his life hee shewed forth piety and holynesse; and in his private family, where he most discovered himself, he was the same man. Hee was most patient in injuries, which he quickly forgot, & was easily reconciled to those which deserved worst of him. Hee was very charitable and liberal to the poor, according to his estate, which yet he alwaies carried privately, that others might not take notice of it; but especially he was most boun-

His sickness.

His death.

Bellarmino admired him.

His carriage in his sickness.

His Character.

His great charity.

His piety to
his parents.

His humility.

His Works.

tiful to such poor as were modest, godly, and industrious, and yet more especially to such poor Students as were ingenious, & painful. These he would often secretly furnish with mony, and prefer them to places as far as by the Statutes of the Colledge he could. In passing judgement upon other mens lives and actions he was alwaies very modest and moderate. Those whom he saw doe well, he would encourage and commend: For those that brake out into inordinate practises, he would grieve, and mourn. In his converse with his friends, he was very courteous, apert, and pleasant: Faithfull in keeping secrets; prudent and grave in serious matters: Alwaies most prompt, and ready to assist his friends in every condition, either with counsel, comfort, or money. His piety towards his parents was singular, towards whom he was very dutyfull, and whom he supported being fallen into decay through ill husbandry: And that which added a lustre to his learning, virtue, and graces, was, that they were accompanied with *Moses*-like meekness, and almost incredible humility. For although hee was endued with a most sharp wit, happy memory, variety of reading, excellent eloquence as ever was in any Divine, and lastly with a most learned, and polite judgement, so that he was the Oracle of the University, and miracle of the world, yet did he not hold any singular, or private opinion, but what was agreeable to the sound Doctrine of the Word of God, and the peace of the Church; yea he was so humble, that he despised not his inferiours, but carried himself *as a child that is weaned from his Mothers breasts.*

Besides what works are mentioned before in his life, and are printed, he left divers others, as, *Conciones ad Clerum. Breves determinationes questionum Theologicarum. Determinationes alia pleniores. Libellus contra Thomam Stapletonum de originali peccato.*



L. DANÆVS

Van Houe sculp.

*The Life of Lambert Danæus, who died
Ano Christi 1596.*

L *Ambert Danaus* was born at *Orleance* in *France* *Anno Chr.* 1530. He was of an acute wit, and wonderfully addicted to learning, so that by his diligence, and extraordinary pains he attained to a great measure of knowledge, and skill in all the Liberall sciences : which he adorned by adding to the knowledge of them, the study of the sacred Scriptures.

In his younger years he studied the civill Law four yeares at *Orleance*, under that worthy, and godly man *Annas Burgins,*

His birth and
education.

He goes to Geneva.

His admirable Learning.

gins, who being afterwards for his worth made one of the Parliament of *Paris*, in the year 1539; for his constant defence and confession of the Truth was first strangled, and then burnt. *Danaus* being stirred up by this rare example of his Masters piety, changing his former purpose, betook himself to the study of Divinity, and (embracing the Reformed Religion) hee thereupon went to *Geneva*, *An. Christi* 1560, where he wholly applyed himself to attain the knowledge of the Truth, and by his extraordinary diligence, reading over almost infinite Authors, and by his wonderfull memory, he easily attained to be esteemed one of the greatest Divines that lived in that age. Hee was so versed in the Fathers and School-Divines, that none excelled him, and few attained to the like exactnesse therein; whence one saith of him, *Mirum est, homuncionis unius ingenium, tot, & tam diversas scientias haurire, & retinere potuisse.* At *Geneva* he was admitted into the number of Doctors, and Pastors, and by his learned labours was exceeding usefull both to the Church and University; *Eruditus enim animus semper aliquid ex se promit, quod tum alios doceat delectetve; tum seipsum laudibus illustret.* He alwaies employed himself in writing something whereby he might approve himself a godly Divine, and excellent Scholar to all Learned men.

He is called to Leiden.

From *Geneva* hee was called to the University of *Leiden*, where hee was received with much joy, and was exceedingly admired for his learning, acutenesse of wit, promptnesse, and strength of memory in alledging, and reciting the sentences of the Fathers, Schoolmen, Canonists, and prophane writers.

From thence to Gaunt.

From thence, after a years stay, he was called to *Gaunt*, *Anno Christi* 1582, where hee taught not many yeares: For when he perceived the City to bee so divided, and full of tumults, foreseeing the storm that was coming upon it, hee desist, and, being sent for, went into *Navar*, where, by his teaching, and writing, he made the University of *Orthesia*, nearto *Spain*, famous: And at last, having by his extraordinary paines, profited the Church, and the Commonwealth of Learning, and by his admirable fruitfull wit published very many bookes, hee there laid down his

And thence to Navar.

earth. A

earthly tabernacle Anno Christi 1596, and of his age sixty fix.

His death.

His Works are these : *Elenchi Hæreticorum, Ethices Christianæ lib. tres. Tractat. de Amicitia Christiana. De Iudo Aleæ. Physices Christianæ partes duæ. De venificis. Methodus sacræ Scripturæ utiliter tractanda. Comment. in Epist. ad Timotheum priorem. In Mat. In Mar. Orationis Dominicæ explicatio. Tractatus de Antichristo. In Pet. Lombardi lib. 1. Sententiarum. Responso ad novas Genebrardi calumnias. Examen libri de duabus in Christo naturis Chemnitii. Vera, & Orthodoxa Orthodoxæ Patrum sententiæ defensio, &c. Antosiander. Ad insidiosum Osiandri scriptum, &c. De tribus gravissimis questionibus, &c. Ad Steph. Gerlacium. Elenchus Sophismatum ejusdem. Ad Selnecceri librum. Loci communes. Responso ad Belarmini disputationes. Tabula in Salomonis Proverb. & Eccles. Geographia Poetica. Aphorismi Politici. Politices Christianæ lib. 7. Vetustissimarum primi mundi antiquitatum lib. 4. tum ex sacris, tum aliis authoribus, &c.*

His Works.

The Life of Robert Rollock, who died Anno Christi 1598.

Robert Rollock was born in Scotland of the ancient Family of the *Levingstons*, Anno Christi 1555, of parents of good quality and credit. His Father, *David Rollock*, being reasonable well learned himself, and therefore knowing the worth of learning, was very careful to bring up his son in the study of the Liberrall Sciences, and for that end sent him to *Sterline*, and placed him under *Thomas Buchanan*, under whom he manifested an excellent wit, joyned with such modesty & sweetnesse of nature, that hee needed no severe discipline; and by which he drew *Buchanans* affections to him exceedingly, who could not but love him for his attractive qualities; which love continued with encrease to his lives end.

His Birth
and Parentage.

His Education.

After at this School he was fully fitted, he went thence to the University of Saint *Andrews*, where he spent four yeares in the study of the Arts: And those virtues which before did but sparkle, now shon bright; and he did ascend to such

He goes to
St. Andrews.

A Vniversity
erected at E-
denborough.

He is sen for to
Edenborough.

He goes thi-
ther.

He doth much
good.

an height in those studies, as scarce any of his fellows attained to, but none excelled; so that at four years end, his excellent abilities being taken notice of, he was chosen a Professor of Philosophy; which office he performed with great commendation for four yeares space, adorning and illustrating it with his industry, and piety, none of his Colleagues equalizing him therein.

Anno Christi 1583 the Magistrates of *Edenborough* began to think of erecting a University in that City, which they did at the instigation of that worthy man, Master *James Luson*, their chief Pastor; the reason was; because it was the *Metropolis* of the Kingdome, and they could not send their sonnes to *Saint Andrews*, or other Universities, without great trouble and charge; and besides they found that divers through poverty were not able to maintain their children abroad, whereby many excellent wits were imployed in Mechanick trades; upon which considerations when they had resolved to erect an Academy, they in the next place considered where they might find a fit man to beginne, carry on, and perfect so great a work; and because they could not otherwise do it, they resolved to send one or two to *Saint Andrews*, who by diligent enquiry should find out such a person: who accordingly going thither, found that by the generall vote of all, there was none thought so fit for this worke as *Robert Rollock*, which the Magistrates of *Edenborough* being informed of, presently sent for him, intreating that he would undertake a work which was like to prove so exceeding advantageous both to Church and State; using also other arguments, which so far prevailed, that he promised to come to them. And accordingly in the same year he went to *Edenborough*, where by the Magistrates he was entertained courteously, and in the beginning of winter hee set upon the work. And as soon as it was spread abroad that a University was begun at *Edenborough*, young Students flockt thither a pace from all parts of the Kingdom; whom he instructed in the Arts, and governed with severity mixed with clemencie, and so educated them in Religion, that God blessed his labours exceedingly amongst them: For indeed he laboured in this above all things, that his Scholars should have the

marks

marks of true holyness appearing in them. Neither did God frustrate his expectations ; for by his exhortations, and Divinity Lectures, he so far prevailed even with the looser sort of youths, that he soon brought them into very good order.

After four years he examined them strictly, and finding their proficiency, made them Masters of Art. Then four Professors of Philosophy were by the Magistrates substituted under him to share in the pains, which were chosen out of the ablest of those that had commenced Masters of Art. These insisting in the footsteps of the Doctrine and Discipline of *Rollock*, performed that trust which was committed to them with great faithfulness and industry. In the meane time *Rollock* underwent the whole charge and care of the University : For it was his office to look over the severall Classes, to observe every ones sedulity, and progresse in his studies: If any discords arose, to compose them by his wisdom, and to keep every one in the carefull discharge of his duty.

Four Professors
chosen.

Every morning calling the Students together, he prayed fervently with them, and, one day in the week, expounded some portion of Scripture to them, from whence hee raised Doctrines, Exhortations, and Comminations, not painted with humane eloquence, but grave, and weighty ; such as might most work upon the minds and hearts of young men : And this he did, not that he wanted eloquence, but because he despised such a kind of affected speech in holy things. By these kind of Lectures he did more restraine, and reforme the young men, then by his Discipline; and indeed it brought great profit both to Master and Scholars. Yet after every Lecture, he took notice which of them had committed any faults that week, whom hee would so reprove, and lay the wrath of God before their eyes, and withall affect them with shame, that he much reformed them thereby. Yea such as would neither have been reformed with words, or stripes from others, were so wrought upon by his applying the threatnings of Gods wrath, and opening the sweet promises of mercy to them, that usually they brake out into sighs and tears.

His piety and
diligence.

He took also extraordinary paines to fit such for the work of the Ministry as were grown up to it ; so that the Church received

A large increase
of Ministers.

received very much benefit from thence, having so many able Pastors sent forth into it. How much trouble, care, and pains he bestowed in these employments is not possibly to be conceived : For he spent the whole day, except dinner time, either in the contemplation of the chiefest points of Religion, or in searching out the sense of hard places of Scripture, or in confuting the errors of the *Romanists*.

Conversion
wrought by his
Ministry.

Besides this, he preached every Lords day in the Church, and that with such fervencie, and evident demonstration of the spirit, that he was the instrument of converting very many unto God. He wrote also many Commentaries upon the Scriptures, which being printed, and going abroad into other Countries, *Beza* meeting with that upon the *Romans* and *Ephesians*, wrote to a friend concerning them, that hee had gotten a treasure of incomparable value, and that he had not met with the like before, for brevity, elegancy, and judiciousnesse : Whereupon he thus concludes, *I pray God to preserve the Author, and daily to encrease his gifts in him, especially in these times wherein the vineyard of the Lord hath so few labourers*. Thus we see how famous *Rollock* was with all sorts of persons, for his learning, virtue, and piety ; yea by his curtesie and candor he drew the love of all men. He was so humble, that, though he excelled them, yet he preferred all others before himself, and laboured after privacy from publick businesse, that he might the better apply himselfe to his studies. Yet, contrary to his mind, he was often called forth to publick businesse, which he alwaies dispatched with admirable prudence. In the two last years of his life he was so involved in publick affairs, that it much weakned his health. He was greatly tormented with the stone, and troubled with weaknesse of stomack, yet did he not intermit his labours and care of the Church.

Beza's testimony.

His humility.

His sickness.

He moderates
in a Synod.

In the Synod of *Taodun* (where the King himself was present) *Rollock*, by the suffrages of all, was chosen Moderator, where the too severe Articles of *Perth* were qualified ; and when the King moved that the Synod should choose some Commissioners to take care of the Church in the intervall of National Assemblies, it was readily assented to, and *Rollock* was one of the first that was assigned that office.

Anno Christi 1598, his disease so encreased upon him that he was confined to his house; but after a while his intimate friend, *William Scot*, perswaded him to go into the Country, where was a thinner, and more healthfull air: which accordingly he did, and seemed at first to be better, but presently his disease returned with more violence, so that he was forced to keep his bed; whereupon he set his house in order, and his wife (after ten years barrennesse, being with child) he commended to the care of his friends. Two Noblemen, *Patrick Galloway*, and *David Lindsey*, coming to visit him, he professed to them the hearty love which he had alwaies borne to the King, withall requesting them from him to go to him, and to entreat him in his name to take care of Religion, and to persevere in it to the end, as hitherto he had done, not suffering himself to be diverted from it, either under the hope of enlarging his dominions, or by any other subtile device of wicked men; and that he would reverence & esteem the Pastors of the Church as it was meet: For (saith he) that Ministry of Christ, though in the judgement of man it seem low and base, yet at length it shall shine with great glory.

When the Pastors of *Edenborough* came to him, he made an excellent exhortation to them, and profession of his sincerity, and integrity in his place that God had called him to. When the night grew on, his death also seemed to approach, which he perceiving made such a divine and heavenly speech as astonished the hearers. And when the Physitians were preparing Physick for him, he said; *Tu Deus medeberis mihi*, thou Lord wilt heal me: Then he prayed fervently that God would pardon his sins for Christs sake; professing that all other things, how great soever they seemed to others, yet he accounted them all but dung and drosse in comparison of the excellency of Christs crosse: Praying further, that he might have an happy departure, and enjoy Gods presence, which he had often breathed after, saying, *I have hitherto seen but darkly in the glasse of thy Word, O Lord, grant that I may enjoy the eternall fruition of thy countenance, which I have so much desired, and longed for.* Then did he make such an admirable speech about the Resurrection, and Life Eternal, as if so be he

had

Preparation for death.

His message to the King.

His exhortation to the Ministers.

Christ preferred before all things.

Death desired.

already been translated into heaven : Then giving his hand to all that were present, like old *Jacob*, he blessed them all, adding to his benediction exhortations according to every mans quality, or office : Yet that night after he slept better then was expected.

His exhortation to the Ministers.

His poverty.

His heavenly speech.

The day after when the City Magistrates came to see him, he spake to them to be very careful of the University, desiring to choose into his room *Henry Charter*, a man every way fit for that employment. He commended to their care also his wife, professing that he had not laid up one penny of his stipend, and therefore hee hoped they would provide for her. To these requests the Magistrates assented, promising faithfully to perform them. Then did he intreat the Professors of Philosophy, that they would be carefull, and diligent in the performance of their duty, and that they would be obedient to his successor ; after which he said, *I blesse God, I have all my senses entire, but my heart is in heaven: And, Lord Jesus, why shouldst not thou have it ? it hath been my care all my life long to dedicate it to thee, I pray thee take it that it may live with thee for ever.* When he had thus spoken, he fell into a slumber, out of which when he awaked, he breathed earnestly to be dissolved, and to be with Christ, saying, *Come Lord Jesus, put an end to this miserable life ; hast Lord, and tarry not ; Christ hath redeemed me, not unto a frail and momentary, but unto eternall life. Come Lord Jesus, and give mee that life for which thou hast redeemed me.* Then some of the standers by bewaile their condition when he should be taken away : to whom he said, *I have gone through all the degrees of this life, and now am come to my end, why should I goe back againe ? O Lord helpe me that I may go through this last degree with thy assistance: Lead me to that glory which I have seen as through a glass : O that I were with thee !* And when some told him that the next day was the Sabbath, he said, *Thy Sabbath, O Lord, shall begin my eternall Sabbath: My eternall Sabbath shall take its beginning from thy Sabbath.* The next morning feeling his approaching death, he sent for Master *Belcanqual* to pray with him, who in his prayer desired the Lord, if he pleased, to prolong his life for the good of his Church; whereupon he said, *I am weary of this life, all my de-*

fire is that I may enjoy that celeſtiall life that is hid with Chriſt in God. And a while after he prayed again, ſaying, Haſt Lord, and doe not tarry: I am a weary both of nights and daies: Come Lord Jeſus, that I may come to thee: Break theſe eye-ſtrings, and give me others: I deſire to be diſſolved, and to be with thee: Haſt Lord Jeſus, and defer no longer: Go forth my weak life, and let a better ſucceed: O Lord Jeſus thruſt thy hand into my body, and take my ſoul to thy ſelf: O my ſweet Lord, ſet this ſoul of mine free, that it may enjoy her husband. And when one of the ſtanders by ſaid, Sir, Let nothing trouble you; for now your Lord makes haſt; he ſaid, O welcome meſſage, would to God my funerals might be to morrow. And thus continued he in ſuch heavenly prayers and ſpeeches, til he quietly reſigned up his ſpirit unto God, Anno Chriſti 1598, and of his age 43.

His death.

Reliquit Commentarios in aliquot Psalmos ſelectos. In Daniel. In S. Johannem, cum ejus harmonia in paſſionem, & victoriam Dominicam. In Epist. ad Ephesios, Coloss. Theſ. Galat. Scripſit & Analyſin in Epist. ad Romanos, & ad Heb. tractatum de vocatione efficaci, &c.

His Works.

The Life of Nicolas Hemingius, who died Ano Chriſti 1600.

Nicolas Hemingius was born at Loland in Denmark, Anno Chriſti 1513, of obſcure, but honeſt parents; but his Father dying when he was young, his Uncle, who was a Blackſmith, brought him up carefully in learning, placing him in the School at Nyſtadia, where he continued ten yeares: Then in the School of Naſchovia, where he remained three yeares: From thence he removed to Nykopin, where alſo he remained three yeares: And from thence to a School in Zealand, where likewiſe hee continued three yeares. At laſt hee came to Roſchildia, where hearing there was one Benediſt, a famous learned man, and a good Grecian, that read at Lund, he went thither, and was under him three yeares. And Benediſt, perceiving his excellent wit, his diligence, and modeſty, was very helpfull to him. Then had Hemingius an ardent

His birth and Parentage.

His education.

He ſtudies Greek.

He is robbed.

Charity.

His Industry.

His return
home.He is Pastor of
Hafnia.He is Hebrew
Professor.
And Doctor.

Death desired.

ardent desire to goe to *Wittenberg*, which was made famous by *Philips Melancthon*s Lectures, and having gotten some little money in his purse, he travelled thitherward; but by the way some theeves met him, and stripped him of all that he had; yet when he came to *Wittenberg*, he found the people very charitable to him, especially *Melancthon*. There he remained five years, and by his writing for, and attending upon richer students, and teaching some privately, he maintained himself. When he returned home, he had an ample testimony from *Melancthon* for his excellent wit and learning.

A while after his return he was intertained by *Olaus Nicholais* to teach his daughters. And from thence he was chosen to be Pastor at *Hafnia*, and accordingly ordained to it; which place he discharged with much diligence, and faithfulness. And when many young students resorted to him, he read privately to them: And by his extraordinary paines gat so much credit, that shortly after he was chosen Hebrew Professor in that Univerfity. In which place he read Hebrew and Logick, to the great benefit of many. And about the same time he printed that excellent book *De Methodo*, which he dedicated to *Christian* the third, King of *Denmark*, who bountifully rewarded him for the same.

Anno Christi 1578 he was made Doctor in Divinity, and performed the office of a Divinity Professor with admirable diligence and paines for fix and twenty years together; as appears by those many excellent bookes published by him in that time.

Anno Christi 1579, when hee was grown old, and exhausted with his daily labours, *Frederick* the second, King of *Denmark*, gave him a liberall Pension, upon which he lied contentedly and comfortably all the remainder of his daies: Yet neither then was he idle, but imployed his time in writing, and publishing books.

Some years before his death he grew blind, and was troubled with several diseases, desiring nothing more then that he might be dissolved, and be with Christ. A little before his death he expounded the 103 *Psalm*, with so much fervor, efficacy, and power of the Holy Ghost, that all that heard him

him wondred at it, and shortly after resigned up his spirit unto God, *Anno* 1600, and of his age 87.

Scripta eius sunt varia, exegetica, didactica, & polemica.

The Life of James Heerbrand, who died
Ano Christi 1600.

James Heerbrand was born at *Norisum*, *Anno Christi* 1521, of an ancient Family. His Father was one of *Luther's* Disciples, and seeing the towardlinesse and promptnesse of his son, was carefull to bring him up in Religion and Learning. At seven years old he set him to School; and yet had a watchfull eye over him, to carry on the work of piety, requiring him to repeat every Sermon that hee heard. At twelve years old his Father bought him a fair Bible, which he diligently read over, and used all his life after. His Father also perceiving that naturally he was much inclined to *Musick*, he would not suffer him to learn it, lest it should be an impediment to him in his other studies. And so when he had been sufficiently grounded in Grammar-learning, he was sent to *Ulm*, where the *Colloquies* of *Erasmus* were publickly read; but Pope *Paul*, suspecting that that book might do much hurt amongst youth, because it discovered many errors and vices of the Papists, forbade the use of it; yet this cauled it more to be read, especially by *Heerbrand*, who gat much good by it. At *Ulm* also he studied the Arts and Tongues, and at seventeen years old his Father sent him to *Wittenberg*, to hear *Luther*, and *Melancthon*, in the year 1538, which year was famous for divers things: For then the Kingdome of *Denmark* embraced the Gospel; The Emperour and King of *France* met together to treat of peace: The Bible was printed in *English* at *Paris*: The University of *Strasborough* was erected: The Sect of the Antinomians was detected: The Marquess of *Brandenburg* imbraced the *Augustane* Confession: And the Sea by the Kingdom of *Naples* was wholly dry for eight miles together, out of which place fire, and ashes brake forth so abundantly, that many places were miserably destroyed thereby.

His Death.

His birth and Parentage.

His Education.

He goes to *Ulm*.

And to *Wittenberg*.

Mirabilis annus.

A Prodigy.

His Audiousnes

In the University of *Wittenberg*, *Heerbrand* studied the Arts with great diligence, and was so sparing of his time, that he would not intermit one hour from his studies; inso-much that other students called him *Suevicam Noctnam*, the *Suevian* Night-crow. He heard *Luther* and *Melancthon*s Lectures with much diligence, as also *Eugenbag* reading upon *Deuteronomie*, *Cruciger sen.* upon *Saint John*, *George Major* reading private Lectures upon *Genesis*: Besides which hee attended the publick Sermons of these famous men, which he wrote, repeated, meditated on, and laboured to rivet in his memory.

He is Master of Arts.

An. Christi 1540 he commenced Master of Arts. He preached also abroad in the villages on the Sabbath dayes. And thus having spent five yeares in his studies, he returned home with an ample testimony from *Melancthon*, and the University.

His return home.

When he came home, the Pastors of the Church appointed him to Preach, which he performed with great approbation, and commendation of all. His Parents rejoycing much at his proficiency, would needs have him employ his Talent in his own country; and at *Sturgard*, *Snepsius* (being Superintendent) examined him, and finding his abilities, said, *Dominus te mihi obtulit*, the Lord hath offered thee unto me. Being but twenty two years old he was made Deacon at *Tubing*. In which employment he continued six yeares, and followed his studies in that University. He also privately read *Mathematick* Lectures to many; and sometimes preached in the Castle of *Tubing*, before Prince *Ulrick*; who loved him very well, and told his Courtiers that he would prove a great Divine.

He is made Deacon.

His diligence.

The year 1546 was fatall by the death of *Luther*; and the war of the Emperour began against the Duke of *Saxony*, and the Lantgrave of *Hesse*.

His marriage.

Anno Christi 1547, *Heerbrand* married a wife, *Margaret*, the daughter of *Conrade Stamler*, Consul of *Tubing*, by whom he had eight sons, and three daughters.

He is banished.

An. Christi 1548 came forth that accursed *Interim*, at which time *Heerbrand*, amongst other Ministers that rejected it, was banished from *Tubing*: And being out of employment, hee studied

studied *Hebrew*, till Prince *Ulrick* being dead, his son *Christopher*, who succeeded him, called back the Ministers, and *Heerbrand* amongst them, to their former places. Hee also made him Pastor of *Herrenberg*. Anno *Christi* 1550 he commenced Doctor in Divinity, and the Council of *Trent* beginning about this time, *Heerbrand* perceiving with what weapons he was to fight with the Popish Doctors, applied himself to the study of the Fathers, and spent four years and a half therein, gathering their opinions about all the points of Divinity; which he digested into *Common places*, that they might be the readier for his use.

His return.

He is Doctor.

Reformation.

Anno *Christi* 1559 he was sent for by *Charles*, Marquess of *Baden*, to reform Religion in his Dominions, where also he prescribed a form for Ordination of Ministers. He had scarce continued there two moneths, when he was chosen to be the Divinity Professor at *Tubing*, and expounded the *Pentateuch* in his Lectures, and preached constantly: Besides which publick employments, he wrote a large answer to *Peter a Soto*, *De Ecclesia, Patribus, & Conciliis*, which was afterwards printed.

His preferments.

Anno *Christi* 1557, which was two years after he came to *Tubing*, he was chosen Rector of the University, a place, as of great honour, so of great pains: After which he was chosen Chancellor of the University, and the Pastor and Superintendent of the Church.

An. *Christi* 1569, his fame spreading abroad, he was sent for by the Duke of *Saxony* to be the Professor at *Jenes*, who offered to allow him the stipend of a thousand Florens per an. but he refused it, continuing at *Tubing*, where he had much honour and respect. And having been thus invited by three several Princes, all which he refused, and resolving to spend his daies at *Tubing*, his Prince *Christopher*, to encourage him, gave him some land, on which he built a neat house, and having other family busineses, he committed all to the care and diligence of his wife, who was a constant help to him.

His self-denial.

Anno *Christi* 1590, *Heerbrand* being now seventy years old, had as much honour heaped upon him as the Dukedome of *Wirtemberg* could afford: For he was made Counsellor to the Duke, Superintendent of the Church, Chancellor of the University, and Overseer of the new Colledge; all which places

he discharged with admirable prudence, diligence, and fidelity.

His wives
death.

His Wife having lived with him fifty years and a half, died, who was the staffe of his old age, and therefore he was much afflicted with her loss, and began to grow weaker and weaker; which caused him *Anno 1598* to resign his office, and thereupon had a stipend allowed him by his Prince. His next care was to prepare himself for death. He was much troubled with the Gout, which he bore with much patience, often using that saying of the Apostle, *Godliness is profitable to all things, having the promise of this life, and that which is to come.* At last he fel into a Lethargy, and so died *Anno Christi 1600*, and of his age 79.

His sicknesse.

His patience.

His death.

His humiliry
and charity.

He was exceeding studious all his life long, having his books, ink, and paper at his beds head, so that as soon as his first sleep was over, he applyed himself to them for some houres. And though he had great honours, yet they never puffed up his heart with pride, but hee still carried himselfe very humbly: He lived in the fear of God, was very charitable, and open handed to the poor, and to exiles, especially to poor students. He was very careful to assist other Churches, so that Princes, Earls, Barons, and other Nobles out of *Austria, Styria, Carinthia, Carniola, and Hungary* were continually sending to him for advice in their difficult affairs.

His prudence.

A good father.

His Father in law having bestowed a Farm upon him, he was a neat husband upon it, planting Orchards, Vineyards, and such other things as might make it most pleasant and profitable. He was very carefull in the education of his children, bringing them up in religion and learning, and keeping them under a severe Discipline. He was of a very healthfull constitution, never being troubled with any sickness till towards his latter end.

His works.

Scripsit Compendium Theologie. Contra Gregorium de Valentia. Concordia librum in Latinum transtulit. Besides divers Funerall Sermons, Orations, and Disputations.

The Life of David Chytræus, who died
An^o Christi 1600.

David Chytræus was born in *Ingelsing* in *Sweveland*, Anno Christi 1530, of godly and religious Parents, who seeing his towardlinesse, and ingenuous nature, were carefull to educate him in Religion and learning ; the principles whereof he drunk in with such celerity, that his father took much pleasure in him, and became an earnest and frequent suiter unto God, *That his son might be fitted for, and imployed in the work of the Ministerie* ; and for this end, when he was scarce seven years old he sent him to school to *Gemminga*, and after two years stay there he removed him to *Tubing*, where he was educated under excellent Schoolmasters, and afterwards admitted into that University, and whilst he was very young hee commenced Batchelor of Arts, studied the Languages, Arts, and Divinitie under *Snepsius* : In all which he profited so exceedingly that at fifteen years old hee commenced Master of Arts, with the generall approbation of the Vniversity : And presently after (having a large allowance from a worthy Knight, *Sir Peter Mezingen*) hee travelled to *Wittenberg*, where hee was entertained by *Philip Melancthon* into his Family ; so that hee did not onely gaine much profit by his publick Lectures, but by private converse with him ; which happiness hee so esteemed, that all his life after, he acknowledged, that next under God he was bound to *Philip Melancthon* for his proficiency in learning. When he came first to *Melancthon*, and delivered some letters of commendation to him in his behalf, *Melancthon* finding in them that he was Mr of Arts, looking upon him wondred at it, saying, *Are you a Master of Arts* ? Yea, said *Chytræus*, it pleased the University of *Tubing* to grace me with that degree : Can you, said *Melancthon*, understand *Greek* ? which he affirming, he gave him *Thucydides* to read, and bade him construe a peece of it ; which when *Chytræus* had done, *Melancthon* enquiring his age, and admiring his

His birth and
education.

He is sent to
Tubing.

His great pro-
ficiency.

He goes to
Wittenberg.

Plato praises
God for three
things.

forwardness, said unto him, *Thou doest worthily deserve thy Degree, and hereafter thou shalt be as a son unto me.* Whilst he was there, he heard *Luthers* Lectures upon the tenne last Chapters of *Genesis*: And as *Plato*, when he was ready to die praised God for three things, first that God had made him a man; secondly, that he was born in *Greece*; thirdly, that hee lived in the time of *Socrates*: So did *Chytræus* also acknowledge it as a singular mercy; first, that God had made him a man; secondly, a Christian; thirdly, that hee had his education under those excellent lights of the Church, *Luther* and *Melancthon*.

Hee was very diligent in attending upon *Melancthon*, studied in his study, heard all his discourses Publick, and private, about matters of the weightiest concernment; followed him when he walked abroad, and endeavoured wholly to fashion his life by his example: And *Melancthon* looked upon him as his own son, and used to call him *suum Davidem*, his *David*.

He goes to
Heidleberg.

Presently after *Luthers* death, the Warres in *Germany* breaking forth under *Charles* the fifth, the Universitie of *Wittenberg* was dissipated by reason of the same; whereupon *Chytræus* went to *Heidleberg*, where he studied Hebrew, and from thence went to *Tubing*, where hee applied himselfe to the study of the Mathematicks: But when Prince *Maurice* of *Saxonie* had restored the Universitie, and called back *Melancthon*, hee presently returned to *Wittenberg*, where he buckled close to his former studyes, fearing the like interruption againe: And *Anno Christi* 1548 hee beganne privately to read to young Students, by which means having gotten some money in his purse, hee resolved to travell into *Italie*, and other parts, that so hee might see those famous places, which hee had often read of, and grow into acquaintance with the eminent men of those times: For which end (having gotten him a faithful companion [*Andrew Martin* of *Rostoch*] he travelled through most parts of *Italy*: And being returned to *Wittenberg*, *Melancthon* was requested to send two learned men to *Rostoch* for the advancement of that University, whereupon he commended *John Aurifaber*, and *Chytræus* to them, who accordingly

His travels.

accordingly went thither, and beganne their Lectures to the great satisfaction of the Auditors, and in a short time *Chyträus* grew to famous for his learning, virtue, diligence, and excellent dexterity in teaching, that first *Christian* King of *Denmark*, and afterward the Senate of *Auspurg* sent for him to come to them. He was desired also by the University of *Strasbourg* to succeed *Hedig* lately dead: Also *Frederick* the second, Prince Elector *Palatine*, sent earnestly for him to come to *Heidleberg*; but his Prince, *John Albert*, would by no means part with him.

Two yeares after he travelled into *Frisland*, *Brabant*, *Flanders*, and other of the *Belgick* Provinces. Upon his returne the Elector *Palatine*, *Orho Henry*, sent again for him to come to *Heidleberg*; and the King of *Denmark* profered to double his stipend if hee would come to him; but his answer to them both was, that his Prince had dealt so friendly with him that hee could by no meanes leave him. Some yeares after the Nobilitie of *Madgeburg* sent to request his presence and assistance in Reforming Religion, and ejecting Popery from amongst them; but when he could not go himself, he wrote his mind fully to them about the same.

About that time he commenced Doctor in Divinity at the charges of his Prince.

Anno Christi 1565 the Senate of *Stralsund* sent for him to be their Superintendent, and the King of *Sweden* also desired him to come thither, but nothing would prevail to get him from *Rostoch*.

The year after his Prince took him with him to the Diet at *Auspurg*, where matters of Religion were to be debated. At which time Ambassadors came to him again from *Strasbourg* to request his remove thither, and he gave them some hope of assenting, if his Princes good will could be procured; but he would by no means part with him, and to express his love, he profered to enlarge his stipend, but *Chyträus* refused the same.

Two yeares after hee was sent for into *Austria* to assist them in the Reformation which they intended; whither he went, and gave them such full satisfaction, that they sent

He goes to
Rostoch.

He is desired in
divers places.

His travels:

He is Doctor.

He goes to
Augsburgh.

His contenta-
tion.

1569.
He goes into
Austria.

His travels.

him back with an ample testimony of his abilities, and integrity.

When he had finished his business in *Austria*, he tooke a journey into *Hungarie*, where he visited many of the chiefe Cities in that Kingdom.

He goes into Stiria.

Anno Christi 1571 his Prince made him the chief Visitor of all the Churches in his Dominions. Hee assisted also in the work of Reformation at *Berline*. Then the Marquesse of *Brandenburg* sent for him to be the Divinity Professor at *Franckfurt* upon *Oder*, but could not obtain him. Two years after the States of *Stiria* sent for him to help them in Re-forming their Churches, whither he went for half a year, and was exceeding useful to them in that work. At his return he was sent for by the Elector of *Saxonie*, and the Univerlity of *Wittenberg* to be a Professor there; but they could not pre-vaile.

The yeare after the Duke of *Brunswick* being to erect an Univerlity at *Juliers*, sent to him to assist in making Laws for the University, in choosing of Professors, &c. Which he dispatched to his great content.

His sickness.

His Industry.

Preparation for death.

His death.

Shortly after hee went to divers meetings of Divines in severall places, about procuring, and settling the peace of the Churches of Christ. Whilst he was at *Rostock* he went over in his Lectures the greatest part of the Old, and New Testament; and wrote divers other learned books. When he grew into yeares he began to be diseased, and sometimes was confined to his bed; yet neither there would he be idle, but upon the least intermission of his pain, went on with his Exposition of the two and thirtieth *Psalme*, which he had begun before: And after that, in Commenting upon the Epistle to the *Romans*. But his disease increasing (whereby he discerned the approaching of his end) hee made a confession of his Faith, received the Sacrament of the Lords Supper, and not long after quietly slept in the Lord, *Anno Christi* 1600, and of his age seventy.

Whilst he lay sick in his bed, if any present had discoursed about a controversal point, raising himself up, he would call to them to speake out, saying that hee should dye with the more comfort, if he could learn any new thing before his departure.

He

He was a truly good man, who directed all his employment not to his private gain and glory, but to the glory of God, and to the furtherance of the salvation of others souls. He obtained of his Princes of *Megapoll* to bestow 3500 crowns of yearly revenues upon the University of *Rostoch*. He was alwaies ready to assist with his counsell any that repaired to him. He was very courteous and affable; exceeding patient under great afflictions, and perswaded others for peace-sake to put up many wrongs. He often turned a deaf eare to calumnies and lies, using to say, *Qui nescit ferre calumnias, obtreptiones, convitia, injurias, ille vivere nescit*. He knows not how to live that knows not how to bear wrongs, &c. He had these wishes often in his mouth, *Utinam ambitio, & avaritia ex animis hominum radicibus tolleretur! utinam publica tranquillitatis causa magni viri remitterent invicem similtates! utinam reges ac potentes rerum Domini majorem Ecclesie, ac scholarum curam susciperent, &c.* In difficult matters he was never rash to declare his judgement. His private life was very exemplary by reason of his indefatigable studies, his diligence in his office, his piety, modesty, sobriety, chastity, liberality, and other virtues. He was of a melancholly temper, and most desirous of learning.

Scriptis multa Theologica, Philologica, & Historica, qua hic recensere nimis longum foret. Some of his Works are mentioned before.

The Life of Alexander Nowel, who died Anno Christi 1601.

Alexander Nowel was born in the County of Lancaster, Anno Christi 1511, of an ancient, and worshipfull Family, and at thirteen years old was sent to Oxford, and admitted a member of *Brasenose* Colledge, where hee studied thirteen years, and grew very famous both for Religion and Learning. In *Queen Maries* daies, he, amongst many others, left the Kingdom, that he might enjoy his conscience, and returning when *Queen Elizabeth*, of blessed memory, came to the Crown, she made him Dean of *Pauls*, where he was a

His Character.

Injuries to be
born.

His wishes.

His Works.

His Birth
and Parentage.

His Education.

His flight in
persecution.

He is made
Dean of Pauls.

His Charity.

His Works.

His death.

frequent and faithfull Preacher. By his writings he defended the truth against some *English* Popish Renegadoes. For thirty years together he preached the first and last Sermons in Lent before the Queen, wherein he dealt plainly, and faithfully with her. He was a great Benefactor to *Braſen-noſe* Colledge, where hee had his first education. Hee was the enlarger of *Pauls* School, made the threefold Catechism which was much used long after. He was very charitable to the poor, especially to poor Scholars: A great comforter of afflicted consciences. He lived till he was ninetic years old, and yet neither the eies of his mind, nor body, waxed dim: And dyed peaceably in the Lord *Anno Christi* 1601.

The



D. TOSSANVS

V. Hovesc.

The Life of Daniel Toffanus, who dyed
A^{no} Christi 1602.

Daniel Toffanus was born at Mombelgart in Wirtemberg, Anno Christi 1541. His Father was Minister in that town about six and thirty yeares, who carefully brought up this his son in learning, and at fourteen years old sent him to the Univerfity of *Bafil*, where he continued two years, and then he commenced Batchelor of Arts: From thence Anno Christi 1557 he went to *Tubing*, and was there maintrained to his fudies for two yeares more by the bounty of Prince Christopher,

His birth and
education.

He goes to
Bafil.
Thence to
Tubing.

Christopher, who did it for his Fathers sake, who for many years had deserved so well of the Church of *Mombelgart*.

Our *Daniel* whilst he was at *Tubing* applyed himself to the study of humane Arts and *Philosophy*, in which he profited so eminently in a short space, that at the end of two years he was made Master of Arts, and then was sent for back by his father to *Mombelgart*, where hee preached for a while, and then went to *Paris* to learne the French Tongue, and to proceed in his other studies.

Anno Christi 1560 he went from *Paris* to *Orleance*, where he read Hebrew publicly, and after a while was made Deacon in that Church, and two years after Minister, *An. Christi* 1562 and of his age twenty one, which place he undertook there rather than in his own country, partly because of the great want of Pastors in the French Churches, as also because he agreed with them in his judgement about the manner of Christs presence in the Sacrament.

At this time there was the most flourishing Church in all *France* in *Orleance*, consisting of above seven thousand persons, that had excellent Pastors over them: Into the number of which our *Daniel* being admitted, not long after hee resolved to marry, and accordingly, *viz.* 1565 hee married *Mary Covert* of *Paris*, whose Father had been Advocate to the Queen Mother in the Parliament of *Paris*, and whose Mother being a Widdow, and having embraced the Reformed Religion, transplanted her self with her two daughters to *Orleance*, for the freer exercise of her Religion.

Whilst he was there, the Civil Wars brake out between the Papists and Protestants; and *Francis* Duke of *Guise* besieged the City of *Orleance*, where *Monsieur de Andelot*, brother to the Admiral of *France*, commanded in chief: *Tossan* continued there all the time of the siege, and took extraordinary pains in instructing, exhorting, and encouraging both Citizens and souldiers; and when the City was in great danger to be lost, one *Foltrot*, who had devoted his life for his Countries safety, went out, and slew the Duke of *Guise* under the walls, whereupon the siege was raised, and the Church there preserved almost miraculously from ruin.

Anno Christi 1567, there brake out a second Civill War;

He is Master
of Arts.

He goes to
Paris
Thence to Or-
leance.

A famous
Church at
Orleance.

His marriage.

Wars in France

Duke of Guise
slain.
Gods mercy.

at which time the Papists in *Orleance* conspired together to destroy all the Protestants, so that they were every hour in danger of being butchered; but it pleased God seasonably to send Monsieur *Novie* with a small party of souldiers, who entering the City, and joyning with the Protestants, drave out some of the Papists, and disarmed the rest. But after that famous battel at *Saint Denis*, wherein so many of both sides were slain and wounded, Peace was againe concluded: Yet did the Papists quickly break it, and a great company of Souldiers entering into *Orleance*, beganne to breath forth threatnings against the Church of Christ, especially against the Ministers of it. Hereupon *Toffan* was in great danger, inso much that when he went into the Church to preach, he knew not whether he should returne alive; and that which most troubled him was, the fear that he had of his wife and two small children. Besides he never went to the Congregation, but some threw stones, others shot bullets at him; and their rage grew so great, that they burned down the barn wherein the Church used to meet together; and every day he heard of one or other of their members that were slain, so that he was compelled severall times to change his lodging: yet one day the souldiers caught him, and pretended that they would carry him out of the City, but indeed intended to have Murthered him, whereupon his wife, great with child, ranne to the Governour, and with much importunity prevailed with him that her husband might stay in the City. And not long after brake out the third Civill War, at which time the Popish souldiers that besieged *Orleance* were so enraged, that they burned all the places where the Church used to meet: and barbarously slew above eighty of the faithfull servants of Christ in them, yet it pleased God miraculously to preserve the Ministers in that great danger; and *Toffan* with his Colleagues, by the help of some of the faithfull, was conveighed privately away out of the City in the night, but whilst hee sought to hid ehim in a wood, he fel into an ambush, and was taken, and carried prisoner into a Castle not far off from *Orleance*. His wife, which stayed behind in the City, hearing this sad news, left no means untried for his delivery; and at last, for a great summe of money, shee procured his release,

Popish malice.

Popish malice.

He is in great danger.

A miracle of mercy.

He is taken prisoner.

His relea'e.

where.

Gods mercy.

The Kings
malice.He goesto
Sancerra.

Gods mercy.

He goesto
Mombelgart.His new
troubles.

whereupon he went to *Agrimont* ; and his wife, putting her self into the habit of a Maid-servant, went towards *Agrimont* after him, where *Renata* , the daughter of *Lewis* the twelfth of *France*, and Dowager of *Ferrara*, lived in a very strong Castle, and was a great friend to the Protestants, entertaining many that fled to her for succour: But as his wife was going thitherward after him, she was taken by some Souldiers, and carried back to the Governour of *Orleance* ; but it pleased God to stir up the Governours wife and daughters to intercede for her, by whose importunity she was set free, and had leaveto goe to *Agrimont*, whither it pleased God to carry her in safety through a thousand dangers, and where she found her husband. And whilst she was there, she was brought to bed of a daughter, to which the Dutchesse was Godmother: But the King of *France* hearing that his Aunt the Dutchesse had sheltered many of the Protestants, sent to her to turn them all out of her Castle, or else he would presently besiege it, and slay them all. Upon which message, *Toffan*, with his wife and three children, went presently to *Sancerra*, which was the nearest place of safetie. There went also a long with him two or three hundred Waggon loaden with children, and in their passage there lay many Troops of the enemies, especially at a River over which they were to passe, purposing to destroy them; but it pleased God to stir up some Protestants thereabouts to horse, and arm themselves, and to proffer themselves as a guard to these Waggon, who fought often with their enemies, and by Gods special providence conducted them all in safety to *Sancerra*. There *Toffan* continued a year, and then, with his wife, and one or two of his children, he went to *Mombelgart* to visit his Father and friends; and because (the wars being but lately ended in *France*) the Church of *Orleance* could not suddenly gather themselves together, he continued, and preached in his Fathers place, who was now grown old, for a year: But some Ministers of *Stutgard* accused him for preaching *Calvinism* and *Zuinglinism*, and would have him to revoke, and recant the same, or else he must preach no more in publick. They also summoned him to appear at *Stutgard* to give an account of his opinions, and by conference with them to reforme

reform the same, framing himself wholly to their mindes, upon which onely condition they would let him live in his own country, and preach therein. Hereupon he wrote an Apology to the Senate at *Sturgard*, shewing the reasons why at that time he could not goe thither; and *Anno Christi* 1571 when it had pleased God after those terrible storms to restore peace to the Church at *Orleance*, he was called back thither: Yet the times were not so peaceable that he could preach there, but he preached to his people in a Castle not far from it, which belonged to *Hierom Groslotius*, a most godly Noble man, and there repaired to hear him out of the City, a very great multitude of people, whom the Popish party at their return home received with many scornes and reproaches, threatning ere long to fire the Castle and all that were in it; yet did the faithfull overcome all dangers with their constancy, and *Toffan* living with that Nobleman, performed his Pastoral office with all diligence, and fidelity, though at that time he was very sickly.

Anno Christi 1572 brake forth that abhominable Massacre at *Paris*, wherein *Charles* the ninth, falsifying his faith, caused the Admirall of *France*, with many Noblemen, and Gentlemen, Doctors, Pastors, Advocates, and Professors to be so inhumanely butchered, that a more horrid villany was never heard of in the world before it: At which time amongst others this *Hieronimus Groslotius* was also murdered.

The newes of this Massacre comming to *Orleance*, the Papiests rejoyced and sung, seeking to murder and destroy all the Protestants that were in, and about that City: *Toffan* at this time was in the Castle with the wife of *Groslotius*, who heard of the Massacre, and the Murder of her husband at *Paris*; and it pleased God so to order it, that a certaine Popish Nobleman, as he was travelling towards *Paris*, was turned aside into this Castle to enquire after news, just at the same time when this sad news was brought thither: But he, supposing that it was impossible that the Protestants which were so numerous there, could be so easily suppressed, and thinking rather that they stood upon their defence, resolved to return home again, and took with him this Lady, with

He preaches in a Castle.

Popish rage.

The Massacre at Paris.

Toffan

A special providence.

Popish cruelty.

Gods mercy.
He goes to the
Dutches of
Ferrara.

He goes into
the Palatinate.

His faithfulness.

He is dismissed.

Toffan, and his wife, and children. Thus it pleased God that he was delivered from certain destruction by the humanitie, and industry of a Papist: For the very next Morning the inhabitants of *Orleance* came to that Castle, brake open the Gates, slew some maids that were left to keep it, plundered all, and amongst the rest, *Toffans* goods, and Library, raging extremely that they had missed their prey which they most sought after.

This Noblemans House, that carried them with him, was near to *Argimont*: But *Toffan* apprehending himself not safe there, with his wife, and children removed to another place where he was acquainted, and presently after the Dutches of *Ferrara* sent for him, and his Family, his wife being again great with childe, and hid them in a Turret in her Castle, and sustained, and fed them there. And when the rage of the Papists was somewhat abated, hee, with his wife, and children travelled through many dangers into *Germany*, and shortly after was sent for by that pious Prince *Frederick* the third, Elector *Palatine*, to come to him to *Heidleberg*, whither he went with his Family, and where he found so much love, and bounty from the Prince and his Courtiers, and the Academicks, that he almost forgot his former miseries.

All the while that he lived in *Heidleberg*, he was Preacher to the Elector, shewing such Faithfullnesse, Diligence, Candour, and other Virtues as became a faithfull Minister of Jesus Christ, whereby he was very deare to the Elector, who often consulted with him about the waitiest matters of Religion: And *Anno Christi* 1575 he sent him with some other of his faithfull Counsellors to *Amberg* to visit the Churches, and to compose some controversies which were sprung up amongst them about matters of Religion, which trust he performed with singular zeale, and diligence.

But the world being unworthy of such a Prince, it pleased God to take him away *Anno Christi* 1576, four years after *Toffan* came thither. And his Son *Lodwick* a *Lutherane* succeeding him, *Toffan* amongst some others, was dismissed: But Prince *Cassimire* [*Lodwicks* Brother] who knew the impostures of the *Vbiquitarians* better then his

Bro-

brother, and who had undertaken to defend that faith whereof his Father had made a confession in his Will, called him to *Neostade*, and placed him over the Churches there: And after *Ursinus* death, made him Professor in that Univerſity. In which place he interpreted the holy Scripture: He alſo undertook the care of the Church, which was collected of the Exiles, who wanted a Paſtor; and Preached to them in the *French* Tongue. *Anno Chriſti* 1578. He was Moderator in a Synod at *Neostade*: And Prince *Casimire* did alwaies eſteem ſo highly of his adviſe, and Counſell, that he ſent for him often, neither would determine any thing in Eccleſiaſticall affaires without his aſſent: and when Princes and Ambaſſadors came to *Neostade*, being moved with his fame, they would alwaies viſit him, and received ſuch abundant ſatiſfaction by converſe with him, that ever after they held correſpondence with him.

Shortly after *Lodwick* the Ele&tor *Palatine* dying, *Casimire* was made Guardian to his ſon, during his minority, whereupon he ſent for *Tossan* to *Heidleberg*, that by his adviſe, and counſell he might reform the Churches: But when he came thither, his adverſaries loured exceedingly upon him, and raiſed many falſe reports, but he remembered that of *Seneca*, *vir bonus, quod honeſtè ſe facturum putaverit, faciet, etiam ſi periculoſum ſit: ab honeſto nullâ re deterrebitur: ad turpia nulla ſpe invitabitur.* An honeſt man will do that which he judges right, though it be dangerous: He will not be deterred from that which is honeſt, by any meanes; hee will be allured to that which is diſhoneſt, by no means. His adverſaries in their Pulpits daily cryed out of ſtrange Herelies that he and his party held. But Prince *Casimire* firſt ſent for them to argue the caſe before him, and then appointed a Publick diſputation, wherein they could prove none of thoſe things which they charged them with; whereupon the Prince required them to abſtain from ſuch accuſations for the time to come, and to ſtudy peace. But nothing would prevail to allay their ſpleene, till they were removed into other Countries.

The care of chooſing Paſtors to the Churches, Tutors to the young Prince, Schoolmaſters, and Profeſſors to the Univerſity

He is called to
Neostade.

His painful-
neſſe.

He is much
eſteemed.

He is ſent for
to Heidleberg.

His oppoſition.

He is made
Professor.

Commenceth
Doctor.

His manifold
afflictions.

P. Casimire
dyeth.

A great plague
His constancy.

His weaknesse.

His faith.

His Death.

His character.

versity, was divolved upon *Toffan*; all which he discharged with much fidelity. *Anno Christi* 1586. *James Grynaus*, the chiefe Professor in *Heidleberg* was called home to *Basil*, in whose roome *Toffanus* (though very unwilling) was substituted: and therefore to satisie the Statutes of the University, he commenced Doctor in Divinity. But as his cares, and paines increased, so his sorrow also, partly by reason of an unhappy quarrel that fell outbetween the Students, and Citizens of *Heidleberg*, partly by the death of his dear wife with whom he had lived twenty two years in wedlock, which fell out in the year 1587. and therefore *Anno Christi* 1588 he married again, and disposed of his daughters also in marriage to godly, and learned men.

Not long after Prince *Casimire* died, which much renewed his griefe: But *Frederick* the fourth, beeing now come to his age, was admitted into the number of the Electors, and was very carefull of the good, both of the Church, and University.

Anno Christi 1594 *Toffan* was chosen Rector of the University of *Heidleberg*, and the year after there brake out a greivous Pestilence in that Citie, which drove away the students. But *Toffan* remained Preaching comfortably to his people, and expounding the Penitentiall Psalmes to those few students that yet remained.

Anno Christi 1601 hee being grown very old, and infirme, laid down his Professors place, though the University much opposed, and earnestly solicited him to retaine it still, but God purposed to give him a better rest after all his labors, and sorrows: For having in his Lectures expounded the book of *Job* to the end of the thirtie one Chapter, he concluded with those words; *The words of Job are ended.* Presently after falling sicke, hee comforted himself with these texts of Scripture, *I have fought the good fight of Faith, &c. Bee thou faithfull unto the death, and I will give thee the crown of life: Wee have a City not made with hands, eternall in the heavens,* and many other such like. Hee also made his will, and set down therein a good confession of his Faith, and so departed quietly in the Lord *An. Christi* 1602, and of his age sixty one. He was a very holy man, exemplary in his life: had

had an excellent wit; strong memorie: Eloquent in speech, was very charitable and chearfull in his conversation, and kept correspondence with all the choicest Divines in those times.

He wrote many things which were afterwards digested into Tomes: and some of his works were published after his death by his Sonne.

His works.

Iii

The



W. PERKINS

W. Marshall sc.

The Life of William Perkins, who died
Ano Christi 1602.

His birth, and
 education.

His conversion

William Perkins was born at *Marston* in *Warwickshire*, Anno 1558, and brought up at School; from which he went to *Christ's Colledge* in *Cambridg*, where he profited so much in his Studies, that having got the grounds of all the liberall Arts, he was chosen Fellow of that Colledge in the 24th year of Queen *Elisabeth*. He was very wild in his youth, but the Lord in mercie was pleased to reclaim him, that he might be an eminent instrument of good in his Church.

Church. When he first entred into the Ministrie, beeing moved with pittie towards their souls, he prevailed with the jaylor to bring the Prisoners (fettered as they were) to the Shirehouse hard by the Prison, where he Preached every Lord's daie to them ; and it pleased God so to prosper and succeed his labors amongst them, that he was the happy instrument of converting many of them unto God : Freeing them thereby from the Captivity of sin, which was their worst bondage.

This his practice being once known, many resorted to that place out of the neighbor-Parishes to hear him: So that from thence he was chosen to *Saint Andrews Parish in Cambridge*, where he Preached all his life after. His Sermons were not so plain, but the piously learned did admire them; nor so learned, but the plain did understand them. Hee brought the Schools into the Pulpit; and unshelling their controversies out of their hard School-tearms, made thereof plain and wholsom meat for his people. He was an excellent Chirurghion at the jointing of a broken Soul, and at stating of a doubtfull conscience, so that the afflicted in spirit came far and near to him; and received much satisfaction, and comfort by him. In his Sermons he used to pronounce the word *Damn* with such an Emphasis, as left a dolefull Echo in his auditors ears a good while after : And when hee was Catechist in Christ's Colledge, in expounding the Commandements, he applied them so home to the conscience, as was able to make his hearers hearts fall down, and their haire almost to stand upright. But in his old age he was more milde, often professing that to Preach mercy was the proper office of the Ministers of the Gospel. In his life he was so pious, and spotlesse, that Malice was afraid to bite at his credit, into which she knew that her teeth could not enter. He had a rare felicity in reading of books, and as it were but turning them over, would give an exact account of all that was considerable therein: He perused books so speedily that one would think he read nothing, and yet so acurately that one would think he read all. Hee was of a cheersfull nature, and pleasant disposition: Somewhat reserved to strangers, but when once acquainted, very familiar. Besides his frequent

He preaches
to the prisoners.
He converts
many of them.

He is chosen
pastor.
Preachers
pattern.
His Character.

Note.
The powerfull-
nesse of his
ministry.

His dexterity
in Reading.

His painfu'nes.

Preaching, he wrote many excellent books, both Treatises and Commentaries, which for their worth were many of them translated into Latine, and sent beyond sea, where to this day they are highly prized, and much set by, yea some of them are translated into *French, High-Dutch, and Low-Dutch*; and his Reformed Catholick was translated into *Spanish* also, yet no Spaniard ever since durst take up the Gantlet of Defiance cast down by this Champion: He died in the forty fourth year of his age of a violent fit of the Stone, *Anno Christi* 1602, being born the first, and dying the last year of Queen *Elizabeth*.

His death.

He was lame of
his right hand.

He was of a ruddy complexion, fat, and corpulent: Lame of his right hand, yet this *Ehud* with a left-handed pen did stab the Romish cause; as one saith,

*Dextera quantumvis fuerat tibi manca; docendi
Pollebas mirâ dexteritate tamen.*

**Though nature thee of thy right hand bereft,
Right well thou wastest with thy hand that's left.**

Iosh. 1. 2.

He was buried with great solemnity at the sole charges of Christs Colledge, the Univerſity and Town striving which should expresse more sorrow at his Funeral; Doctor *Montague* Preached his Funeral Sermon upon that Text, *Moses my servant is dead.*

A thief conver-
sed at his death

Master *Perkins* his manner was to go with the Prisoners to the place of execution when they were condemned, and what successe his labours were crowned with, may appeare by this example. A young lusty fellow going up the ladder discovered an extraordinary lumpishnesse, and dejection of spirit, and when he turned himselfe at the upper round to speak to the people, he looked with a rueful and heavy countenance, as if he had been half dead already: whereupon Master *Perkins* laboured to chear up his spirits, and finding him still in an Agony, and distresse of minde, he said unto him, *What man? what is the matter with thee? art thou afraid of death?* Ah no (said the Prisoner, shaking his head) but of a worser thing: Saist thou so? (said Master *Perkins*) come down

down again man, and thou shalt see what Gods grace will doe to strengthen thee : Whereupon the prisoner coming down, Master *Perkins* took him by the hand, & made him kneel down with himself at the ladder foot hand in hand, when that blessed man of God made such an effectual prayer in confession of sinnes, and aggravating thereof in all circumstances, with the horrible and eternal punishment due to the same by Gods justice, as made the poor prisoner burst out into abundance of tears; and Master *Perkins* finding that he had brought him low enough, even to hell gates, he proceeded to the second part of his prayer, and therein to shew him the Lord Jesus (the Saviour of all penitent, and believing sinners) stretching forth his blessed hand of mercy, and power to save him in that distressed estate, and to deliver him from all the powers of darkness; which he did so sweetly press with such heavenly art, and powerfull words of grace upon the soul of the poor prisoner, as cheared him up again to look beyond death, with the eyes of Faith, to see how the black lines of all his sinnes were crossed, and cancelled with the red lines of his crucified Saviours precious blood; so graciously applying it to his wounded conscience, as made him break out into new showres of tears for joy of the inward consolation which he found, and gave such expression of it to the beholders, as made them lift up their hands, and praise God to see such a blessed change in him; who (the prayer being ended) rose from his knees chearfully, and went up the Ladder again so comforted, and tooke his death with such patience, and alacrity, as if he actually saw himself delivered from the hell which he feared before, and heaven opened for the receiving of his soul, to the great rejoicing of the beholders.

His works are printed in three volumes.

Power of
Prayer.

His Works.



F. JUNIUS

R. E. Sc.

The Life of Francis Junius, who died
A^{no} Christi 1602.

His Birth
and Parentage.

F Francis Junius was born in *France* of a Noble Family *An. Christi* 1545. His Grandfather was *William* Lord of *Bosfardineria*, who for his valiant service in the wars of *Navar* was rewarded by King *Lewis* the twelfth with that honour. His Father was *Denis*, who in his youth studied Law in the most famous Universities of *France*. His Mother was *Jacoba Hugalda* which bore nine children, four sons, and five daughters; amongst which this our *Francis* was born in *Biturg*. His Mother

Mother being sickly, the child was very weak, not likely to live one hour, and therefore was hastily baptised. And during his childhood this weakness continued, which falling into his left legge, caused a soare which was difficultly healed.

His weakness
in his child-
hood.

When hee was five yeares old his Father beganne to teach him to read as his leisure would permit. At six yeares old he began to write, and to discover his ingenuity; being of a pleasant disposition, very desirous of honour, quickly angry, and for his age of a grave judgement. Hee did eat his meat eagerly, was very shame-fac'd, which continued with him all his life after. Hee had the publick Schoolmasters for his instructors, besides others that privately taught him at home. At twelve yeares old he attended the publick Lectures, and began to study the Civill Law, and his Father much encouraged and assisted him therein. Yet one thing much impeded him in his first studies: For being put forth to School hee met with harsh and severe Masters which used to beat him in a most cruel and barbarous manner, yet his love to learning made him conceal it from his friends.

His Education.

His Masters
harshnesse.

When he had studied Law about two yeares, he was sent to *Lions* to have gone with the French Ambassador to *Constantinople*, but coming too late, after the Ambassadors departure, he staid, and studied there, turning over many bookes, whereof in that place were great plenty. But there he met with great temptations to evill; a woman, and a young mayd labouring upon every opportunity to draw him to lewdnesse. This much troubled him, having been brought up religiously by his parents, whereupon he thought of returning home, but his fathers authority (who commanded his stay there) altered those thoughts, and so, through Gods assistance, he resisted that temptation! But presently fell into another: For as he was reading over *Tully de Legibus*, there came a certain man to him using the words of the Epicure, *nihil curare Deum, nec sui, nec alieni*; that God cares for nothing: And he so pressed it with such subtile arguments, that hee prevailed with him to suck in that damnable principle, and so he gave up himself to vile pleasures for a year, and somewhat more. But the Lord, suffered him not to continue

He goes to
Lions.

His Tentations

Gods mercys

He is drawn to
Atheism.

Gods mercys

John I.

He is reclaim-
ed.He goes to
Geneva.

His travels.

His poverty.

A speciall pro-
vidence.

longer therein : For first in a tumult in *Lions* the Lord wonderfully delivered him from imminent death, so that he was compelled to acknowledge a divine providence therein: And his Father hearing the dangerous waies that his son was misled into, sent for him home, where he carefully, and holily instructed him, and caused him to read over the new Testament, of wich himselfe writes thus, *novum Testamentum aperio, exhibet se mihi ad spectu primo augustissimum illud caput. In principio erat verbum, &c.* When I opened the New Testament, I first light upon *Johns* first Chapter: *In the beginning was the word, &c.* I read part of the Chapter, and was suddenly convinced that the Divinity of the Argument, and the Majesty, and Authority of the writing, did exceedingly excel all the Eloquence of humane writings. My body trembled, my mind was astonished, and I was so affected all that daie, that I knew not where, and what I was. *Then wast mindfull of me, O my God, according to the multitude of thy mercies; and calledst home thy lost sheep into thy fold.* And from that day forward he fervently bent himself to the study and practise of piety, to the great joy, and comfort of his father: Who presently after sent him to *Geneva*, giving him onely so much money as would bear his charges, intending to send more after him. But the Civill wars presently beginning in *France*, he was hindred of his purpose: So that *Junius* when he came to *Geneva*, had onely so much money left as would buy him four books, a Bible, *Calvins* Institutions, *Beza's* confessions, and an Hebrew Grammer, which for a year together he studied with much diligence. At the end whereof he was solicited by some of his chamberfellowes to travell with them into *Helvetia*, which he assented to, and went with them, having but little mony remaining.

In this jorney he spent three weeks, and at *Bern* saluted *Musculus*, and *Hallerus*. At *Zurick*, *Martyr*, *Bullinger*, and *Gualter*: and at *Neocom*, *Farrel* & so returned to *Geneva* again.

Not long after hee began to be pinched with want, and thereupon resolved each other day to dig in the Town-ditch to supply his necessities withall. But it so fell out by Gods providence that a young man, a Tailor, whose Mother had formerly lived over against *Junius* his Mothers house in

France

France, and had often been relieved by her, profered him both mony, and lodging in his house. With him therefore he lived almost seven months (yet with much inconvenience to his studies) till a peace being made in *France* , his Father sent Mony to him. Whilst he lived with his host, to prevent his being burthensom to him, for four moneths together he fasted from his dinners, spending that time in walking , meditation, and prayer: And at supper he never eat but two eggs. But by this abstinence, he so weakned, and dried up his body, that his strength was much decaid, till by the advice of his friends, changing his custome, and mending his Commons, he by degrees recovered it again.

He weakens his body by abstinence.

His Father not willing that he should study Divinity, sent for him home; but he wrote to him desiring that for the improvement of his studies hee would be pleased to allow him a longer stay. But before his letter came, his Father was cruelly murdered: which sad newes coming to him, he wrote to his Mother not to be sollicitous for him, for that he would maintain himself by his own labors: And thereupon hee taught *Latine*, *Oreek*, and *Hebrew* to some youths, and so followed his studies besides , that he brought his bodie into a dangerous distemper.

His Father murdered.

His Industry.

It fell out also that about that time the Head-Schoolmaster of *Geneva* dying, the Minister of *Nosocom* was sent for to supply his room, and *Junius* was profered to Preach in his place, which he refused , excusing himselfe for that as yet hee had not so fitted himselfe by his studies for the work of the Ministry as he desired.

Shortly after there came a Messenger from *Antwerp*, desiring that a Minister might be sent to the *French* Church that was gathered there, and *Junius* being judged fit for that service , he was sent thither, which fell out to be just at that time when the Navie went from thence to fetch a Bride for *Alexander Farnesius* Prince of *Parma*, by which meanes there was great expectation of good both in *Flanders*, and *Brabant* ; But it proved far otherwise , for the Navy shortly after returning, brought together with the Bride, the King of *Spaines* Letters Parents for the setting of the *Spanish* Inquisition in the *Belgick* Provinces. For the preventing of which yoke , some

He is chosen to Antwerp.

The inquisition brought into the Netherlands.

Popish malice.

some of the Nobility met together at *Bruxels*, sending for *Junius* to come to them, who coming, found but about twenty men together, to whom he Preached, and prayed that they might be delivered from that cruell yoke; After which they entred into consultation how they might free themselves from it, which was *Anno Christi* 1565. This first meeting was in the house of two Noblemen [brothers] for which two yeares after they lost their heads, and their house was pulled down to the ground.

Miracles of
mercy to him.

Junius was afterwards sought for at his lodging in *Antwerp*, but it pleased God that just at that time he was gone to *Breda* to visit the Church there, by which meanes God delivered him from that danger. Yet the enemies laid another snare for him, pretending a disputation at a certain City in *Flanders*, at which *Junius* was requested to be present; but he was no sooner come thither, and gone into his Inne, but a Townsman came running to him to tell him, that the Officers were coming to seize upon him: Whereupon he was conducted out at a back-door, and led from one place to another, by which meanes he escaped the unjust violence of his adversaries. Afterwards at *Gant* he was in like danger, yet the Lord wonderfully delivered him, so that he got to *Antwerp* in safetie.

Another danger.

When hee came backe to *Antwerp* he was not suffered to continue in his Pastoral Office: Whereupon, by the advice of the Brethren, he went to *Limburg*, leaving his Clothes, and Library behind him, all which he there lost: Yet neither was he there in safety, but so many snares were laid for him, that he escaped death very narrowly several times, the Almighty Lord still protecting him.

He goes to
Limburg.Strange tenta-
tions.A strange ex-
ample.

There was near that place an old woman, having manie children, that for thirteen years together had conflicted with grievous despair, crying out *that shee, and all her children were damned*; The Priests had often by their exorcisms sought her cure: The neighbours had bound her in chaines, and beaten her, yet all in vain: for she brake the chaines, and run into the Woods hiding her self from the society of all men, insomuch that she was thought to be possessed with the Di-vill. Shee being brought to *Junius*, he examined her in pri-

vate of the cause of her distemper: Shee told him that all her Neighbours said that she was damned, because she had come so seldome to Mass, whereas indeed she was hindred from it by the care of her many small children; *Junius* hereupon informed her out of Gods word that she had not sinned at all therein; for that it was according to Gods will, that shee should take care of her children, who preferre's *mercy before sacrifice*: And also that the Mass was not the service of God, &c. By which meanes she was quieted in her conscience, and went away satisfied, to the great astonishment of all her neighbors.

About this time the peace of the Church at *Limburg* was much disturbed by the Anabaptists, and Papists: *Junius* went often to the Anabaptists and reasoned with them peaceably, and calmly, whereupon they quickly decreased, both in their number, and credit. But the Papists cast aspersions upon him to make him odious, and amongst the rest, that he was a Monster, and had cloven feet; They came also to Church to disturb him in his Sermons, but notwithstanding all their endeavours his auditoiy stil increased. And when they had challenged him to Disputations, they allwaies pretended one excuse or other when the time came, to evade the same. But from secret plots, they brake out into open violence; whereupon the Magistrates perswaded him to retire himself from the danger, and in a dark rainy night they conveyed him out of the City, and so he went to *Heidleberg*, where he was courteously entertained by Prince *Frederick* the third, and afterward chosen Pastor of the Church of *Schanavia* which was near unto that City.

But the year after, the pestilence greatly afflicting that Church, he was sent (though against his will) to the Camp of the Prince of *Orange*, who was going into the Low-countries, and (when meeting with many inconveniencies in that employment) he would have returned into *Germany*, the Pr. of *Orange* would not consent, but detained him to preach still to him; yet at last he returned to *Heidleberg*, and endeavoured to compose some differences that in his absence were sprung up in the Church of *Schanavia*.

The Prince Elector *Palatine* often perswaded him to goe
kack

Gods mercy.

Anabaptists
disturb the
Church.

Popish malice.

Flight in
persecution.

He goes to
Heidleberg.

A great
plague.

He returns to
Heidleberg.

Bible translated.

back to the Prince of *Orange*, and he as often excused it; but at last he commanded him peremptorily to goe; but it so fell out that as he was going over the bridge of *Heidleberg*, he was grievously bitten in his right leg by a dog, and so he obtained leave to stay.

He continued there to the year 1592, and assisted *Tremelius* in Translating the Bible out of Hebrew.

He is made Professor in Leiden.

The Elector being dead, hee was sent for by Prince *Cassimire* to *Neostade*; and afterwards was sent for by the same *Cassimire* (being Guardian to the young Prince) to *Heidleberg* again. Yet not long after, with the consent of the Prince, hee left *Heidleberg* to goe into his own country: But when with his family he came to *Leiden*, he was much importuned both by the Magistrates and the University to stay there; and though he would fain have excused it, yet at last they prevailed, and made him the Professor of Divinity in that University, which place he discharged with much diligence, and commendation for ten yeares space. At the end of which, a great plague spreading all over *Holland*, he fell sick of it, and quietly resigned up his spirit unto God, *Anno Chr.* 1602, and of his age 57.

His death.

When *Gomarus*, his Colleague, came to visit him in his sickness, and had spoken comfortably to him, *Junius* told him, that he quieted himself in God, who would doe for him that which was most for his glory, and his own good.

His Works.

His Works are these. *Commentarius in Daniele*. In *Psal.* 101. In *Apocalypsin*. In *Jonam Prophetam*. With many others set down by *Verheiden*.

The Life of Luke Trelcatius, who died Ano Christi 1602.

His birth and education.

Luke Trelcatius was born at *Erinum* *Anno Christi* 1542, and brought up by his Aunt, who was Abbess of a Nunnery. His first Education was in the School at *Doway*, where (being of an acute wit) he profited exceedingly in the knowledge of the humane arts: From thence he went to *Paris*, and whilst he studied there, it pleased God that he fell into acquaintance with

He goes to Paris.

with *John Mercer* the Hebrew-Professor, and with *Peter Ramus*, by converse with whom hee was exceedingly affected with the love of the reformed Religion, so that he forsooke his Aunt, and was maintained by the bounty of some Merchants of *Flanders*.

From thence he went to *Orleance*, and from thence to *Sancerre* in the 28th yeare of his age; and being driven from thence by the tempest of Civill Wars, he came into *England*; and at *London* he taught a School, by which he maintained himselfe eight yeares. Then was hee called by some Merchants into *Flanders* to be their Pastor; but enjoying little peace there, he went to *Bruxels*, where hee continued in the exercise of the Ministry six yeares, and then meeting with opposition, he went to *Antwerp*, and that City being presently after besieged, he was forced to stay there for eight moneths. After which, being sent for to divers places, at length he was, by the consent of his brethren in the Ministry, fixt at *Leiden*, where hee was made Pastor of the *French Church*, which place he supplied faithfully for the space of seventeen yeares. He had scarce been there two yeares, when for his cellent parts and learning hee was chosen Divinity-Professor in that University also; and at last, having acquired much honour in both his offices, hee dyed of the Plague, *Anno Christi* 1602, and of his age 60.

He goes to
Orleance.

He comes into
England.

His several im-
ployments.

His Death.

The



I. WHITGIFT

V. Hove sc.

The Life of John Whitgift, who dyed
A^{no} Christi 1603.

His parentage.

His birth.

A prediction.

John Whitgift came of the ancient Family of the *Whitgifts* of *Whitgift* in *Yorkshire*, his Father was a Merchant of great *Grimsby* in *Lincolnshire* He was born *Anno Christi* 1530. His Uncle *Robert Whitgift* was Abbat of the Monastery of *Wellow* in the County of *Lincoln*, who would often tell him when he was a boy, that neither he, nor his Religion could stand long, for that he had often searched the Scriptures, but could never find there that his Religion was of Divine institution; and

and therefore, according to Christs speech, *Every plant which his heavenly father had not planted must be rooted up* ; which also came to pass shortly after, when King *Henry* the eighth demolished the Abbeyes.

By this Uncle he was trained up in Learning in his childhood, who finding him of a prompt, and acute wit, sent him to *London* to Saint *Anthonyes* School in *Bennet Fink* parish, & when he had made a good progresse in Learning there, he went to *Cambridge*, and studied a while in *Queens* Colledge; but not liking that house, he removed to *Pembrok-hall*, where *Nicolas Ridley* was the Master, and Master *Bradford* was his Tutor; who informing Doctor *Ridley* of the ingenuity, diligence, and piety of this young *Whitgift*, he procured for him a Scholarship.

Anno Christi 1555, he was chosen Fellow of *Peter-House*, where Doctor *Andrew Pearn* was Master, who favoured him exceedingly, and sheltered him from danger all *Queen Mariess* daies. He took all his degrees, of Batchelor of Arts, Master of Arts, Batchelor of Divinity, and Doctor of Divinity with great approbation. When he commenced Doctor, hee disputed upon this question, *Papa est ille Antichristus*; the Pope is that Antichrist. He was also a famous Preacher, and when Doctor *Hutton* was preferred to the Archbishoprick of *York*, he was chosen Master of *Pembrok-Hall* in his room, and Doctor *Cox* Bishop of *Elie* made him his Chaplain: Afterwards he was chosen the *Margaret-Professor*, which place he discharged with such high commendation, that not long after he was made the *Queens Professor*; and preaching before *Queen Elizabeth*, she liked him so well that she made him her Chaplain, and Master of *Trinity-Colledge* in *Cambridge*, Anno Christi 1567. In which place he remained for ten years with the good approbation of all men. The *Queen* also made him *Dean of Lincoln*. He had many Noblemen which were his pupils, and bred up also many learned men, which afterwards proved famous lights in the Church.

Anno Christi 1577 the *Queen* made him Bishop of *Worcester*, and after the death of *Grindal* Anno Christi 1583, she removed him to the Archbishoprick of *Canterburie*. Shee had alwaies a very high esteem of him, and used him so familiarly

His education.

He goes to Cambridge.

He is Fellow of Peter-house.

The Pope is Antichrist.

He is Mr. of Pembrok-hall.

And Margaret Professor.

His preference.

His esteem with the Qu.

His sickness.

His death.

His charity.

ly, that she called him her *black husband*. He was present with, and a great comfort to her at her death. And when King *James* came to the Crown, he also much revered Archbishop *Whitgift*. But he had laid the death of *Queen Elizabeth* so deeply to heart, that within some few moneths hee fell sick; which when King *James* heard of, he went to him, and laboured to chear him up, but within a few daies after hee quietly departed in the Lord, *Anno Christi* 1603, and of his age seventy three, having been Archbishop about twenty years.

He did many, and great works of Charity wheresoever he lived, viz. at *Lincoln, Worcester, Wales, Kent, and Surrey*. One act of Justice done by him is scarce to be parallel'd, and may be read at large in the life of Mr. *Hugh Clark*, at the end of my *Generall Martyrologie*.

Much Controversie there was between Mr. *Tho. Cartwright* and him about Ceremonies, as appears by the books extant betwixt them.

The



T. BEZA

T. Crisp sc.

*The Life of Theodore Beza, who died
Anno Christi 1605.*

Theodore Beza was born at *Veselia Anno Christi 1519*. His Father was *Peter Beza*, Praefect of that Town, his Mother was *Mary Burdoleit*, both of them nobly born. As soon as he was weaned, he was sent for by his Uncle *Nicolas Beza* to *Paris*, who was a Counsellor in the Parliament, and by him was tenderly and carefully educated, and at five years old he placed him with *Wolmarus*, a famous Schoolmaster at *Orleance*, with whom he lived seven years, and in that time

K k k

learned

His birth and
Parentage.

His Education.

learned *Latine*, *Greek*, and all the Liberal Arts, so that there was no worthy author either in *Greek* or *Latine*, which hee had not turned over: Yea *Wolmarus* had also read Law to him. But that which was principal, he instructed him in the true Religion, drawn out of the Fountain of Gods Word.

Afterwards, when *Wolmarus* was returned into his native Country of *Germany*, by the advice of his friends, *Beza* was placed in *Orleance*, to study the Civil Law, but disliking their barbarous language, he left those, and betook himself to more Polite Studies. He also affected Poetry very much, and made all his Poems before he was twenty years old; and imitating *Catullus* and *Ovid* therein, he writ more wantonly then afterwards he approved of; and indeed endeavoured to have suppressed his Poems, but the Papists hating him for his Religion, often printed them, seeking thereby his disgrace all that possibly they could.

Anno Christi 1539 he went to *Paris*, where he was entertain'd by his kindred and friends with all the expressions of love and respect that might be, but above all hee was most welcome to another of his Uncles (for the former was now dead) who was Abbat of *Frigidmont*, and who designed him for his Successor, the profits of which place were worth above five thousand crowns *per. an.* besides two Benefices belonging to the same, worth seven hundred crowns more. *Beza* by this Uncles means, abounding with ease, money, and all things, but good counsell, began to find himself compassed about with infinite snares of Sathan: For though he hated those vices which discovered open impiety, and were disgracefull, yet hee squandred away precious houres in pastimes, and began to be puffed up with that applause which he gat by his forementioned Poems, and by his hopes of the great preferments which his Uncle reserved for him.

Yet it pleased God that those seeds of piety that were sown in him in his childhood, began to appear afresh, so that discerning his danger, and the Snares of Satan, he made a vow to renounce the errors of Popery, and lest hee should be overcome by fleshly lusts, he privately married a wife, having only two of his fast friends present at his marriage; yet at the same time he faithfully promised that within a certain

space

He studies the Law.

His Poems.

Popish malice.

His tentations.

His conversion.

His marriage.

space of time, breaking through all impediments, he would have her to the true Church of God, and there publicly confirm the Marriage, and that in the mean time he would take none of the Popish Orders: Both which he religiously performed afterwards. And yet the world heaping more honours and profits upon him by the death of his elder brother, and the Abbat his Uncle giving him all his goods, hee was long in resolving what to do, and slower in performing his Vow then he should have been: But whilst he thus delayed, the Lord struck him with a sore disease that he almost despaired of life; and it continuing long upon him, he was at last humbled by it, and abhorred himself for his delayes, and with many tears begged pardon of God for the same, saying, *Lord bring my soul out of prison that I may praise thy name:* And the Lord heard, and restored him. And as soon as ever he had recovered his health, according to his former engagements, he took his wife, and leaving friends, honours, riches, and country, hee went to *Geneva Anno Christi 1548*, where according to his former vow, he publicly solemnized his marriage. About the same time also there came to *Geneva* one *John Crispin*, an antient and intimate friend of *Beza's*, and so both of them consulted together what course of life to betake themselves to, purposing to set upon the Art of Printing, which their excellent learning and industry did much fit them for. But God had appointed *Beza* to another employment; for before they could bring their purpose to maturity, *Beza* would needs take a journey to *Tubing*, where his old Master *Wolmarus* lived, being now a Counsellor to the Prince of *Wurtemberg*; and as soon as hee was returned to *Geneva*, dreaming of no such matter, he was called to be the Greek Professor in the University of *Lausanna*, and by the Senate of *Bern*, admitting that election, was brought into that society. *Beza* therefore looking upon it as a call from God, embraced it, and went to *Lausanna*. In which place hee found many excellent men, as *Peter Viret* the Pastor, *John Ribbit* the Divinity Professor, *John Raimund Merlin* the Hebrew Professor, &c. by all whom he was kindly entertained, and so dearly beloved, that each seemed to live in the other.

New tentations

Gods mercy to him by sickness.

Affliction sanctified.

He leaves all for Christ.

A speciall providence.

His remove to Lausanna.

His prudence.

At his first coming to that University, that he might the better arme himselfe against those manifold perturbations which all men, especially the godly are molested withall, he often, and seriously meditated upon the History of *Abraham*. And as often as he had any leisure, he went to *Geneva* to converse with *Calvin*, by whom he was much quickned to improve his parts for Gods glory and the Churches good. And upon this he undertook that truly golden work, begun by *Marot*, but finished by him, of turning the *Psalms* into French Metre, which hee finished *Anno Christi* 1561, and which were often printed in sundry parts of *France*. About this time many godly men and women flocked out of *France* to *Lausanna*, which occasion *Beza* taking as sent from God, expounded to them the Epistle to the *Romans*, and afterwards the two Epistles to *Peter*, which were the foundation of that excellent work which afterwards he compleated, of turning the New Testament into Latine, with Annotations upon the same.

He turnes the Psalms into French metre.

His expositions.

He falls sick of the Plague. Gods goodness.

About that time the Plague waxing hot in *Lausanna*, *Beza* fell sick of it, but Christ (who intended him as an instrument of his glory in his Churches good) restored him to health again. Shortly after which he wrote a booke *de Hæreticis à Magistratu puniendis*, occasioned by the aspersions raised by *Laelius Socinus* against *Calvin*, and the Magistrates of *Geneva* for burning *Servetus* for his Heresie and Blasphemy.

His works.

He also wrote an explication of Christianity out of the Doctrine of eternall Predestination. He also answered *Joa-chim Westphalus* about the Sacrament of the Lords Supper; and afterwards published two learned Dialogues upon the same argument. He answered *Sebastian Castalio*, who sought to overthrow *Eternall Election*.

Persecution in France.

Anno Christi 1557 when the *Sorbonists* in *Paris* had raised that persecution against the Church of Christ, wherein four hundred of them being met together in the night to hear the Word, and receive the Lords Supper, seven of them were afterwards burnt in the fire, and the rest cast into chains and prisons. The best means thought on to procure their release was, by obtaining the Protestant *German* Princes to become Intercessors for them to *Henry* the 2^d of *France*. And thereupon

upon *Beza* with some others were sent to the *German Princes* to engage them herein, which also he obtained from them, though it proved to little purpose, in regard of the implacable malice of the French Courtiers against the servants of Christ. In that journey hee grew acquainted with *Melancthon*, and they took much delight in the society of each other.

Popish malice.

Friendship.

Having spent ten years at *Lausanna*, as the Greek Professor, with the good leave of the Senate of *Bern*, he went to *Geneva* Anno Christi 1559, and lived with *Calvin*, from whose side he seldom parted, and was his great assistant both in matters of Doctrine and Discipline: and that in the mean time he might not be wanting to the Schools, he publicly interpreted *Demosthenes* Orations, and part of *Aristotle* to the young Students.

His remove to Geneva.

And not long after upon the death of *Claudius Pontanus*, he was chosen Pastor into his room. He was also chosen the first Rector of the School in *Geneva*, at which time he made an excellent and eloquent Oration in commendation of Learning, in the presence of many grave and learned men, both to encourage youths to the love of it, and the Senators of *Geneva* to make a further progresse in the advancement of it. For whereas the City of *Geneva* did at this time conflict with innumerable difficulties both at home and abroad, which did almost swallow it up, yet by the perswasion of that great *Calvin*, it took so much courage, that in that very juncture of time, the Senate founded, and endowed that publick School which was a great ornament to the City, and out of which issued abundance of godly and learned men, to the great benefit of the Churches of God.

He is chosen Pastor.

Learning advanced in troublesome times.

Shortly after, at the request of certain Noblemen of *France*, *Beza* was invited to visit *Anthony King of Navar*, who at this time was at *Nerac* in *Aquitane*, to conferre with him about some weighty matters, but especially, if it were possible, through Gods mercy, to confirm his mind in the true Religion: For it was hoped that if that King, who was the principall man of the Royall blood, and like to govern the affairs of State in the minority of King *Francis* the second, could be confirmed in the truth, it would much conduce to

He deals with the King of Navar.

Persecution
stopped.

the peace of the Churches, and to the preservation of the lives of many who were cruelly burned by the Papists in sundry parts of the Kingdome. Neither did this design want effect: For *Anno Christi* 1561, the King of *France* dying at *Orleance*, the King of *Navar* joyning with the Prince of *Conde*, the Admirall *Coligni*, d' *Andelot*, and other Noblemen, caused the Popish party to give over the butcheries, and executions which they had formerly done upon many of Christs faithfull servants.

A conference
about Religion

Charles the ninth coming to the Crown, there were various actings about Religion, whilst the Pontificians would advance their own, and root out the Reformed; and on the contrary they of the Reformed Religion contended with all their might to promote their own; and therefore lest these severall parties should cause commotions, there were Edicts published in the Kings name, requiring all upon severe penalty to abstain from arms, and to keep the peace, till certain select persons of each party at a certain time, and place nominated, should meet together to consider of the fittest way, and means to preserve the publick peace; many not onely of the common people, but of the Nobility inclining to the Reformed Religion.

Who repaired
to it.

Hereupon the King of *Navar* sent Letters and Messengers to the Senate of *Geneva*, requesting that *Beza* might be sent to that great meeting where such weighty matters should be transacted. The Prince of *Conde* also requested the same. *Beza* upon this, set forward, and came to *Paris*, August the twentieth. And the Queen Mother wrote also to the same purpose to the Senate of *Zurick* to send *Peter Martyr* to her, which accordingly they did, and *Martyr* came to *Paris*.

The French
Ministers.

The chief of the Pontificians also repaired to this meeting, though they had declared that such as had been long agoe condemned for Heresie, ought not to be conferred withall. There came also many Ministers of the Reformed Churches in *France*, as *Nich. Gallasius*, August. *Marlorat*, Jo. *Raimund Merlin*, Francis *Sampaulius*, Francis *Morellus*, Jo. *Malotius*, Jo. *Spineus*, *Claudius Bossierus*, *Nich. Folius*, Mat. *Virellus*, John *Tornaeus*, and N. *Barbastus*: For they had the publick Faith given

given them for their safe coming, stay, and return at their pleasures.

August the three and twentieth, they met together at Saint Germans, where the Protestants debating who should speake for them, they unanimously chose *Beza*, as a man every way fitted for that employment; and in the evening he was had into the King of *Navars* chamber, where were present the Queen Mother, the Prince of *Conde*, the Cardinals of *Bourbon* and *Lorrain*, with many of the Nobility. *Beza* briefly declared the cause of his coming (though it was not unknown unto them) and the Queen chearfully answered, that she much desired that the publick peace might be principally promoted: And the Cardinal of *Lorrain* exhorted him to study the wayes of peace, and concord: For (saith he) in your absence you have been the author of many stirs, and tumults, therefore it befits you by your presence to endeavour to compose them, which is that which we all desire. To this *Beza* replied, that he was too mean and obscure a person to raise commotions in so large and potent a Kingdom: That he was alwaies an enemy to tumults, and that his studies and endeavours should alwaies be bent to promote the Glory of God, and the happinesse of his King and Country. Then did the Queen ask him if he had ever published any thing in *French*? Nothing (saith he) besides the *Psalmes*, and a short writing opposed to the Confession of the Duke of *Summerset*. Upon this occasion *Lorrain* said, that he had read in a book published in *Beza's* name, That Christ was in the same manner to be sought in his Supper, as he was before he was born of the blessed Virgin: And that Christ was so in his Supper as he is in the dung. To this *Beza* answered, That this latter speech was blasphemy, and that he thought that no Christian had ever spoken or written any such thing. As for the former speech (saith he) if it be taken in a good sence, its true; for the Church hath alwaies been congregated by one Mediator, Christ, God-man, therefore the Communion of the faithfull with Christ, is not to be confined to the time of his Incarnation, for the force and efficacy thereof was alwaies present to the eye of Faith: For *Abraham* saw his day, and rejoiced: The Fathers did eat of the same spirituall

Beza's speech.

His conference

and drank of the same spirituall Rock, viz. Christ; and that he was the Lamb slain from the foundation of the world. To which the Cardinal assented. Then was there another question started about the sence of those words, *This is my body*. Whereunto *Beza* answered learnedly and briefly, laying down the Reformed opinion, and against Transubstantiation. Whereunto the Cardinal answered, that for his part he would not contend about Transubstantiation, being of *Beza's* mind; and withall told the Queen that *Beza* had given him great satisfaction in that point, and that he hoped their conference would come to a good issue if things were handled peaceably, and with right reason.

Cardinal of
Lorrains speech
to Beza.

When the company was departed, the Cardinal spake very lovingly to *Beza*, saying, *Now that I have heard you speak, I rejoyce, and invite you to the conference by the immortal God, hoping that weighing thereasons on both sides, some way may be found out for the settling of a firm peace.* *Beza* returned him hearty thanks, intreating him to persevere in the study, and endeavour of procuring publick concord: Professing for his own part, that according to the abilities God had given him, he would promote it.

The first meet-
ing.

Septemb. the fourth they met together in the large Hall of the Monastery at *Passy*, where were present the King, the Queen Mother, the Duke of *Orleance* the Kings brother, *Margaret* the Kings Sister, the King and Queen of *Navar*, the Prince of *Conde*, and the rest of the Nobility, and States of *France*. On the Popish party were the Cardinals, Archbishops, and Bishops, to the number of fifty, accompanied with many Doctors of *Sorbon*, and Canonists. For the Reformed Churches were the Ministers before-named. After the King had in a few words opened the causes why he had called them together, and *Michael Hospitalius*, the great Chancellor of *France*, had opened them more largely, *Beza* in the name of all the Protestants made an excellent Oration, which he pronounced with such a grace, as drew the attention, and caused admiration in all that were present. In it he comprised the sum of the pure Religion, which was professed in the Reformed Churches of *France*; Only this is to be noted by the way, that when *Beza* in his speech sayd, That Christ was as

Beza's Oration

far

far from the Sacrament as the highest heavens are from the earth, the Popish Doctors made a great murmur, which at last being over, he went on to the end of his speech. Then *Turnovius*, Lean of the Colledge, being in a great passion against the Ministers, whom he called *new Professors*, made some objections, and exhorted the King that hee would not suffer himself by any perswasions to be withdrawn from his old Religion, and that he would suspend his assent til he had heard the answers which the Prelates would give to that which had been spoken; for then he should be able to discern a difference between the truth and lies. Then did *Beza* humbly present to the King a *Confession of Faith* in the name, and with the consent of all the Reformed Churches, which had been drawn up in the year 1555.

A Confession
of faith presented
to the King

But when the Ministers perceived that the minds of the Pontificians were exasperated, they resolved that *Beza* should write his private Letters to the Queen, wherein he should expaine things more fully then he was suffered to doe the day before, which accordingly he did.

September the sixteenth, the conference began again in the presence of the said great personages. And the Cardinall of *Lorrain* made a tedious speech, wherein he defended the Popish Religion, perswading that nothing should be altered in the same. And when he had done, *Beza* humbly entreated the King, that hee might have liberty to answer *ex tempore*: For the Protestants feared that after this day they should be suffered to meet no more: For there was a constant report that the Pontificians after that day would have no more to doe with the Protestants, but would presently excommunicate them. Besides, there was some fear that the crafty Prelates would evade any further disputation by setting the *French* and *Dutch* Churches together by the ears about the matter of the Sacrament: But he could obtain nothing that day, the conference being adjourned to another, and procrastinated by many delays. Yet at last, upon an humble supplication to the King from the Protestants, they obtained that the conference should goe on. And accordingly, *September* the twentie fourth, it was again begun in the same Audience, and *Lorrain* protested that this meeting was appointed

The second
meeting.

The third
meeting.

ted

The several
conferences.

ted, that so the Protestants, if they had a minde to it, might freely answer to what had formerly been spoken by him. Then did *Beza* discourse excellently, and clearly about the Church, and the Supper of the Lord, which two heads were principally insisted on by *Lorrain*. Then *Espensaus*, a *Sorbonist*, being appointed by the Cardinall, took up *Beza*, beginning about the Vocation of Ministers both ordinary, and extraordinary, and so proceeding to Traditions, and the Lords Supper. *Beza* was about to answer him, but another *Sorbonist* [*Sanctasius*] rising up, and repeating sowerly what *Espensaus* had said, interrupted him. He insisted principally upon Traditions, which he affirmed to be certainer then the holy Scriptures, quoting something out of *Tertullian*: But *Beza* shewed that this froward speech of the *Sorbonist* made little towards settling the peace of the Church, and therefore intreated the Queen that such unreasonable clamours might hereafter be restrained. After which hee answered *Espensaus* about the calling of Ministers, and Traditions: Whereupon *Sanctasius* beginning again his clamours, would have thrust in divers other questions; but *Lorrain* fearing that the Queen would be offended at it, put an end to that question, and propounded a new one about the Supper of the Lord, which unlesse it were determined, he protested for himself, and his associates, that he would not change another word with the Ministers; and thereupon hee asked them if they were all ready to subscribe the *Augustane Confession*? *Beza* replied, *And are you all ready to joyn with us therein?* But the Cardinal, instead of an answer, produced a Writing of the Opinions of some *German Divines*, which he said was lately sent to him, importunately urging the Ministers that they also would set down their opinions. This was craftily done of him, that if the Ministers should refuse to doe it, he might set them, and the *Germans* at variance; and if they should doe it, he might insult over them as a conquerour. *Beza* therefore to shun this Rock said, that he, and his Colleagues were comethither to defend the Confession of Faith published by their Churches, and that they had nothing else in command; and that the Disputation was to be continued about the points contained therein, as the likeliest way to come to an happy issue

Popish subtilty

Beza's answer.

issue : And that the best Method was, to beginne with such things as were most easie ; and that since the Sacraments depended upon the Doctrine, that it was fittest to beginne with the Doctrine. But when the Cardinall would by no meanes alter his former resolution, the Ministers suspecting that if they wholly resisted him, he would thence take occasion to dissolve the conference, and to transfer the fault upon them, they desired that the writing might be produced, and that they might have time to consider of it, which being granted, the meeting was dissolved for that day.

September the six and twentieth the conference began again, and Beza again discoursed of the Calling of the Pastors of the Church, and then of the Lords Supper : But Lorrain being nettled about some expressions which Beza used about the vicious calling of their Ecclesiasticks, cried out, *that the Majesty of the King was violated.* Then Beza replied, That he had said nothing which might be justly blamed, for that Kings had therefore drawn the choice of Ecclesiasticks into their own power, because it had been so long abused. Lorrain, passing by that subject, asked the Ministers why they refused to subscribe the *Augustane Confession* ? To which it was answered, That if the Pontificians also would admit it, there were hopes that ere long they might agree : But (saith Beza) *if you refuse to assent to this Confession, its unequal that wee should bee pressed every way to approve of it.* Then the speech of the Lords Supper being again renewed, *Espensens* quoted a speech of Calvin, *That we receive the substance of Christs Body.* To which was answered, That by substance we are not to understand the fleshly eating of Christ; but it signifies the spirituall, and true feeding upon him, as opposed to the Imaginary, and phantasticall; upon which occasion *Peter Martyr*, because he could not speak French, produced many things in *Italian.* Though Lorrain often interrupted him; saying that he would not dispute with men of a strange Language. Yet had *Peter Martyr* for this speech the testimony of *Espensens*, That of all the Divines of that age, none had handled that question about the Lords Supper so fully, and clearly as he.

Whilst the Ministers were preparing to answer *Espensens*,

The fourth meeting.

a certain *Spaniard*, that was Generall of the Jesuits, standing up, for an hour together declamed in *Italian*, calling the Ministers *Dissemblers, Apes, Foxes, &c.* saying, that they were not to be heard there, but to be commanded to the Council of *Trent* : And so proceeding to the question about the Lords Supper : He said that Christ was present as a Prince, who having gotten a victory, will have the memory of it to be continued by some Anniversary Playes, which himself would be over : And so by an unusall impudence he laboured to stir up the Queen against the Ministers, till he provoked some to laughter, others to indignation. But *Beza* advised him to keep his reproaches to himself. Told him that the Queen had no need of the counsell of a Fryar, who would wisely govern affairs according to the custome of the Kingdom ; and that he spake of the Lords Supper as if it were a Stage-play, wherein Christ should act the first part : And so leaving him, he turned to *Esspensans*, saying, As its said, *This is my body*, so its sayd, *This is the cup of the New Testament*, which cannot be understood without a Figure : For Sacraments should not be Sacraments, if they should not resemble those things whereof they are Sacraments, and Signs, as St. *Augustine* teacheth.

But (said *Esspensans*) if our Sacraments should be Signs, they would not much differ from the *Jewish* Sacraments, and they would be Signs of Signs, which is absurd. But *Beza* shewed that there was no absurdity when the Apostle compared Circumcision with Baptism, &c.

Then said a *Sorbonist* ; In this Proposition, *This is my body*, what doth *This* signifie ? *Beza* answered, It signifies both the Bread, and Christs Body. The *Sorbonist* replied, That it was against the Rules of *Grammer*, that *Hoc, This*, should bee applied to the Bread ; but that it was *Individuum vagum*. *Beza* took away this answer, and told him that his *Individuum vagum* was unknown to all learned Antiquity. Then one of the *Sorbon* Doctors holding up his finger to *Beza*, in a threatening manner said, *Oh, if we could once catch thee within the walls of Sorbon, thou shouldst not get out again*. Thus the day being spent, the conference was dissolved. And seeing nothing could be effected this way, some thought of another, which

which was that *John Monluc*, Bishop of *Valentia*, and *Espensens*, who were counted middle, and moderate men, should transact these businesses privately with *Beza*, and *Galasius*, which being assented to, they met *September* the seventeenth at *Saint Germans* in a private house, being commanded by the Queen, that if it were possible they should agree upon some form about the Lords Supper; which might give content to both parts, which after much debate they did, and the form was this.

Confitemur Jesum Christum in Cœnâ nobis offerre, dare, & verè exhibere substantiam sui corporis, & sanguinis, operante Spiritu sancto: Nosq; recipere, & edere spiritualiter, & per fidem verum illud corpus quod pro nobis mortuum est, ut simus ossa de ossibus ejus, & caro de carne ejus; ut eo vivificemur, & ea quæ ad salutem nostram necessaria sunt, percipiamus. Et quoniam fides innixa verbo Dei res perceptas facit presentes; per illam verum, & naturale corpus, & sanguinem Jesu Christi per virtutem Spiritus Sancti comedi, & bibi facemur, eoq; respectu præsentiam corporis, & sanguinis Christi in S. Cœnâ agnoscimus.

Both parties had agreed that not a word of this writing should be divulged till it was communicated to the great Personages at *Possie*; but contrary thereto, divers coppies were immediately dispersed through the Court, and were received with much applause, as if now both parties were agreed in the chiefest point of the controversie. And the Queen sending for *Beza*, thanked him, and told him that what they had agreed on was very gratefull to her. She also with joy shewed it to the Cardinall of *Lorraine*, who when he had read it, said, That he never beleevved otherwise; and that he hoped all the rest of the Great ones at *Possie* would readily embrace the same. But it fell out far otherwise; for when on the fourth of *October* it was exhibited to them, they rejected, and damned it, reproaching *Espensens* for consenting to it, and *Lorraine* for not opposing it. And thereupon presently drew up another form, which if *Beza* and his associates should defer to subscribe, they declared that it was a great wickedness to treat with them any further, and that as incorrigible, they were to be excommunicated, and punished by the King.

This

A way of reconciliation propounded.

The Form of the Agreement.

The form rejected by the Pontificians.

The conference ends.

The Church increaseth.

Carnal policy.

The King of Navar falls to the Papists.

Papists against Images.

This was the issue of that great conference at *Possie*, so famous all over *Europe*, which yet answered not mens expectations : And so every one returned to his own place: Onely the Queen stayed *Beza*, saying, Since you are a *Frenchman*, *France* desires your help to stop future troubles as much as may be. But *Beza* tho he foresaw the seeds of those factions which shortly after brake out, and his singular love to *Geneva* continually put him upon a desire of return, where also he was earnestly desired, and much longed for, yet was hee necessitated to stay there whether he would or no.

From that day forward there was a wonderfull encrease of the Gospellers in *France*, and Sermons began to be preached publickly every where, yea in some places they took away Churches from the Papists, till by the Kings command, and their Ministers intreaty, they restored them again.

Beza in the meantime preached often, sometimes in the Queen of *Navars* house, sometimes in the Prince of *Condies*, and other sometime in the suburbs of *Paris*. And in *January* following there was an Edict procured, that the Protestants might freely meet together for the service of God in the suburbs of all Cities. This provoked the *Guisian* Faction, who by all means sought the hinderance of it : But the first thing they attempted, was to draw the King of *Navar* to their party ; which *Beza* suspecting, and finding him wavering, endeavoured by all means to confirme, and keep him in the true Religion, to whom the King answered, *Quod Pelago se non ita commissurus esset, quin quando liberet, pedem referre possit*, That he would not launch so far into the sea, but that when he pleased he might return safe to the shore again. And accordingly he fell off from the Protestants, and *Beza* went to him no more.

Another Disputation was appointed by the Queen Mother about Images, the result of which was, that the Popish Doctors condemned the making of the Images of the Trinity, or of the Father, or Holy Ghost ; and agreed that all Images should be removed out of the Churches but that of the Cross; and that no Images should be worshiped. But presently after the Civil War began to break forth, which was occasioned by this means.

Whereas many Protestants were met together at *Vassi* to hear the Word preached, the Duke of *Guise* with a party of souldiers, set upon them, slew forty five of them, and wounded many more. Hereof *Beza* made complaint, but without any redress; whereupon both parties betake themselves to Arms, and the Prince of *Conde* by his importunity prevailed with *Beza* to stay with him in those dangerous times. *Beza's* earnest longings to be with his people at *Geneva*, dissuaded him; but the importunate desires of so godly a Prince prevailed, so that he stayed with him all those first Civil Wars: At which time *Orleance* was the chiefest place of the Protestants refuge; and for the better regulating of Ecclesiastical Discipline in those troublesome times, a Synod was called in that City, at which *Beza* was present. Shortly after the pestilence waxed hot in *Orleance*, whereof many dyed, and amongst the rest *Conrade Badius*, a Pastor in *Orleance*, who from his very childhood had been most dear to *Beza*; yet did not *Beza* intermit his publick preaching, nor private visiting of the sick.

A few moneths after fell out that memorable battel in *Druiden* fields where *Beza* was present, and by his prayers and exhortations did much encourage the souldiers, yet they lost the day, and the Prince of *Conde* was taken prisoner, whom *Beza* by his Letters much comforted, and exhorted the rest not to give way to despondency, but to persevere in the defence of the Cause, and to commit the success of it unto God.

Not long after peace ensuing, *Beza* got leave to goe back to *Geneva*, from which he had been absent 22 moneths, in which time he had gone through many troubles, and dangers both of body and mind.

At his return to *Geneva* he fell upon his former employment in the Schools and Church: *Calvin* undergoing the burthen one week, and he the other, and they continued in those mutual labours, till *Calvins* death, and then hee had *Nicolas Collodorus* for his Colleague, and after him *Lambertus Danaus*, and after him *Anthony Fains*.

Presently after his return, in the first sermon that he preached to the people, hee filled the mindes of the hearers with incredible

The Protestants murdered

Beza staves in France.

A Synod.

A Plague.

The protestants beaten.

Beza comforts the Prince.

His return to Geneva.

His employments.

He relates the miseries of the French Churches.

He confutes
Hereticks and
Lutherans.

Civil wars in
France.

Geneva a re-
fuge to the
godly.

He is sent for
into France.

Moderates in a
Synod.

1572.

incredible sorrow and grief, by relating to them the miserable condition of the Churches of *France*, whereof himself had been an eye-witness, and which therefore he painted out to the life; which he did for this end, to stir up all to commiserate, and heartily to pray for their brethren that suffered such great afflictions.

Shortly after he wrote an answer to *Sebastian Castellio*, who had inveighed against his Translation of the New Testament into *Latine*. He also published an answer to the railings of *Francis Balduinus*, who followed the steps of *Ecebolius*, both of them teaching that men might change their Religion as the state changed. Then did he confute the errors of *Brentius*, and *James Andreas*, who held the Omnipresence of the Body of Christ: After this he published an excellent Catechism.

Anno Christi 1567, the Civil Wars breaking out again in *France*, he was much affected with it, and by writing, admonishing, and exhorting both at home and abroad, endeavoured to assist with his counsell whom he could not by his presence. Also *Anno Christi* 1568, that war waxing hot, many out of sundry parts of *France* fled to *Geneva* as to a safe harbour, amongst whom was *Nicolas Beza*, Præfect of *Vezelia*, brother to *Beza* by the Fathers side, who living a while in *Beza's* house, shortly after dyed of the Plague. And not long after *Beza's* wife fell sick of it, yet it pleased God to restore her to health again. The same year, in the midst of many troubles, he wrote his books of *Polygamie*, and *Divorces*, against *Bernard Ochin*, who a little before had published his Dialogues upon these subjects, stuffed with errors. He wrote also against *Flacius Illiricus*.

Anno Christi 1571, peace being settled, he was sent for by the Queen of *Navar*, the Admiral, and the general vote of the Churches of *France* to *Rochell* to a Synod, where he was made the Moderator, and at which, the Confession of Faith of the French Churches was confirmed, and subscribed by the Queen of *Navar*, her sonne [afterwards King *Henry* the 4th.] and the Prince of *Conde*. And the year after he was sent for to *Namures* to another Synod, where the book of the French Church-Discipline was established.

Anno

Anno Christi 1572, after that bloody Massacre at Paris, many of the godly that escaped fled to Geneva, amongst whom were the Pastors of fiftie Churches that were wholly dispersed. These being stript of all, and in great want, Beza, by his Letters into Germany and England, procured such reliefe for them, that for three years space in which they lived there, they were plentifully and comfortably provided for. In that Massacre God was pleased wonderfully to preserve Hen. of Bourbon, son to the great Lodwick Prince of Conde, who thereupon retired into Germany for shelter, and staying a while at Strasborough, he sent for Beza, and employed him to Prince Cassimire, the Administrator of the Palatinate. And afterwards as this Prince returned into France, hee went by Geneva, where he conferred with Beza about many weighty matters.

Beza went on indefatigably in his publick employments, revised his Translation and Annotations upon the New Testament, and enlarged them; wrote against Pappus about the Hypostaticall Union; against the railings of Holderns; against the calumnies of Andreas: Made his Harmony of the Law out the Books of Moses. He wrote also of the Notes, and Authority of the Catholick Church, &c.

Shortly after the Plague breaking forth in Geneva, Beza was much afflicted for the sad condition of the Commonwealth, yet he cheared up himself much with the hearty and sincere love, and societie which he had with all the Pastors thereof, whose unity and unanimity was a great means under God to preserve the happiness of Geneva. About the same time five Anabaptists [Mechanicks] began privately to sow the seed of their errors in Geneva, whereupon Beza, John Pinaldus, Charles Perrot, and Anthony Fains, were chosen to confer with them, and after confutation of their errors, they recanted, and reformed; onely one of them left the City, and was heard of no more.

Anno Christi 1586 there was a Disputation appointed at Mombelgard between the German and Helvetian Divines about the difference betwixt them in some points, unto which Beza was sent for, and the whole Dispute was betwixt Dr. Andreas and him; but in conclusion nothing was effected by

The Massacre at Paris.

He provides for the afflicted.

Charity.

His great employments.

A Plague.

Friendship amongst the Pastors.

Anabaptists converted.

A Disputation.

No good comes of it.

His Wife dyes.

His second marriage.

His great labours.

Prayer in danger.

His weaknesse.

His diligence.

it; yet they parted lovingly without bitternesse. This was after published by *Beza*.

The year after his wife dyed, with whom hee had lived with much comfort forty years, which was a great griefe to him; yet afterwards by the advice of his friends he married another, one *Katharine Plania*, a godly Matron, who was a great comfort to him all his life after. About the same time he was called to a Synod held at *Bern*, wherein divers controversies were debated, and the errors of *Alberinus*, who said, That we are justified at Gods Tribunal by inherent righteousness; also of *Huberus*, about Predestination, and eternall Election, were condemned. Shortly after he wrote about the Sacraments against *Hoffman*; Published in *French* his Sermons about the Passion of Christ; also on the *Canticles*, which he turned into *Lyrick* verse; answered *Genebrards* calumnies, and revised his translation of the New Testament.

Anno Christi 1589, France being full of broils, *Geneva* also was molested by the same; whereupon publick prayers were appointed twice a week extraordinary, which burthen *Beza* willingly took upon himself; whereupon the other Pastors freed him from his daily Sermons which he used to preach before; only he preached once on Sabbath mornings betwixt eight and nine a clock.

Not long after he began to be troubled with a distinesse in his head, insomuch as being to preach on Whitsonday *Anno Christi 1597* before the Sacrament, as soon as he had made Confession of Sins after their usuall manner, he was faine to give over, and come out of the Pulpit, whose place *Fains* presently supplied. The like happened to him the week following also, whereupon he gave over publick preaching, only now, and then praying publicly, yet would he not bee idle, but went on teaching daily in the Schooles; yet at last because of his dulness of hearing, he abstained from the publick Disputations, and Consistorial meetings. And to satisfie some Noblemen, *Germans*, *Bohemians*, and *Polonians*, who would needs hear him read some Lectures; he began a brieve *Analysis* upon the Epistle to the *Romans*, but after he had done it twice, he was faine to leave off. Yet did he not wholly desist from preaching till the year 1600, when he preached his last

last Sermon in *January*, being eighty one years old, upon the third Petition of the Lords Prayer, *Thy will be done in earth as it is in heaven.* He had often in his mouth that saying of *Vespasian*, *Imperatorem decet stantem mori.*

Not long after being present at a Consistory, he invited all his brethren to supper, but they at first refused, because there was to be a publick Fast that week, and the Magistrates had forbidden all Feasting; but he told them, that he would get leave of the Magistrates, and that he intended not a Feast, but a frugal supper, rather to feast their minds with their mutual love and society, then their bodies with dainties: Then they all assented, and were entertained by him with all the expressions of brotherly love that could be.

Many Noblemen and others that came from other countries to study at *Geneva*, would alwaies desire to sojourn with him, that they might enjoy his societie.

That year there was a rumor spread abroad all over *Europe* by the Jesuits, that *Beza* was dead, and that he turned Papist before his death; which lye the Pastors of *Geneva*, and himself also by publick writings confuted: And discourfing with his friends of it, he said, *That the Jesuits, and hee had both one desire, but not for the same end: The Jesuits (said he) wish my end but for an euill end: I wish for it also, but that by death I may passe to eternall life, purchased for me by the merits of Christ.*

Anno 1599 the King of *France* and the King of *Navar* lying in siege before the Castle of Saint *Katharines* in *Savoy* near to *Geneva*, *Beza* went to visit them, and was entertain'd with abundance of courtesie by them, and being asked by the King of *France* if he had any request to make to him, he answered, That he had nothing, but to commend his sacred Majesty to the blessing of the great God, and to pray that his Majesty might govern his people in peace. Only he requested, that seeing the Church at *Lions* had not yet enjoyed the benefit of his Majesties Edict, that he would be pleased to think of them, which the King promised, and upon their petition, granted their desire.

About the time of his return, he began to be much troubled with want of sleep, but lying awake in the nights, hee

His last sermon

He invites his Colleagues.

Friendship amongst brethren.

Papish lyes Confuted.

Death desired.

He visits the Kings.

His request for the Church at Lions.

His meditations.

He is visited by many.

Preparation for death.

Ephes. 2 10.

His sickness.

deceived the time with holy meditations. And speaking to his friends of it, he used that speech *Psal. 16.v.7,8. My reins also instruct me in the night season. I have set the Lord alwaies before me, in whose favour is life.* And that of *Psal. 63. My soul is filled as with marrow and fatnesse, when I remember thee upon my bed, and meditate on thee in the night watches.* Many came out of the Kings Camp to Geneva to see the City which was now so famous, but especially to see Beza; all whom he courteously entertained with holy and savoury discourses, and so dismissed them well pleased.

Anno Christi 1602 Maurice the Lantgrave of Hesse came to Geneva to see him, but disguised, for which Beza was very sorry after that he had not known him. Finding himself to draw near to his end, he revised his Will, and so easing his mind of all worldly thoughts, he wholly betook himself to expect the time of his departure, which he much longed for.

He often used that saying of the Apostle, *We are his workmanship, created in Christ Jesus to good works.* And that of St. Augustine, *Diu vixi, diu peccavi, sit nomen Domini benedictum:* I have lived long, I have sinned long, Blessed be the name of the Lord. And that also, *Domine, quod cepisti, perfice, ne in portu naufragium accidat,* Lord perfect that which thou hast begun, that I suffer not shipwrack in the haven; and that of Bernard, *Domine, sequemur te, per te, ad te: te, quia veritas; per te, quia via; ad te, quia vita:* Lord, we follow thee, by thee, to thee: Thee, because thou art the truth: By thee, because thou art the way: To thee, because thou art the life.

Anno 1605 there came some noble, and learned men from Borussia to see him, with whose society he was much pleased. But diseases encreasing upon him, the Pastors of Geneva agreed amongst themselves, that every day two of them should visit him by turns, and sometimes all of them came together, and praied most fervently with him.

Octob. 13, being the Sabbath-day, he rose in the morning, and prayed with his family, and then desiring to goe to bed again, he sate him down on the side of his bed, and asked if all things were quiet in the City: they answered him yea; but perceiving that he was near to his end, they ranne for a

Minister.

Minister, who immediately coming, whilst he was praying with him, without the least pain or groaning, he quietly yeelded up his spirit unto God, *Anno Christi* 1605, and of his Age 86, and of his Ministry 46.

His death.

James Lessins made this Epigram of him.

*Vexelii gennere, pia tenuere Gebenna ;
Astra tenent : vixi non mihi, sed populis.*

Alind.

*Si qua fides fama, proles mihi defuit omnis :
At varia & vera prole beatus ego.*

*Me Populi, & Mystæ, & Reges dixere parentem :
Multa virum genui millia, Christe, tibi.*

*Quin Populi, & Mystæ, Reges nascentur & ex me
Christe tibi, & toto dum legar orbe frequens.*

He was a thick set man, and of a strong Constitution, in-
somuch that he used to say, that he never knew what it was
to have his head ake : He was of an excellent wit, an accurate
judgement, a firm memory, very eloquent, affable, and cour-
teous ; so that he was called the *Phoenix* of his time.

His Character.

In his Testament he gave thanks

1. That God at sixteen years old had called him to the know-
ledge of the Truth, though for a while he walked not an-
swerable to it, till the Lord in mercy brought him home,
and carried him to *Geneva*, where under that great *Calvin*
he learned Christ more fully.
2. That being infected with the Plague at *Lansanna*, and as-
persed with grievous calumnies, the Lord had delivered
him from them both.
3. That coming back to *Geneva*, he was there chosen Pastor,
when as he deserved not to have been one of the sheep.
4. That not long after he was made Colleague to that excel-
lent man *John Calvin* in reading Divinity.
5. That being called into *France* in the first Civill War, and
tossed there up and down for twenty two moneths, God
had preserved him from six hundred dangers, &c.

Thanksgiving
for five things.

A Papist objecting to him his youthly Poems ; *This
man (saith he) vexeth himself because Christ hath vouchsafed to
me his grace.*

His small
means.

Though there was so great worth in this man, and his labours were extraordinary; yet he had but 1500 Florens per an. for his stipend, which amount but to seven or eight and fifty pounds sterling by the year, besides 20 Coups of corn, and his house.

His works.

His Works were these. *N. Testamenti nova versio, cum Annotationibus. Confessio Christiana fidei. De Hæreticis à civili Magistratu puniendis. Summa totius Christianismi. De Cœna Domini. De Hypostatica duarum in Christo naturarum unione. De unitate essentie Divina, & tribus subsistentibus personis. Tractatio de Polygamia, & Divortio. Epistole Theologicae.* With many others set down particularly by *Verheiden*; and mentioned in this narrative of his life.

The



D. RAINOLDS

R.E. sc.

The Life of John Rainolds, who dyed
A^{no} Christi 1607.

John Rainolds was born in *Devonshire*, Anno Christi 1549, and brought up in *Corpus Christi* Colledge in *Oxford*, and for his excellent learning was chosen a Fellow of that House, and afterwards Commenced Doctor in Divinity. Hee had divers brothers that were all Papists, which procured him much sorrow, especially his elder brother [*William Rainolds*] who wrote seditious and pestilent books against that renowned Queen *Elizabeth*, and her flourishing Kingdome:

His birth and education.

His brothers are Papists.

His excellent
parts.

His humility.

His prefer-
ments.

Gods provi-
dence.

His death.

He was so eminent for piety, and for his knowledge in the more mysterious parts of Divinity, that one saith of him, that he was, *Academia lumen: Europa decus: Divina gloria buccinator: sanctitatis eximium exemplar, & diligentissimus in Pontificios scriptor*: The Light of the University: the Glory of Europe. the Trumpeter of Gods glory: an admirable example of holyness, and a diligent writer against the Papists. Indeed what he wrote against them is altogether unanswerable. He was withall so humble, that he would never accept of any great preferment in the Church, only (being much importuned) he took the Deanry of *Lincoln*, which he quickly grew weary of, and therefore passed it away to another. He was chosen President of *Corpus Christi* Colledge, and made the Professor of Divinity, which places he discharged with admirable learning, and sedulity to the end of his life. Gods great providence in watching over him doth excellently appear by this example.

Being at *London* *An. Christi* 1602, he desired to refresh himself by walking abroad into the open air, and for that end, went into *Finsbury* fields, where many Archers were shooting with their long bows, and it so fell out that one of their arrows met him, and stroke him upon the very breast, which in all probability would have pierced through his body; but behold the admirable providence of God! the arrow piercing the outside, stopped against the quilted lining, and so leaped back without doing him the least hurt. But the ingratefull world being unworthy of such a star, it pleased God that he fell sick, and was taken away by an immature death *Anno Christi* 1607, and of his Age 58.

When the Heads of the Houses in *Oxford* came to visite him in his last sickness, which he had contracted meerly by his exceeding great pains in his study (whereby hee brought his body to be a very *Skeleton*) they earnestly perswaded him that he would not *perdere substantiam propter accidentia*, lose his life for learning: He with a smile answered them with this verse of the Poet,

Nec propter vitam vivendi perdere causas.



JOS: SCALIGER

R.V. sc.

The Life of Joseph Scaliger, who died
Ano Christi 1609.

*J*oseph Scaliger the son of *Julius Caesar Scaliger* was born at *Aginum* Anno Christi 1540, and at nine years old was sent by his father to School at *Burdeaux*; but after three years stay there, the Plague breaking forth, he returned to his Father again, who set him every day to make an Oration, whereby hee attained to such an exactness in the Latine tongue, that not long after he composed that excellent Tragedy of *Oedipus*, which caused his friends to admire such ripeness

His birth and
education.

He goes to
Paris.

His Industry.

He studies
Hebrew.

His humility.

His travels:

He is made
Professor at
Leiden.

His Death:

ripeness of wit in such tender years. At nineteen years old (his father being dead) he went to *Paris* to learn the Greeke tongue; where for two moneths space, he applyed himselfe to the lectures of that learned man *Adrian Turneb*, but wanting other helps, he lost most of that time; which caused him to shut himself up in his study, and there by extraordinary diligence, joyned with his naturall aptness, hee began to suck in the first rudiments of the *Greek* tongue; and before he had well learned all the conjugations, he gat him an *Homer*, and in one and twenty dayes he learned it all over; framed for himself a *Greek* Grammar, and never used the help of any other. He learned the other *Greek* Poets in four moneths more.

Having thus bestowed two years in the study of the *Greek*, he grew very desirous to adde the knowledge of the *Hebrew* to it; and though he knew not one letter of it, yet he attained to the knowledge of it without any other help: He wrote much in verse in both those languages, but to avoid the repute of ambition, would not suffer them to be printed. Hee read over many *Hebrew* and *Greek* Authors, and spent much time in interpreting them, and clearing of them from errors.

Anno Christi 1563 he began to travel into divers countries, and made little stay any where till he was called to the University of *Leiden* *Anno Christi* 1593 to be Professor there, in which place he spent sixteen years, making the place famous both by his Lectures and Writings, and at last dyed of a Drop sicke *Anno Christi* 1609, and of his age sixty nine. The aforementioned *Turneb*, who was an excellently learned man himself, called this *Scaliger*, *Portentosi ingenii juvenem*; A young man of a stupendious wit.

The Life of Amandus Polanus, who died
A^{no} Christi 1610.

Amandus Polanus was born at Oppavia in Silesia, of honest parents, *An. Chr.* 1561. In his childhood he was brought up by the care of his parents in the Free-school belonging to that place, where he learned the grounds of the Liberal Arts: And from thence, *Anno Christi* 1577, he was sent to *Uratistavia*, where he spent six years, and where his ingenuity, and excellent wit quickly discovered themselves, to the great satisfaction of his Masters: and then for his farther instruction, he went to *Tubing*, and reaped much benefit by the Lectures of *Theod. Snepsius*: But afterwards in a publick Disputation, wherein Doctor *Andreas* was Moderator, being invited to confer about *Election*, he constantly adhered to that of the Apostle *Rom. 9. 11. The children being not yet born, neither having done any good, or evil, that the purpose of God according to Election might stand, not of works, but of him that calleth, &c.* And afterwards being conferred with in private about it, adhering to his former opinion, many began to be angry, and to withdraw themselves from him: Whereupon by the advice of a Doctor of Physick, his special friend, he left *Tubing*, and went to *Basil*, carrying Letters of commendation from that Doctor to *James Gryneus*, *An. Chr.* 1583: where, being admitted into the University, he wholly applied himself to the study of Divinity. And after a while he visited *Geneva*, and *Heidleberg*; and in *Moravia*, and some other places he was Tutor to divers young Noblemen, especially to one *Zerotinius*:

Anno Christi 1590. at the importunity of some Noblemen, he commenced Doctor in Divinity at *Basil*, and six years after he was made Professor for interpreting the Old Testament in that University, which place he faithfully discharged for fourteen years space, expounding *Daniel*, *Ezekiel*, and a good part of the *Psalms*, besides his extraordinary Lectures which he read every Thursday and Saturday, and his publick Disputations; and other exercises. Thus *Polanus* was an excellent ornament

His birth and education.

He goes to *Tubing*.

He goes to *Basil*.

He commeth Doctor in Divinity.
Is made Professor.

His death.

ornament to the University of *Basil*, adding a great lustre to it by his wit and writings. Afterwards falling sick of a Fever, he wholly resigned up himself to the will of God, comforted himself with divers pregnant texts of Scriptures, and so departed quietly in the Lord *Anno* 1610, and of his age 49.

His character.

There met in this man true piety and solid learning. He had both a good wit and sound judgement: Was well skilled both in the Tongues, and Ecclesiastical Antiquities. In his office he was very diligent. He twice bore the chiefest office in the University of *Basil*, and that to his own credit, and the profit of the Schooles. He kept correspondence with the chiefest Divines of those times, who were his special friends, as *Beza*, *Dan. Tossanus*, *George Sohnius*, *Will. Stuckius*, *Pareus*, *Pitiscus*, &c. He had two Wives, the first was *Mary*, the daughter of *James Gryneus*, who dyed in childbed; the other was *Salome Wasserhunja*, who died the same year with himself.

His works.

Scriptis Commentarium in Daniele contra Bellarminum. Analysis Hosae, cum Orationibus Historicis, & Dialecticis. De morte Christi, pro quibus eam subierit. De quatuor Monarchiis apud Daniele. Analysis Malachie. Partitiones Theologicas. Syntagma Theologia, &c.

The Life of Thomas Holland, who died Ano Christi 1612.

His birth and education.

Thomas Holland was born in *Shropshire* *Anno Christi* 1539, and brought up in *Exceter Colledge* in *Oxford*, where he took his degrees with much applause. Afterwards he Commenced Dr. in Divinity, was chosen Master of the Colledge, and for his excellent learning was preferred to be the *Regius Professor*, or Doctor of the Chair, wherein he succeeded Dr. *Humphred*, and so deputed himself in the same, that he gat the approbation, and admiration both of that of *Oxford*, and of *Forreign Universities* also.

His preferments.

His great learning.

He was like *Apollos*, a man mighty in the Scriptures, and as one saith of him, *Aded cum Patribus familiaris, ac si ipse Pater, & cum Scholasticis, ac si Seraphicus Doctor: i.e.* He was

so familiarly acquainted with the Fathers, as if himself had been one of them; and so vers'd in the Schoolmen, as if hee were the Seraphick Doctor. He was also a faithfull Preacher of the Truth, and one that adorned it by his holy life and conversation; a zealous defender of the true Religion, and a great hater of superstition and Idolatry: Insomuch that when he went any journey, calling the Fellows of the Colledge together, he used to say to them, *Commendo vos dilectioni Dei, & odio Paparum, & superstitionis*: I commend you to the love of God, and to the hatred of Popery, and superstition. He continued Doctor of the Chair twenty years, and was every way as famous for his Religion, and holyness of life, as he was for his learning.

His zeal.

When in his old age he grew weak, and sickly, he spent all his time in fervent prayers, and heavenly meditations, and when his end approached, he often sighed out, *Come, O Come Lord Jesus, thou morning star: Come Lord Jesus, I desire to be dissolved, and to be with thee*: and so he quietly departed in the Lord *Anno Christi 1612*, and of his age 73.

Preparation for death.

His death.

The



I. DRUSIVS

V. Hove sc.

The Life of John Drusius, who died
Ano Christi 1616.

His birth and
 Education.

He goes into
 England.

John Drusius was born at *Aldenard Anno Christi 1550*, and first brought up to School in the City of *Saunt*, and from thence went to the University of *Louain*: But whilst hee was following his study hard there, his Father was proscribed for Religion, and thereby deprived of all his estate, which caused him to fly into *England*, taking this his son along with him: When he came to *London* he met with *Cevalerius*, lately come thither, that was exceeding skilfull in the Hebrew: His

His Lectures therefore he attended upon both in publick and private; and when *Cevalerius* was sent to *Cambridge* to be the Professor there, *Drusius* went along with him, applying himself especially to the study of Greek. Afterwards when *Cevalerius* was called back into *France*, *Drusius* still accompanied him, and fell hard to the study of the Hebrew: He also priately read the same to two young *English* Gentlemen.

After a while he returned to *London* again, and when hee was purposed to goe back into *France*, he heard of that bloody Massacre at *Paris*, which made him alter his minde: and having preferment profered to him, either in *Oxford*, or *Cambridge*, he chose *Oxford*, where, for the space of four yeares, he read Hebrew, Chalde, and Syriack with great commendation. After which time he went back to *Lovain*; but not long enjoying peace there, he returned to *London* again; where he continued till the peace was concluded at *Gaunt*, and then went over into *Flanders*, and from thence into *Zeland*, where the States of *Holland* chose him to be the Professor in Hebrew, Chalde, and Syriack in the University of *Leiden*, Anno Christi 1577. During his abode there he married a Wife, and the States of *Frisland* having newly erected a University at *Franequer*, they called him thither: In which place he continued taking great paines for the space of thirty one yeares; and at length resigned up his spirit unto God, Anno Christi 1616, and of his age sixty and six.

The Life of John James Grynæus, who died
Ano Christi 1617.

John James Grynæus was born at *Berne* in *Helvetia* Anno Christi 1540. His Father was first a Professor in *Basil*, and afterwards removed to a Pastoral charge at *Revela*, who died of the Plague Anno Christi 1564. His mother was *Adelheida Stuberina*, both of them godly persons. His father took the care of his first learning, educating him under his own wings; and afterwards Anno Christi 1547, hee was sent to School

He studies Hebrew & Greek.

He goes into France.

His return into England.

He is Professor in Oxford.

He is Professor in Leiden.

His marriage.

His death.

His Birth, Parentage and Education.

Gods Providence.

School to *Basil* under *Thomas Plater*, an excellent School-master, with whom he profited so much, that *Anno Christi* 1551, upon examination he was admitted into the Univerlity under *Boniface Amerbachius*, & the very next year the Plague being hot in *Basil*, he fell sick of the plague, but it pleased God to restore him again, and he followed his study hard.

He heard his own Father reading *Greek* and *Latine*, *Huld. Coccinus* reading *Logick*, and *John Nislaus* reading *Poetry* and *Rhetorick*.

Anno Christi 1556, his Father was called to a Pastoral charge at *Ratela*, but our *James* stayed still at *Basil*, joyn- ing the study of Divinity with that of Philosophy.

One of the Professors of Divinity at that time was *Simon Sulcerus*, who being an *Ubiquitarian* misled our *Grynæus* into the same error, as himself confesseth; adding that he continued in it for ten years, and misled others likewise, till at length, through Gods mercy, he was brought into the way of truth.

He is ordained Deacon.

Anno Christi 1559 he began to preach, and was ordained Deacon by *Sulcerus*, who was the Superintendent of those Churches; which office he supplied till the year 1563, at which time by the advice of his father and friends he went to *Tubing* for the further improvement of his learning, though himself had rather have gone to *Wittenberg*, where *Charles* Marquess of *Baden* having heard him preach, and being taken with him, had profered him an exhibition of an hundred Florens *per annum*.

His move to Tubing.

When he came to *Tubing* he delivered his Letters of commendation to Doctor *Andreas*, and so was admitted into that University, where he heard *Andreas*, *Heerbrand*, *Snepfus*, and *Brentius* for Divinity, *Samuel Hailand* for Philosophy, and others for the other Arts; and it pleased God that he met with *William Stuckius* of *Zurich*, whom he had formerly known, and who now became a partner in his studies, and remained his intimate friend ever after.

Anno Christi 1564, when by the advice of their friends these two persons were minded to leave *Tubing*, Doctor *Andreas* stayed them, and put them upon a Disputation upon certain *Theses* about the *Ubiquity*, & *Eucharist*, endeavouring to draw

Græus

Grynæus to his own opinion ; but in the disputation Grynæus was fo b. fied by *Stuckius*, that he was almost non-pluft, and was driven to doubt of that opinion. Having in this difputation given reasonable fatisfaction to the Divines of *Tubing*, he was put upon reading Lectures upon *Daniel*, and fo a while after was made Doctor in Divinity.

Anno *Christi* 1565 his Father dyed of the Plague, and he was chosen by *Charles* Marquefs of *Baden* to fucceed in the Pastoral charge at *Ratela*, where befides his ordinary labours he read privately to the Deacons twice a week, and God blessed his labours exceedingly.

Anno *Christi* 1569 he married a wife, with whom he lived contentedly 40 years, and had by her seven children.

About that time the form of Concord being much preffed, he fel hard to the study of the Scriptures, and of antient and modern Divines, whereby it pleased God that light began to appear to him, for hitherto he had been a *Lutheran* : And modestly declaring his judgement about the Ubiquity of *Christ's* body, he began to be hated of many. Yet during his abode there at the request of the Printers he corrected for the Prefs, *Eusebius*, *Origen*, *Irenæus*, *Erasmus* his *Adagies*, and other books.

Anno *Christi* 1575 he was sent for to *Bafil* to be a Profefor in interpreting the Old Testament, and with the consent of the Marquefs, he removed thither with his family after he had been ten years Pastor at *Ratela* ; yet before his going the Marquefs conditioned with him that he should be overseer of his Churches, and that his brother should fucceed him in his charge at *Ratela*, and withall he assigned him a stipend of twenty Florences per annum.

When he was come to *Bafil* he made an Oration of the difficulty of the work whereunto he was called. He began with the explication of *Genesis*, but before he had gone through it, at the request of his Auditors he left it, and fel upon the *Psalms*, and some of the *minor Prophets*. He also voluntarily read some *History* Lectures.

He met with some reproaches from the *Lutherans*, because he taught otherwife then they would have had him about the Lords Supper ; but the Lord saw it good thus to exercise

M m m

him,

He doubts of the Ubiquity.

He is chosen Pastor of *Ratela*.

His marriage.

He denies the Ubiquity.

He is sent for to *Bafil*.

His remove to *Bafil*.

him, whose labours yet both in publick and private he blessed exceedingly, and made him an happy instrument of closing up, and healing some breaches that had been between the Churches of *Zurick* and *Basil*.

His friends.

He maintained friendship with *Erastus*, *Amerbach*, *Plater*, *Zuinger*, *Urstifius*, and others. He had many Noblemen, Gentlemen, Citizens, Doctors, and other learned young men that came out of other countries to sojourn with him.

He removes to
Heidleberg.

Anno Christi 1583, *Lodwick* Prince Elector *Palatine* dying, Prince *Cassimire* succeeded as Administrator in the minority of the young Prince, whose care was to reform the Churches of the *Palatinate*, and the University of *Heidleberg*, and advising with *Dan. Tossanus*, and other godly Divines about the same, he was directed by them to chuse *Grynæus* for one of the Professors. And accordingly *Anno Christi* 1584 he sent to *Basil* for him, whereupon (with the consent of the Senat) he removed to *Heidleberg*, where for two years space he read *Divinity* and *History*, taking care both of the Church, School, and University. He met with many oppositions from the *Lutheran* Faction, had many disputations with them, whereof that was the most famous which was held in the presence of the Prince *An. Christi* 1584, and wherein *Grynæus* was Moderator, the issue whereof was this, That those Divines and Scholars which would not be convinced and reformed, but continued to make factions and divisions in the University, were gently dismissed: After which the Orthodox Doctrine of the person of Christ, and the Sacraments was quietly preached in the *Palatinate*.

The Lutherans
removed.

His return to
Basil.

Anno Christi 1585, *Salcer* being dead, by the earnest desire of the godly he was called back to *Basil* to undertake the Government of that Church, and thereupon *Anno Christi* 1586 he removed to *Basil*, and was entertained with the great applause of the whole Church, and having preached twice, he went back to *Heidleberg*, to take his leave of the Prince, Church, and Academy: After which he was courteously dismissed by the Prince, who provided for the carriage of his household, and gave him his Effigies in Gold, as a remembrance of his love.

His great pains

He continued in the faithfull discharge of his office at *Ba-*

fit, all the remainder of his life, promoting the honour and profit of the Church, School, and University by his care, diligence, and industry. In the Church he was a faithful Pastor, feeding his people with the bread of life, comforting the afflicted, visiting the sick, and diligently removing whatsoever might hinder the progress of the Gospel: For which end, *Anno Christi 1594* he visited all the Churches in his Diocese, endeavouring to preserve, and nourish love amongst brethren, and reforming what was amiss.

In the *Grammar School*, he with some others, were careful to provide fit Schoolmasters, examined the proficiency of the Scholars, and helpt to maintain such as were poor.

In the University he went through the greatest honors and labours.

Anno Christi 1588 he was twice sent to *Mulhusen*, first to settle an able Ministry, and then to be present in a Synod. The same year he went to *Bern* to a conference for composing the controversies in Religion. At length he began to grow weak and sickly, and his eye-sight waxed very dim, and in the 72 year of his age he was almost quite blind, yet his intellectuals and memory continued very good. He lost also most of his friends, with his brothers, sisters, wife, and children (all but one daughter, and his son in law *Polanus*) whom he much desired to follow. He was oft tormented with the Collick, yet bore all with admirable patience; and in the midst of his pains, he said

*Ut nunc triste mori est, sic dulce resurgere quondam,
Christus ut in vita, sic quoque morte lucrum e st
Interis labor est, requies sed suavis in urna,
In summo venient gaudia summa die.*

As death's sweet, so to rise is sweet much more,
Christ as in life, so he in death is store:
On earth are troubles, sweet rest in the grave:
If th last day we the lasting it joyes shall have.

After that he was eased of the Collick and Stone, hee fell sick of a Feaver, which almost took away his senses, but hee

His employ-
ments abroad.

He grows
weak,

His patience.

His sickness.

Prayer.

Death desired.

His death.

His speech to
Meier.

His sayings.

His diligence
and Industry.

His Character.

His Works.

betook himself wholly to Prayer, and tasted the joyes of heaven in his soul, continually wishing that he might be dissolved, and be with Christ; which desire God shortly after satisfied; when he had lived seventy seven years, *Anno Christi 1617*. The Ministers of *Basil* carried his corps to the grave.

A little before his death he professed to Doctor *Meier* that he dyed in the same Faith that he had taught others; that he had earnestly besought God to provide his people of an able and faithful Pastor, &c. concluding, *O præclarum illum diem, cum ad illud animarum concilium, cælumq; proficiscar, & cum ex hac turba, & colluvione discedam*: O happy day when I may depart out of this troublesom and sinfull world, and go to Heaven to those blessed soules before departed.

He used to say, *Pontifici Romano Erasmus plus nocuisse jocando, quàm Lutherum stomachando*: Writing to *Chytraus*, he said, *Si non amplius in his terris te visurus sum, ibi tamen convenimus, ubi Luthero cum Zuinglio optimè jam convenit*: If we never see one another again in this world, yet wee shall meet in that place where *Luther* and *Zuinglius* agree very well together. He used to be up at his study Winter and Summer before sun-rising, and spent all the day in Prayer, Writing, Reading, and visiting of the sick. He was so famous that many Princes, Noblemen, and young Gentlemen came from forreign countries to see, and hear him.

He was very dutifull to his parents, liberal to a poor brother which he had: Temperate in food and apparel all his life long: Courteous and affable to every man; respectfull to all degrees; studious of love and concord amongst the good, especially Scholars, as his many Epistles shew. Many desired to sojourn with him, whose bodies he fed with food, and minds with pleasant and profitable discourses, and sage *Apothegmes*. In bearing wrongs hee was very patient, never seeking reveng.

Scripsit Epitomen Bibliorum. Charact. Christianorum. Enarrationes aliquot Psalmorum, & Prophetarum, ut Haggai, Jonæ, Habacuc, Obadia, Malachie, Danielis 5 priorum cap. Explanationem Mat. Exeg. Epistola ad Romanos, Col. Heb. Joh. Historiam Ecclesiasticam. Chron. Historiæ Evangelica.



R. ABBAT

V. Hove sc.

The Life of Robert Abbat, who died
Anno Christi 1618.

Robert Abbat was born at Guilford in the Countie of Surrey Anno Christi 1560, of honest Parents, who carefully educated him in learning, and when he was fit, they sent him to Oxford, where he was admitted into Balliol Colledge, in which place he followed his studies very hard, took all his degrees till he commenced Doctor in Divinity, and for his excellent learning, and exemplary life, he was chosen first Master of the Colledge; and afterwards the Regius Professor, in

M m m 3

which

His birth and
education,

His degrees,

which place he succeeded Doctor *Thomas Holland*; and for five years space performed his office so excellently, that *Anno Chr. 1615* he was by King *James* preferred to the Bishoprick of *Salisbury*.

His works.

Whilst he was there he made that learned and solid work *De gratia, & perseverantia Sanctorum*: He was also very diligent, and faithful in the execution of his office: But partly by reason of the burthen and care of his place, partly by his sedentary life, being so hard a student, he had a stone bred in his kidneys, which put him to intollerable pain, yet he bore the same with invincible patience: Till finding his end to approach, he called his Family together, and began to make before them a Confession of his Faith, yet with some pauses by reason of his pains and faintness, whereupon some of his friends told him that he need not put himself to that trouble, having so fully declared the same in his learned and Orthodox writings. This counsel he approved, and therefore said to them, *That Faith which I have published, and defended in my writings, is the truth of God, and therein I die*, and so presently after he yeilded up his soul to God *Anno Christo 1618*, and of his age 58.

His patience.

His sickness.

His Death.

The Life of William Cowper, who died Anno Christi 1619.

His birth and education.

William Cowper was born in *Edinburgh*, and at eight years old was sent by his Father to *Dunbar-School*, where in four years he learn'd the whole course of *Grammar*, and profited above his equals, and at that time did God begin to reveal himself to him. Many times when he was in the School he used to lift up his heart unto God, begging of him knowledge and understanding; and alwaies as he went to Church, he sent up this ejaculation to heaven, *Lord bow mine ear that I may hear thy word.*

His conversion

He goes to
St. Andrews.

At his entry into his thirteenth year, his father sent for him home to *Edinburgh*, and presently after he went to *Saint Andrews*, where he continued to his sixteenth year in the study of *Philosophy*, but made no great progress therein; yet the

the seed of grace was still working in him, inclining him to a careful hearing and penning of Sermons, and other Theological Lectures.

During his abode at Saint *Andrews*, Satan; working upon corrupt nature, sought oft to trap him in his snares, but as himself testifies, the Lord in mercy forgave the vanities, and ignorances of his youth, and preserved him from such falls, as might have made him a shame to the Saints, and a reproach to his enemies.

At the Age of sixteen years, he returned to his parents at *Edinburgh*, who propos'd to him sundry courses of life; but his heart was still enclined to the study of the holy Scriptures, whereupon he resolv'd to goe into *England*, and the Lord provided him a place at *Hoddesdon*, eighteen miles from *London* (just as he had spent all his money which he brought with him out of *Scotland*) where he was entertained by one Mr. *Guthrie* a Scotchman to assist him in teaching of a School. There he remained three quarters of a year, and then having occasion to goe to *London*, he was unexpectedly called to the service of Master *Hugh Broughton*, with whom he continued a year and a half, and daily exercis'd himself in the study of Divinity.

At nineteen years old he returned again to *Edinburgh*, where he lived with his elder brother [then one of the Ministers in that City] who much furthered him in his former studies; and at last he was required to give a proof of his gifts privately, which he did in the New Church before Master *Robert Pont*, and Master *Robert Rollock*, and some others, by whom he was commanded to preach in publick also.

Being twenty years old he was sent by the Authority of the General Assembly, which then was met at *Edinburgh*, to be the Pastor at *Bothkenner* in *Sterlingshire*; but when he came thither, he found in the Church, besides ruinous wals, neither roof, nor doors, nor pulpit, nor seats, nor windows, yet it pleas'd God to give such a blessing to his Ministry, that within half a year the Parishioners of their own accord, built, and adorned the Church in as good a quality as any round about it.

His tentations.

Gods mercy.

He goes into England.

Gods providence.

He serves Mr. H. Broughton.

His return to Edinburgh.

He preaches privately.

His calling to the Ministry.

Power of the Word.

He is sickly.

Assaulted with
temptations.

His remove.

His painfulness
in the MinistryThe success of
his Ministry.

His zeal.

His works.

His tentations.

Joy unspeak-
able.

There he continued seven or eight years, yet subject to great bodily infirmities, by reason of the wetness of the soil, and the moistness of the air; and in that time did God begin to acquaint him with his terrors, and with inward tentations, so that his life was almost wasted with heaviness, yet thereby he learned more, and more to know Christ Jesus.

About that time there was a General Assembly of the Church at *Perth*, unto which some that lived in the North of *Scotland* sent to desire that a Minister might be sent unto them; whereupon the Assembly appointed Master *Cowper* for that place, and accordingly wrote to him by Master *Patrick Simpson*, who coming to *Sterling*, delivered to him the Letters from the Assembly, and those from the Town, containing his calling to the work of the Ministry in that place: And so shortly after the Town sent their Commissioners to transport him and his family thither.

In that place he continued doing the work of the Lord for nineteen years together, where he was a comfort to the best, and a wound to the worse sort. Besides the Sabbath dayes, he chose thrice a week to convene the people together in the Evenings, viz. Wednesdayes, Fridayes, and Saturdayes, for a preparation to the Sabbath; upon which daies they had no preaching in the morning; concerning which meetings himself writes, *That it would have done a Christians heart good, to have seen those glorious, and joyfull assemblies, to have heard the zealous cryings to God amongst that people, with sighings and tears, and melting hearts, and mourning eyes: And concerning himself he saith, My witness is in heaven, that the love of Jesus and his people, made continual preaching my pleasure, and I had no such joy as in doing his work.* And besides that he preached five times a week, he penned also whatsoever hee preached, many of which holy and godly Sermons are extant in print.

All the time of his abode there (except some little intermissions, and breathing times) the Lord still exercised him with inward temptation, and great variety of spiritual combats, the end of all which (through Gods mercy) was joy unspeakable, as himself testifies. *Yea once (saith he) in greatest extremitie of horror, and anguish of spirit, when I had utterly*

given

given over, and looked for nothing but confusion, suddenly there did shine, in the very twinkling of an eye, the bright, and light-some countenance of God, proclaiming peace, and confirming it with invincible reasons: O what a change was there in a moment? the silly soul that was even now at the brink of the pit, looking for nothing but to be swallowed up, was instantly raised up to heaven to have fellowship with God in Christ Jesus, and from this day forward my soul was never troubled with such extremity of terrors: This confirmation was given unto me on a Saturday in the morning; there found I the power of Religion, the certaintie of the word, there was I touched with such a lively sense of a Divinitie, and power of a Godhead, in mercy reconciled with man, and with me in Christ, as I trust my soul shall never forget: Glory, glory, glory be to the joyfull deliverer of my soul out of all adversities for ever.

In the midst of these wrestlings with God he wanted not combats with wicked men also, but the greatnesse of his inward conflicts, made him lightly regard all their outward contradictions, and to esteem them but as the bitings of a Flea. It was no marvel to see Satan stir up his wicked instruments to molest him, since he professed himself a disquieter of him, and his Kingdom. Yet this much supported him, that he never had a controversie with any of them but for their sins: And the Lord assisting him, the power of the Word did so hammer down their pride, that they were all of them at last brought to an acknowledgement of their evil wayes.

But at length (as God turned the heart of *Pharaoh*, and his people from the *Israelites*, when the time drew on for their remove) so by little and little did the zeal and love of most of that people fall away, so that his last conflict was, not with the prophane, but with Justitaries, and such as were unrebukeable in their lives. These men were stuffed with such pride, self-conceit, disdain, and intolerable contempt, that thereby they were carried further from their duty then any of the former; and they which should have been his greatest comfort, were his greatest cross.

Presently hereupon God called him to the Government of the Churches in *Galloway*, in the South-West parts of the Kingdom,

His outward troubles.

Power of the word.

The apostasie of his people.

He is made Bishop of *Galloway*.

His humility.

His desire of death.

Death why desired.

He grows sickly.

Preparation for death.

His sickness.

Kingdom, being chosen by the Assembly, and presented by the King thereunto. This was done without his privity, or ambitious seeking after it; yea, he was so far from it, that eighteen weeks passed betwixt the Kings Presentation, and his Acceptation of it. In that place he was very carefull to advance the Gospel, and to adorn his Ministry: Concerning the frame of his spirit thus he writes, *My soul is always in my hand, ready to be offered to my God: Where, or what kind of death God hath prepared for me, I know not: But sure I am there can no evil death befall him that lives in Christ, nor sudden death to a Christian Pilgrim, who (with Job) waits very hour for his change. Yea (saith he) many a daie have I sought it with teares, not out of impatience, distrust, or perturbation, but because I am weary of sin, and fearfull to fall into it.*

This faithful servant of God who had alwaies been faithful and painful in his Ministry, when sickness grew daily upon him, was no way deficient in the duty of his ordinary preaching: Taking great pains also to perfect his work upon the *Revelations*, which he desired greatly to finish before his death. He had also much grief by reason of some that disturb'd the peace of the Church, which he alwaies sought to procure; so that his infirmity encreasing, he was compelled to keep home; yet as his weakness permitted, he applyed himself to revise his writings, and to dispose of his worldly estate, that he might be ready for his passage, which every day he expected; & some ten daies before his decease, he manifested to his friends, what great contentment he had in his approaching death.

Many repaired to him in his sickness, whom he entertained with most holy, and divine conferences, expressing a great willingnesse to exchange this life for a better; and at last feeling his strength and spirits to decay (after he had conceived a most heavenly prayer in the company of those that were by) he desired to goe to bed, in which also, after he had most devoutly commended himself unto Almighty God, hee tooke some quiet rest. After which time he spake not many words, his speech failing, though his memory and understanding were perfect; and so about seven a clock at night he rendred his soul unto God in a most quiet and peaceable manner. *Am.*

Christi

Christi 1619. Some of his private meditations were these.

Now my soul be glad; for at all parts of this prison the Lord hath set to his Pioners to loose thee: Head, feet, milt, and liver are fast failing; yea, the middle strength of the whole body, the stomach, is weakned long ago. Arise, make ready, shake off thy fetters, mount up from the body, and goe thy way.

I saw not my children when they were in the womb, yet there the Lord fed them without my knowledge; I shall not see them when I goe out of the body, yet shall they not want a Father. Death is somewhat drierie, and the streams of that Jordan between us and our Canaan run furiously, but they stand stil when the Ark comes. Let your Anchor be cast within the vail, and fastned on the Rock Jesus. Let the end of the threefold cord be buckled to the heart, so shall ye goe thorough.

His Works are bound up together in one volume.

Soli Deo Gloria.

His death.

A sweet speech

His works.

The



A. WILLET

R. V. sc.

*The Life of Andrew Willet, who dyed
; A^{no} Christi 1621.*

His birth and
education.

He goes to
Cambridge.

Andrew Willet was born in Ely in Cambridgshire Anno Christi 1562. His Father was a Minister, who carefully brought him up in the School of that City, where by his extraordinary pains and diligence he profited so much, that at fourteen years old he went to Cambridge, and was admitted into Peter-house; yet not long after was transplanted to Christ's Colledge, where Doctor Downham, and Master William Perkins were of his own standing. There he applied himself

so

so seriously to his studies, that in short time he gained a good measure of knowledge in the learned tongues, and Arts; yea hee attained to such a measure of perfection therein, that at twenty two years old he published his book, *De anima natura, & viribus*, wherein he did Philosophically Theologize in five subtil, and abstruse questions. About that time also he was made Minister, and began sometimes to Preach, being furnished with Piety, Learning, and Gravity beyond his years: Inso much as an accident befalling a Proctor of that Colledge, hee suddenly undertook his place at the Commencement, and so well, and dexterously performed it, that thereby he gained the applause, yea the admiration of all his Auditors.

Having thus spent thirteen years in the University, by the favour of *Queen Elizabeth*, he was made a Prebend in *Ely*, where also he married a Wife, by whom he had eleven sons, and seven daughters. But his Wife being a carefull yoak-fellow, his household affairs troubled him not, so that he pursued his old course of study, which was his delight, and of which he never was weary: His maner was to rise early in a morning, and to get half way on his journey ere others could set out. At the hour of Prayer he came down, and took his Wife and Family with him to Church, where he had publick Prayers, to the great comfort of his Parishioners: Prayers being ended, he returned to his study till near dinner time, when his manner was to recreate himself either upon a little Organ, which he had in his house, singing to it; or sporting with his young Children: Sometimes also he would cleave wood for his health-sake. At his meals he used pleasant discourse, seasoned with some profitable application: After dinner he used to sit and discourse a while, or walk abroad, and then to his study again, so that (without extraordinary avocations) he spent eight houres a day in his study: By which means he read over the Fathers, Councils, Ecclesiastick Histories, a great part of the Civil and Canon Law: Polemick Controversies between *Rome* and us; and most Commentaries upon the holy Scriptures; in his papers he had couched the whole substance of his reading: So that he might say,

*Exiguus Patres arctantur pellibus omnes;
Quos mea non totos Bibliotheca capit.*

His proficiency.

He is ordained Minister.

He is Prebend of Ely.
His marriage.

His studiousness.

His piety.

His recreations

His great Reading.

No here few lea ves th' old fathers all infold,
Whom whole at once my study ne'r could hold.

His Works.

He improved his Talent for the publick good, so that every year he either published a new book, or reprinted some old, with a new Edition. He is one of those concerning whom Doctor *Hall* saith, *Stupor mundi clerus Britannicus*: The English Clergie is the Worlds wonder. In his younger time he preached the Lecture for three years together in the Cathedral Church of *Ely*: And for one year in Saint *Paul's* at *London*, in both with a most singular approbation of a frequent Auditory. Sometimes he preached in *Cambridge*, and therein discovered himself the man, *quem rus non infuscavit*, whom the Country had not stained. When hee

His Ministry.

He is made
Pastor.
Preachers pattern.

was once called to a Pastorall charge at *Burley* in *Herfordshire*, he was alwaies constant in Preaching, instructing his people in a plain familiar way, applying himself to their capacity. He would also sometimes sharpen his stile, and cut them up roundly for their sin: But when he spake words of Consolation, he was wholly composed of Sweetnesse: In denunciations of Judgements, he would put on the bowels of compassion, and the spirit of meeknesse, sugaring every bitter pill that it might goe down more pleasantly. His very preface was powerful and perswasive (mildnesse mixed with gravity sitting in his countenance) insomuch as one word from him was able to effect more then thousands from some others. But especially his godly conversation, exemplifying what he gave in charge out of Gods Word, did most of all convince his peoples judgements, and subdue their affections to obedience, so that the Lord blessed his labours much to them.

His holy life.

His family well
governed.

His house was a little modell of a Church, and house of God: Here morning and evening sacrifices were offered to God daily: His children after supper read some part of holy Scripture, and he required of every one present, that they should remember some sentence or other, and afterwards he would repeat the same, adding some exposition, and sometimes something of application to them: Yea he made himself an exact pattern and example to all his family.

His charity.

His Charity will eminently appear, if we consider *quantum ex quantillo*, how much out of how little means he freely gave to the poor and needy. He maintained two of his near A'llies (being
fain

fallen into want) many years at his own table; and maintained, for the most part, a son of either of them at the University; and though his many children might have restrained his bounty; yet he was of *Cyprian's* mind, *The more children, the more charitie*. He gave a dole of bread to the poor, on the *Coronation* and *Powder-treason* daies: At Christmasts he gave Corn to some, money to others, and to the rest of his neighbours liberal and loving entertainment. In the Harvest he would say to the poor, as *Boaz* did to *Ruth*, *Go not to glean in another field, &c.* And when at any time himself came into the field, he would scatter of his heaps with a full hand; so that the poor would be ready to leap for joy at his coming.

When he set any on work, he paid freely, and speedily: When the poor bought corn of him, they were sure to gain both in price and measure; and yet as *Wels* drawn spring more freely, so his substance encreased with his bounty. He took much pains in composing the differences amongst his neighbours. He was especially carefull to doe good to poor Ministers, his fellow-labourers. Some that lived near him tasted of his bounty oft, to whom he sent Wheat, or Malt, in no scant proportion.

He was much given to Hospitality, and Strangers out of other Nations, hearing his fame, resorted to him for his acquaintance.

About *December, Anno Christi 1621*, having been at *London*, as he was returning home, his horse by the way stumbling, threw him down, & in the fall brake his leg, but being holpen up, he rode to a town called *Hodsdon*, where in an Inn, hee sent for a Bone-setter, by whom, after his leg was set, he was directed to keep his bed ten dayes, which he willingly submitted to. As he lay he employed one of his sons who waited on him, to write from his mouth some heavenly meditations upon the song of *Hezekiah*, when he had been sick, and recovered of his sickness, *Isaiah 38*, especially upon the 9, 10, 13, and 15 verses. Thus he continued to the tenth of *December*, when early in the morning, being awakened by the tolling of a passing bell (which probably occasioned in him a strong apprehension of his own approaching death) he fell into a discourse with his wife (who lay in the chamber by him

His justice.

He was a
Peace maker.

His hospitality

He breaks his
leg.

His preparati-
on for death.

him since that accident first befel him) concerning death, and our blessed hopes expected after death: And amongst other things, touching the mutual knowledge that the Saints have one of another in glory: Which comfortable discourse being ended, they began to sing an Hymn (of his own composing) giving thanks to God for their rest that night, and praying for a blessing upon them and theirs in the day ensuing: And then having repeated one verse of the 146 Psalm, he presently brake out into these words, *Oh this is a most sweet Psalm*; and so went on, but pausing at the end of every staff, he delivered a short Paraphrase upon it; and coming to these words, ver. 7, 8. *And loose the fetters strong; and the lame to limbs restore*; he applyed both to himself, calling the splints upon his legges his fetters, and comforting himself with this, that God would restore him from his lameness; but having occasion for som ease to stir himself, he suddenly fetched a deep groan, and so fell into a trance: His wife crying out, and some coming in, they used means, and he began to rouse himself a little, and to look about: And uttered these his last words; *Let me alone, I shall do well: Lord Jesus* — and so gave up his soul to God, *Anno Christi* 1621, and of his age 59.

He fainted.

His death.

His Works are, *Synopsis Papismi. A sixfold Commentarie upon Genesis, Exodus, Leviticus, Samuel 1 & 2, Daniel. Romans. Ecclesia triumphans, Thesaurus Ecclesie. A Comment upon the Epistle of Jude. The Protestants Diet.*



D. PAREVS

V. Hove sc.

The Life of David Pareus, who died
Ano Christi 1622.

David Pareus was born in Silesia, Anno Christi 1548. His Parents were Citizens of good rank ; when he was about three years old, he fell sick of the small pox, whereof he was like to die, and though it pleased God that he recovered, yet he had thereby a blemish in one of his eyes, which continued so long as he lived. About that time his mother died.

When he grew up to riper yeares, his Father, perceiving a natural promptnesse in him to learning, set him to School in

N n n his

his birth, parentage, and education.

Hee is made a
Prentice.

He returns to
school.

His Master is
driven away.

Malice.

His poverty.

his own City, where one of his Masters was very rigid, and severe in his carriage unto him, and there he learned *Grammar, Musick, and Arithmetick*: But when he was fourteene years old (by the instigation of his step-mother) his father placed him with an Apothecary at *Uratistavia*; which course of life he could not well relish, and therefore after a moneths stay, hee returned home againe, which his step mother was much offended with, yet his tender father resolved to keep him at school, and when he disliked the severity of his former Master, he sent him to *Hirschberg*, to one *Christopher Schillingus*, who was much affected with his ingenuity and towardnesse. The chief Magistrate also of that City took a great liking to him, for some verses which he made at his sons Funeral, so that he gave him his diet in his family. When he had been there about two yeares, the Pastor of that place, who was a *Lutherane*, fell out with his Schoolmaster, for that, in Catechising of his scholars, he had taught them, that Christs body being ascended into heaven was there to remain till his coming to judgement, and that in the Sacrament wee feed upon it onely spiritually by faith, &c. And his spleene was so great, that he would not be satisfied till he had driven him away from the City.

Pareus, having to his great grief lost his Master, returned home; yet neither there was hee in quiet, some talebearers suggesting to his father, that his Schoolmaster had infected him with his errors, and so far they prevailed, that his father intended to disinherite him. Hereupon *Pareus* resolved to go into the *Palatinate*, which his father much disliked, & sought by all means to hinder; yet at last, through Gods mercy, by importunity, he got his fathers consent, who sent him away with little money in his purse.

Thus forsaking his friends and fathers house, he went to *Hirschberg*, where hee met with his Master, and some of his School-fellows, and so they travelled together towards the *Palatinate*, through *Bohemia*. By the way, his money failing, he went to a Monastery to beg an Alms, and the Abbat pitying him, relieved him. Going from thence to another Monastery, he met with an ignorant Friar, and asking an Alms of him in Latine, he returned this answer; *Nos pauperes fra-*
tres,

tres, nos nihil habemus; an piscimus, an caro, an panis, an misericordia habemus. Yet at length it pleased God to bring them safely to *Amberg* in the upper *Palatinate*. There his Schoolmaster stayed, and sent *Pareus*, with ten more of his Scholars, to *Heidleberg*, where they were admitted into the Colledge of *Sapience*: There he was a diligent hearer of *Ursin*, *Boquin*, *Tremelius*, *Zanchy*, and the other Professors, under whom he profited both in the Arts and Tongues to admiration. Then he betook himself to the study of Divinity, and having fitted himself for the work of the Ministry, he was chosen by the Elector to preach in a village within his jurisdiction, which he was then about to reform.

He goes into the Palatinate.

He enters into the Ministry.

Not long after he was called back to *Heidleberg*, and made a Publick-Lecturer, where he continued till the death of *Frederick* the third, and then by the Heterodox party, he with the other Professors was driven from thence; but most of them were entertained by Prince *Casimire*, who erected a University at *Neostade*, appointing *Ursin*, *Zanchy*, *Tossan*, *Junius*, *Piscator*, and others to be the Professors in it. He appointed also a Synod therein, to consider how to provide for the other exiles. *Tossan* was chosen Moderator, and *Pareus* the Scribe of it.

He is driven from Heidleberg.

In that Synod *Pareus* gat leave to goe visit his country and friends, and so in three weeks space came safely to them, where he was received with much joy, and at the request of the Senate, he preached the Sabbath following upon *John* 3. 16. And that with great applause, and general approbation. His Father also was so well pleased with him, that presently after the Sermon, he cancelled the writing whereby he had disinherited him. The Senate also desired him to undertake a Pastoral charge in that place; but he chose rather to return in to the *Palatinate* again; and coming to *Neostad*, he was appointed to preach in a village hard by, where he continued til Prince *Casimire* (as Guardian to the young Prince Elector *Palatine*) sent for him to be a Preacher in the great Church in *Heidleberg*, and not long after he was made Master of the Colledge of *Sapience* in that University.

He returns home.

His return into the Palatinate.

His preferment there.

Anno Christi 1587 according to the Statutes of the Colledge he Commenced Master of Arts, and afterwards, by the

He commen-
ceth Doctor in
divinity.

Lutherans mar-
rice.

A great plague.

He is made
Profellor.

Gods mercy.

His fame.

His wife dies.

He is chosen to
be the Synod at
Dort.

Gods provi-
dence.

persuasion of his friends, Doctor of Divinitie also.

Anno Christi 1594 at a Convention of States at *Ratisbone*, the Divines of the *Palatinate* were accused by the *Lutherans*, as holding opinions neither consonant to the Scriptures, *Augustane Confession*, nor to their own Catechism. But *Pareus*, at the appointment of the *Palatins*, easily wiped off those aspersions, and vindicated the innocencie of them.

Anno Christi 1596 there brake forth a great Plague in the Univerity of *Heidleberg*, whereof the learned *James Kimedontius* (*Pareus* his intimate friend) died, and some other Professors also; and the Students by reason of it were driven away, yet *Pareus* stayd, and it pleased God to preserve his Colledge free from the infection.

Not long after he was chosen Professor of the Old Testament in the room of *Kimedontius*, and presently after Rector of the whole Univerity.

Anno Christi 1596 he was extremely troubled with a Catarrh, insomuch as he despaired of life, yet it pleased God after a while to restore him.

Anno Christi 1602, upon the death of *Daniel Tossan*, he was made Professor of the New Testament; and grew so famous, that many resorted out of *Hungarie*, *Borussia*, *France*, *England*, *Scotland*, *Ireland*, and *Germany* to see, and hear him.

Anno Christi 1615 his Wife sickn'd, and died, which was a great grief to him.

An. Chr. 1618, the Low-Countries being exceedingly endangered by the growth of Arminianism, the States appointed a Synod at *Dort*, for the curing of that disease; and amongst other famous Divines, *Pareus* was chosen by the Elector Palatine to goe to it, but he being grown very old, and infirm, desired to be excused, and so *Paul Tossan* was sent in his room.

February the Second, *Anno Christi* 1620, as *Pareus* was coming out of his study, the steps being slippery with the frost, his foot slipt, and he fell down sixteen steps, and yet it pleased God by a wonderful providence, that he light upon his feet, and received no hurt by the fall; which made him think of that promise *Psal.* 91, *He will give his Angels charge over thee*, &c. By his Doctrine, and Counsel he was admirably

bly advantageous to the Church of God in many places. He strongly asserted the truth of God against its adversaries. He was a great studier, and promoter of the Churches peace; labouring that they which agree in the Fundamentals, should not jar about matters of an inferior nature. He wrote many excellent Works, whereof some were printed by himself, others remained with his son *Philip Pareus*, who hath since published them to the great benefit of the Church.

About that time the Spaniards came into the *Palatinate* with their Army, which brought great miseries upon that poor Country, which *Pareus* foresaw, both by Prodigies and Dreams. Then did his friends both in *Heidleberg* and other places, perswade him to retire himself to some other place of safety; to whom he yeelded, that so he might not fall into the hands of those bloody Papists, whom he had irritated by his writings against them. At his departure, hee cried out, *O Heidleberg! O Heidleberg! but it's better to fall into the hands of God, then of men, whose tender mercies are cruelty.* He went to *Avilla* where he spent his time in Prayer, Study, and Meditation, waiting, and longing for the time of his change. There also he wrote his *Corpus Doctrinae*, which when he had finished, he said, *Lord, now let thy servant depart in peace because he hath finished that which he desired.* Presently after he felt his strength much to decay, and he fell into a Fever; and finding that the air in that place agreed not with him, he went thence to *Neapolis*; earnestly begging of God, that if it were his holy will, he might yet returne to *Heidleberg*, and lay his bones there. He made his Will also, finding his former Catarrh to return upon him again; yet, through Gods mercy, and by the help of Physicians, he recovered, whereupon he resolved to goe to *Heidleberg*, and taking his Grand-son, young *Daniel Pareus* with him, whom he loved dearly, he came safely to *Heidleberg*, where hee was received with wonderfull acclamations of joy; about which time Prince *Frederick* came thither also from his Exile; and the Sabbath following they received the Sacrament of the Lords Supper together with much comfort: But three dayes after, his former disease returning, he was sensible of his approaching death. The Professors, and Ministers resort-

Peace maker.

His works.

The Spaniards come into the Palatinate.

He goes to Anylla.

Death desired.

His sickness.

His returne to Heidleberg.

His death.

ed to him, much bewailing their own loss, amongst whom was *Henry Alting*, to whom he freely opened his mind both concerning Gods house, and his own, and presently after quietly departed in the Lord, *Anno Christi* 1622, and of his age 73.

His works.

His Works are bound up together in three volumes.

The Life of Thomas Erpenius, who died
Ano Christi 1624.

His birth and education.

Thomas Erpenius was born at *Gercome* in the Low Countries, *Anno Christi* 1584, of honest Parents. In his childhood he was bred in the School of *Leiden*, and admitted into that University at eighteen years old, and in the twenty fifth year of his age, he commenced Master of Arts. Then he set to the studies of Divinity, and of the Oriental Languages under *Joseph Scaliger*, who, observing his ingenuity, and promptnesse, often foretold what an eminent man he would prove in time to come.

He goes to Leiden.

His travels.

From thence he travelled into *England, France, Italy*, and *Germany*, in which peregrinations he profited exceedingly both in learning, and prudence. At *Paris* he became intimately acquainted with *Isaac Causabon*, and went with him to *Samure*, where he set hard to the study of Arabick, and profited so exceedingly therein, that *Causabon* had him in great admiration, and estimation for the same: From thence he went to *Venice*, where by the help of some learned Jews and Turks, he learned the *Turkish, Persian, and Ethiopick* languages, whereby he gat so great esteem in *Italy*, that he was proffered a Pension of five hundred Duckats by the year to employ himself in the version of some Arabick books into Latine. He spent four years in travel, and was famous every where for his learning. At *Paris*, and some other places he bought many Arabick books, and so returned to *Leiden Anno Christi* 1612. About which time there was a purpose to have called him into *England*, and to have allowed him an honourable stipend, but the year after he was chosen Professor of the Oriental languages in *Leiden*; and presently after he set

His great learning.

His returne to Leiden.

He is made Professor at Leiden.

up (though with extraordinary charges) a Press for those Languages, whereby he published many ancient Monuments both of his own, and other mens.

Anno Christi 1616 he married a Wife, by whom he left three children surviving him.

Anno Christi 1619 he was made Professor of the Hebrew also, and though he had so many, and great employments, yet he went through each of them with so great exactnesse, as if he had nothing else to attend upon.

Anno Christi 1620, he was sent by the Prince of *Orange*, and the States of *Holland* into *France*, to procure *Peter Moulin*, or *Andrew Rivet* to come to *Leiden* to be the Divinity Professor, and though he prevailed not at that journey, yet they sent him again the year after to *Andr. Rivet*, and the French-Church to obtain of them their consents for his coming, which businesse he transacted with so great prudence, that he brought *Andrew Rivet* along with him to *Leiden*. *Erpenius* his fame was so great, that the King of *Spain* wrote to him, making him exceeding great promises if he would come into *Spain*, to interpret some ancient writings, which never man yet could doe. The King of *Morocco* also did so exceedingly admire the purity of his Arabick stile in some of his Epistles, that he shewed them to his Nobles, and other learned men, as some great Miracle. He was also highly esteemed of by the Prince of *Orange*, and the States of *Holland*, who often made use of his labours in translating the letters which they received from Princes in *Asia*, and *Africa* out of Arabick, or other Languages: But whilst he was thus busily imployed in publick, and private, it pleased God that he fell sick of the Plague, whereof he dyed, *Anno Christi* 1624, and of his age forty.

His marriage.

Dr. Rivet brought to Leiden.

His great esteem.

His death.



A. SCULTETVS

V. HOYE fecit

The Life of Abraham Scultetus, who dyed
A^{no} Christi 1624.

His birth and
education

He goes to
Frieftade.

Abraham Scultetus was born at Grunberg in Silesia, Anno Christi 1566. His Parents were of good rank, who carefully brought him up at School, where he profited exceedingly; and Anno Christi 1582 he went to *Uratiflavia*, where he had for his fellow-Students *Pitiscus*, *Polanus*, and *Pelargus*, men who after proved eminent in the Church of God: Having studied there some time, he went thence to *Frieftade* to hear *Melancthon*, *Bucolzer*, and some others: But his active spirit

spirit could not long be contained within the bounds of his own country, and therefore being assisted by the bounty of a Noble Knight, he went to *Wuttenberg*, and from thence to *Des-savia*, to acquaint himself with *Peter Martyr*, and *Caspar Pucer*.

Anno Christi 1590 he went to *Heidleberg*, where hee heard *Daniel Tossan*, and *Francis Junius*: There also he read Lectures of *Logick*, *Oratory*, and *Astronomy* to divers young Noblemen, and the year after Commenced Master of Arts: Then he betook himself to the study of Divinity, thereby to fit himself for the Ministry, which from his childhood he had devoted himself to: And preaching before the Elector Palatine, he flowed with eloquence and sweetnesse of speech, that the Prince, and all his Courtiers were much delighted in him; which caused the Elector to make him Visitor both of the Schools and Churches: Yea many other Princes made use of his help in reforming their Churches in *Juliers*; *Branden-burg*, and *Hannovia*: He was also sent to the Synod of *Dort*.

Anno Christi 1612 the Prince Elector Palatine tooke him into *England* with him, where he was much esteemed, and respected by King *James*, and other learned men. At his return to *Heidleberg* he was made Professor in the University, and Doctor in Divinity *Anno Christi* 1618: But about that time, grievous Wars breaking forth (the miseries whereof were dispersed afterwards over all *Germany*) he was forced to leave *Heidleberg*, and travelled into *Bohemia*; yet there also he met with many afflictions, and dangers, so that having been long tossed up and down in several countries, the Lord at last provided him a quiet station at *Embsen*, where he was chosen a Preacher of the Gospel: But being thus worn out with travels, sorrows, and pains in the work of the Ministry, hee quietly there slept in the Lord, *Anno Christi* 1624, and of his age 58.

What admirable endowments he had, his works do sufficiently declare, especially his *Medulla Patrum*, which is so much esteemed by learned men.

His travels.

He studies divinity.

His eloquence.

His employments.

He goes into England.

He is made Dr. and Professor.

His afflictions.

He is called to Embsen.

His death.

His works.

*The Life of John Piscator, who died
Ano Christi 1625.*

His birth and
education.

He is Professor
at Herborn.

His works.
Bible transla-
ted.

His death.

*J*ohn Piscator was born at *Strasborough*, Anno Christi 1546, at which time *Germany* was on fire with Civill Wars: Yet that hindred not, but he followed his studies very hard, and profited exceedingly in learning. When he came to the study of Logick, with great felicity he joyned *Ramus* and *Aristotle* together: And afterwards having made a good progresse in the study of Divinity, he was called to *Herborn* to be the Professor there, and his labours were so gratefull to young Students, that many flocked thither out of *Germany*, *France*, *Hungary*, *Poland*, and other Northern Countries.

He wrote many things with great diligence, and labour, scarce affording any rest to himself. He translated the whole Bible with great pains, and faithfulnessse into the *German* Tongue; besides his Logical, and Theological Analysis of the greatest part of it. He died at *Herborn* Anno Christi 1625, and of his age 80.

The



R BOLTON

R.V. sc.

The Life of Robert Bolton, who died
Ano Christi 1631.

Robert Bolton was born at *Blackborn* in *Lancashire*, Anno Christi 1572. His Parents finding in him a great promptnesse to learning, though they had no great means, yet they intended him for a Scholar, the rather having an opportunity of a good Schoolmaster in the town, where he profited exceedingly, and at twenty years old he went to *Lincoln Colledge* in *Oxford*, and was Master *Randal's* Pupil (afterwards a famous Preacher) there in a short time (being well ground-

His birth and
education.

He goes to
Oxford.

ed

His poverty.

His Industry.

He is made a Fellow.

His Propriety.

His judgement of Mr. Perkins.

His tentations

ed before, and industrious) he became an excellent *Logician*, and *Philosopher*. But about that time his father dying, and his meanes failing, hee took excessive paines, and wanting bookes, he borrowed of his Tutor, and others, read them over, and abridged them; and to perfect his knowledge in the Greek, he wrote out all *Homer* with intollerable pains, so that he could with as much facility dispute in the Schools in Greek, as in *Latine*, or *English*.

From thence he removed to *Brasen-nose* Colledge, because the Fellowships in that house belonged to *Lancashire*, and *Cheshire* men; yet for want of acquaintance, he stayed long without a Fellowship, which made him to languish through want; but his deserts being known, Dr. *Bret*, and some others, together with some small stipends he had for his Lectures in that house, supported him, till he gat a Fellowship, about the thirtieth year of his age; then also he Commenced Master of Arts, and being chosen Lecturer, he performed it with such exactness, that he grew very famous. His Disputations in the University were performed with such acuteness of wit, and profound learning, that he was chosen by the Vice-chancellor (at King *James* his first coming to the University) to be one of the Disputants before him; and to read *Natural Philosophy* in the publick Schools: He was also well studied in *Metaphysicks*, *Mathematicks*, and *School Divinity*; yet all this while he had nothing in him for Religion, he loved Stage-plays, Cards, Dice, was a horrible swearer, Sabbath-breaker, and boon-companion; he neither loved goodness, nor good men. Yet hearing the fame of Master *Perkins*, he went to *Cambridge* at a Commencement that he might hear him preach, and having heard him, said, *That he was a barren empty fellow, and a passing mean Scholar*; but when God changed his heart, he changed his tune, and said, *That Master Perkins was as learned, and godly a Divine as our Church hath in many yeares enjoyed in so young a man.*

He had familiar acquaintance with one Master *Anderton*, a good scholar, his countriman, and formerly his schoolfellow, but a strong Papist, yea a Priest; This man knowing Mr. *Bolton's* good parts, and outward wants, took that advantage to perswade him to go over with him to the English Seminarie

at *Rome*, where he should be furnished with all necessaries, and have gold enough. This motion he accepted of, and a day, and place was appointed in *Lancashire*, to take shipping from thence, and be gone: Thither Mr. Bolton repaired at the time prefixed, but *Anderton* came not, whereby escaping that snare, he returned to *Oxford*, where he fell into acquaintance with Mr. *Peacock*, a learned and godly man, whereby it pleased God to bring him to repentance, but by such a way as the Lord seldom useth; but upon such strong vessels, as he intendeth for strong encounters, and rare employments, for the Lord ranne upon him as a Giant, taking him by the neck, and shaking him to pieces, as he did *Iob*; beating him to the ground as he did *Paul*, by laying before him the ugly visage of his sins, which lay so heavy upon him that he roared for anguish of heart; yea, it so affrighted him, that he rose somtimes out of his bed in the night, for very anguish of spirit; and to augment his spiritual misery, hee was assaulted with foul temptations, *Horribilia de Deo, terribilia de fide*, which *Luther* called *colaphum Satanae*. This continued for many moneths, but God at last gave a blessed issue, and these grievous pangs in his New-Birth produced two admirable effects in him: An invincible courage in the cause of God; and a singular dexterity in comforting afflicted spirits. Hereupon he resolved to enter into the Ministry, and was accordingly ordained the thirty fifth year of his age; and about two years after, the Parsonage of *Broughton* in *Northamptonshire* falling voyd, Serjeant *Nicols* the Patron, preferred him to it.

About the fortieth year of his age he married Mistris *Anne Bois* of an antient family in *Kent*, and to her care committed the ordering of his outward estate, and applied himself wholly to his studies, and the work of the Ministry, and for twenty years together preached twice every Lords day, and catechised; and on every Holyday, and Friday before the Sacrament, he expounded a Chapter, whereby he went over most of the Historical books of the Old, and New Testament; and therein prepared nothing for his people, but what might have served a very learned Auditory.

In all his preaching, next after Gods glory, he aimed at the Conversion of souls, and God crowned his labours by making

A special providence.

His conversion.

His terrors.

His comfort.

He is ordained Minister.

Gods providence.

His marriage.

His great labours.

The success of his Ministry.

Preachers
pattern.

King him an instrument to beget many sons, and daughters unto righteousness. He had an excellent Art in relieving afflicted consciences, so that he was sought to far, and near; yea divers that lived beyond sea desired his resolution in divers Cases of Conscience. Though in his preaching he was a son of Thunder, yet to those that mourned in spirit, he was a sweet son of Consolation, with a tender heart pouring the oyl of mercy into their bleeding wounds. He had a singular skill in discovering Satans sleights, and in battering down his Kingdom. In all his Sermons he used to discover the filthinesse of sin, and to presse hard upon the Conscience the duties of Sanctification; yea, he would spare none, great or small in their sins; yet in reproving sin, he never personated any man to put him to shame.

His holy life.

His frequent
prayers.

His life was so blamelesse that he could not justly be taxed by any, of any scandalous sin. He prayed constantly six times a day; twice with his family, twice with his wife, and twice in secret. He kept many daies of private humiliation; alwaies before the Sacrament, and upon the occasions of the miseries of the Church at home, and abroad, which he performed with much ardency of spirit; and being advised by Physicians, for his healths sake, to break off the strong intentions of his studies, he rejected their counsel, accounting it greater riches to enjoy Christ, by those fervent intentions of his mind, then to remit them for his healths sake.

Christ preferred
before
health.

His humility.

His Charity.

He was of a comely presence, his countenance was so mixed with gravity, and austerity, that it commanded respect from others. He oft refused preferment, that he might not be divorced from that Country where his Ministry found such entertainment, and effect. He was universally bountiful; but especially he exceeded in those publick distresses of *Germany, France, Bohemia, &c.* He alwaies spent all the revenues of his living (which was of good value) in the maintainance of his Family, Hospitality, and Charity.

His sickness.

Preparation
for death.

He fell sick of a Quartane Ague in *September, Anno Christi 1631*, whereupon finding his disease to get strength, and his vigor to grow weaker, he revised his Will, and then wholly retired himself from the world, and solaced his soul with the Meditation of the joyes of heaven; and having compiled

a discourse *De quatuor Novissimis*; of Death, Judgment, Hell, and Heaven; having preached over the three former, he told his people, that the next day he would preach of Heaven, but the Saturday before he fell so sick that he never preached after. Though his sicknesse was long and sharp, yet he bore it with admirable patience; often breathing forth these speeches, *Oh when will this good hour come! when shall I be dissolved! when shall I be with Christ?* Being told that it was better for the Church (if God would) for him to stay here, He answered, *If I shall find favour in the eyes of God he will bring me again, and shew me both it, and his habitation, and if otherwise, lo here I am, let him do what seemeth good in his eyes,* 2 Sam. 15. 25, 26. And being asked of another, if he could be content to live if God would grant it him; he said, *I grant that life is a great blessing of God; neither will I neglect any means that may preserve it, and do heartily desire to submit to Gods will, but of the two I infinitely more desire to be dissolved, and to be with Christ.* To those that came to visit him in his sicknesse, he gave very godly, and wise exhortations. He thanked God for his wonderful mercy in pulling him out of hell, in sealing his Ministry by the Conversion of Souls, which he wholly ascribed to his glory. A week before his death he called for his Wife, and desired her to bear his Dissolution with a Christian Fortitude; and turning to his children, he told them, that they should not now expect that in regard of his weaknesse he should say any thing to them; he had formerly told them enough, and hoped they would remember it, and hee verily beleevved that none of them durst think to meet him at the great Tribunal of Christ, in an unregenerate state. Some of his neighbours moved, that as he had in his Ministry discovered to them the exceeding comforts that were in Christ, so he would now tel them what he felt in his soul: *Alas!* sayd he; *doe you looke for that now from me, that want breath and power to speake? I have told you enough in my Ministry; yet to satisfie you, I am, by the wonderful mercies of God, as full of comfort as my heart can hold, and feel nothing in my soul but Christ, with whom I heartily desire to be.* Then seeing some weeping, he said, *Oh what a deal ado there is before one can dye?* When the very pangs of Death were upon him, some of his dear friends coming to take

His patience.

Death desired.

His submission to God.

His Thank-giving.

His admonition to his children.

His joy unspeakable.

His speech to
his friends.

Take their leave of him, he caused himself to be raised up, and after a few gapings for breath, he said to them, *I am now drawing on a pace to my Dissolution; hold out Faith, and Patience, your work will quickly be at an end.* Then shaking them by the hand, he desired them to make sure of heaven, and to remember what hee had formerly taught them, protesting that it was the Truth of God, as he should answer it at the Tribunal of Christ, before whom he should shortly appear: and a dear friend taking him by the hand, askt him if hee felt not much pain: *Truly no* (said he) *the greatest I feel, is your cold hand;* and then being laid down againe, not long after he yielded up his spirit unto God, *Anno Christi 1631*, and of his age 60.

His death.

He was one of a thousand for Piety and Courage, which were so excellently mixed with wisdom, that they who imagined mischief against his Ministry, were never able by all their plottings to doe him any more hurt, then only to shew their teeth.

His works.

He wrote a discourse of true happiness. Directions for a comfortable walking with God. Instructions for comforting afflicted Consciences. A threefold Treatise, of the Word, Sacrament of the Lords Supper, and Fasting. *De quatuor novissimis.*

Laus Deo.

The



W. WHATELIE

J. Cross sc.

The Life of William Whately, who died
Ano Christi 1639.

William Whately was born at *Banbury* in *Oxfordshire*, Anno
Christi 1583, of godly and religious Parents: His Father
Master *Thomas Whately* was oft Major of that Town. His
Mother Mistris *Joyce Whately* carefully bred him up in the
knowledge of the Scriptures from a child. He was also train-
ed up in learning in the best Schools in those parts, and be-
ing of a quick apprehension, a clear judgement, and a most
happy memory; He profited so much both in *Latine*, *Greek*,

His birth, pa-
rentage, and e-
ducation.

He goes to
Cambridge.

His excellent
memory.

His marriage.

He is called to
Banbury.

His character.

His eloquence.

Preachers
p. 101.

His great la-
bour.

The method in
Sermons.

and Hebrew, that at fourteen yeares old he went to *Christs Colledge* in *Cambridge*. There he was an hard Student, and quickly became a good *Logician*, and *Philosopher*, a strong Disputant, and an excellent *Orator*. He studied also *Poetrie*, and *Mathematicks*. He was a constant hearer of Doctor *Chaderton*, and Master *Perkins*: And his Tutor calling his Pupills to an account what they had learned, when any was at a stand, he would say, *Whately, what say you?* And he would repeat as readily as if he had preached the Sermon himself.

Being Batechelor of Arts, his Father tooke him home, yet there also he followed his study. Afterwards he married a Wife, the Daughter of Master *George Hunt*, an eminent Preacher, who perswaded him to enter into the Ministry; and therefore going to *Oxford*, he Commenced Master of Arts, and presently after hee was called to be a Lecturer at *Banbury*, which he performed with good approbation for foure yeares, and then was called to the Pastoral charge there, in which place he continued untill his death.

He was of a quick understanding, of a clear, and deep judgement, of a most firme memory; and of a lively spirit. Hee was naturally Eloquent, and had words at will: He was of an able body, and sound lungs, and of a strong and audible voice. And according to his matter in hand, he was a *Boaerger*, a sonne of Thunder; and yet upon occasion, a *Barnabas*, a sonne of sweet Consolation; and which was the *Crowne* of all, God gave him an heart, sincerely to seek his glory, and to aime at the saving of all their soules that heard him. His speech and preaching was not in the insincere words of mans wisdom, but in the Demonstration of the Spirit and Power: He was an *Apollo*, eloquent, and mighty in the Scriptures. He catechized, and preached twice every Lords day, and a weekly Lecture besides, yet what he preached was before well studied and premeditated.

He usually penned his Sermons at large; and if he had but so much time as to read over what he had written, and to gather it up into short heads, he was able to deliver it well near in the same words.

His Sermons were plaine, yet very Scriptural, and according to the Rules of Art, and right reason. He made use of his Grammar learning in Greek and Hebrew to examine his Text

by: Then of *Rhetorick*, to discover what formes of speech in his Text were genuine, and used in their proper signification, and what was elegantly clothed in Tropes and Figures that hee might unfold them. Then by a *Logicall* examining of the context, he searched out the true scope of the Holy Ghost in the words. His Doctrines which hee insisted on were naturall, not forced. These he first proved by Scriptures, then by other arguments, and reasons; and in his Applications, he either confirmed some profitable truth which might be questioned, or convinced men of some error, or reprov'd some vice, or exhorted to some duty, or resolv'd some doubt, or ease of Conscience; or comforted such as needed consolation: And if his reproof, or exhortation needed pressing home upon the conscience, he would enlarge himselfe, by shewing motives to urge the duty; or dissuaves from the vice, taking his Arguments from duty to God, decency, or shamefulnesse, pleasure, or paine, gaine or loss. Sometimes also hee would shew the effectuall meanes of attaining the grace, or power to performe the duty exhorted to. As also the Remedies against Vices: And when hee fell upon any Common place, or Head of Divinity, hee used to prosecute it very judiciously, and profitably. So that by all this it appeares that hee made good use of his Learning, yet without affectation. He used to read Books most swiftly, and yet not cursorily; being able, when he had done, to give an account of the substance, and most remarkable passages of what he had read.

Though he preached often, yet what he preached was beforehand well studied, and premeditated. And it pleased God to put a Seal to his Ministry, in the converting, confirming, and building up many thousands in the course of his Ministry. Hee was a diligent visitor of the sick under his charge, without respect of persons. Hee was a great Peace-maker amongst any of his flock that were at variance. Hee had an heavenly gift in prayer, both for aptnesse, and fulnesse of Confessions, Petitions, Supplications, Intercessions, and Praises, together with fervencie of spirit to pour them out to God in the name of Christ.

When he had read a Psalm, or Chapter in his Family, in his Prayer hee would discover the scope, meaning, and chiefe notes of observation, and their use, so that his Prayer was an excellent Commentary thereupon; and this, not only in the plainer, but

His manner of Reading.

Conversion wrought by him.

Peace-maker.

His excellency in prayer.

His family duties.

His prudence.

in the harder Texts of Scripture also. In his prayers also after Sermon he could collect into a short summe all that hee had delivered to his hearers, and make it the matter of his prayer unto God, that they might bee inwardly taught of God, and become believers and doers of what was taught them.

His fasting.

His constant practice was, besides Family-prayer twice a day, and sometimes catechizing, to pray also with his Wife, and alone, both morning and evening.

His humility.

He set a part private daies of Humiliation for his Family upon special occasions, and oft for their preparation to the Lords Supper; at which times he would exceed himself in pouring out his soul to God with many tears. He was much in daies of private fasting, and humbling himself alone before God, which impaired his health, but made much for the health of his soul. He was very able, and very ready to confer with, and to resolve the doubts of such as came to him. He bare such a tender love to that great people over which God had set him, that, though his means was small, and he had many offers of great preferment in the Church, yet hee would not leave them. Hee was daily inquisitive after the affaires of Gods Church, and sympathized with Gods people both in their weale and woe. He was much grieved when he saw that difference in opinions bred strangeness amongst Christians, that agreed in the same Fundamentall Truths. He was judiciously charitable to such as shewed the power of Godliness in their lives, though they were not of his judgement in all things. He was glad when any of the righteous smote him, and would take it well, not from his Superiours onely, but from his Equals, and far Inferiours; and would really shew more testimonies of his love to such afterwards then ever he did before. Hee abounded in workes of Mercy, he was a truly liberal man, one that studyed liberall things, seeking out to finde objects of his mercie, rather then staying till they were offered: He did set apart, and expend for many yeares together for good uses the tenth part of his yearly commings in, both out of his Temporall, and Ecclesiasticall meanes of maintenance. He entertained some poor Widdows, or necessitous persons, weekly at the

least

least, at his Table; and his estate prospered the better after hee took this course; and in his sicknesse he comforted himself with that promise, *Psal. 41. 1, 2. Blessed is he that considereth the poor, the Lord will deliver him in the time of trouble, the Lord will strengthen him upon the bed of languishing, &c.*

The truth of grace in his heart was discovered by nothing more then by his slips and strong tentations: For hereby hee was made more watchfull over himselfe, more humble, and more to loath his originall corruption, and sinfull nature; and so to cry out with the Apostle, *O wretched man that I am, who shall deliver me from the body of this death?* Yea this made him more earnest in his prayers unto God, and more pittifull unto others: And hee was alwayes the first espier of his own faults when the world could not, or did not take notice of them, enjoying no rest in himselfe till he had sought, and regained pardon, and peace with God.

His last daies were his best daies, for then hee grew exceedingly in humility, and in heavenly-mindednesse. And a good while before his latter end, God gave him victory over his greatest corruptions, which for a long time kept him in continuall exercise. About eight weeks before his death, he was much troubled with a cough, and shortnesse of breath, which much weakned him, yet hee preached divers times, till his encreasing weaknesse disabled him. In his sicknesse he gave heavenly and wholsom counsel to his people, neighbours, and friends that came to visit him, exhorting them to labour to redeem the time, to be much in reading, hearing, and meditating upon the word of God, much in praier, brotherly love, and communion of Saints, and that they would be careful to hold that fast that he had taught them out of the Word of Truth, and that whilst the means of salvation was to bee had, they would neither spare paines nor cost to enjoy it.

His pains towards his end were very great, yet hee bore them patiently. He was much in ejaculations, and lifting up his heart to God in behalf of the Church and State, and for himself also, wherein he was most frequent and earnest.

A

He gained by his falls.

His sicknesse.

His exhortation to his friends.

His patience.

His death.

A little before his death, a godly friend and Minister praying with him, that if his time were not expired, God would bee pleased to restore him for the good of his Church, or, if otherwise, that he would put an end to his pains, if hee saw good; he lifting up his eyes stedfastly towards heaven, and one of his hands, in the close of that prayer gave up the Ghost, shutting his eyes himself, as if he were fallen into a sweet sleep, *Anno* 1639, and of his Age 56.

Note.

God took him away a little before the Civill Warres began, and before the sad desolations that fell upon the Town of *Banbury* in particular.

His works.

He wrote Prototypes. Gods Husbandry. A Treatise of the New Birth. The Redemption of time. A Care cloth. The Bride bush, &c.

The

The Life of Anthony Wallæus, who died
Anno Christi 1639.

Anthony Wallæus was descended of the ancient family *de Wale* in the City of *Gaunt*, where his Predecessors had born sundry offices from the year 1345 to that present time; his Father was *James Wallæus*, who was brought up in the Family of Count *Egmond*, who lost his head by the *Spanish* tyranny. His Mother was *Margaret Wagenaer*, a beautifull and pious Matron, of an illustrious Family, and powerfull Kindred. Our *Anthony* was born *Octob. 3. Anno Chr. 1573*, in the City of *Gaunt*, just at the same time when the Duke *de Alva* (after all his cruelties exercised in the *Low Countreyes*) returned into *Spain*.

His parentage.

His birth.

His Mother in his childhood was very carefull to traine him up in the Rudiments of piety, and good manners, and his Father was as careful to give him liberall education: For which end, when he could read, and write reasonable well, at eight years old he committed him to the care of *Titus ab Edingen*, a Minister, to be taught the Latine tongue. The boy was very beautifull, of a ruddy colour, of a sweet, and pleasing conversation, and therefore his Master loved him above all his other Scholars.

His education.

Not long after this *Titus* of *Edingen* was called into *Holland* to be Minister at Saint *Hildegond* near to *Harlem*, whereupon our *Anthony* was necessitated to return to his parents at *Gaunt*, and was by his Father committed to the care of *Samuel Lansberg*, a Minister in that City, to be by him further instructed in the Latine tongue.

About this time the City of *Gaunt* was full of factions, and divisions, so that his Father (for favouring the Prince of *Orange*) was clapt up in prison; whereupon our *Anthony* returned home to his Mother, and by his prompt obedience, sweet manners, & childish blandishments, was a great comfort to her during the time of her husbands close imprisonment: But at last his Father was set free, who considering the troublesome state of the City, and not knowing what might be the

Gaunt besieged

the issue, sent away all his most precious moveables to *Delph* in *Holland*.

Shortly after *Gaunt* was besieged by the Prince of *Parma*, which being foreseen by *Jam. Wallæus*, he had made such provision before hand, that he lived quietly, and comfortably during all the siege: But at last the City was to be surrendered upon Articles, amongst which this was one, that six such Citizens should be delivered up to the Prince, as he should nominate; *James Wallæus*, upon good grounds, suspecting that he should be one of the six, a few dayes before the surrender, privately stole out of the City, and went to *Walochria*: His Wife *Margaret* staying at *Gaunt* to dispose of her goods, was so vexed, and abused by the Citizens, that she resolved rather to leave part of them, and goe her wayes, then to stay there any longer; and because all were forbidden to depart from the City, taking her son *Anthony*, who was now tenne years old, and her two daughtets, they stole away in the night, and went on foot to *Philippine*. And shortly after not onely the Citizens of *Gaunt*, but of all the neighbouring places did so molest, and abuse the Protestants, that they forced them to leave their habitations, and to seeke for refuge in other Countries, most of which went into *Zeland*, which of all other places shewed the most humanity, bounty, and hospitality to these poor exiles. Yet lest under pretence of flight the enemies should mingle themselves amongst the Protestants, and so make some attempt upon the Isles of *Zeland*, the *Zelanders* sent some ships of War to *Philippine* under the conduct of *James Wallæus*, with a special charge that none should be brought out of *Flanders* into *Zeland*, but such as he should approve of.

A persecution
in Flanders.

In the mean time *Margaret*, and our *Anthony* went to *Delph* in *Holland*, to fetch away their goods which formerly were sent thither; but their friend to whom they had sent them, denyed that great part of them ever came to his hands, and they wanting sufficient proof, were faine to take such as he acknowledged, and so they returned to *Middleborough*.

James Wallæus had so well demeaned himself in the aforementioned employment, that the President of *Zeland*, who had formerly known him at *Gaunt*, committed to his care the custody of the Magazine for Provision, and Ammunition; and because he would not wholly trust his servants in so weighty a businesse, he

in:-

employed his son *Anthony* to have an oversight of them, who, though he was but 11. years old, yet was serious and prudent above his Age. His place was to see such things as his Father bought, laid up in the Publick Granary and Armory; as also to see them delivered out and divided to the several Cities as he was appointed, and to acquaint his Father where there was any want: And thus he was employed for two years, at the end whereof his Father resolved to settle him with his Mother at *Middleborough*, that he might be fitted for some honest course of life: But having lost much of his Estate by his Exile, and his Family being encreased by the birth of two sons, he durst not think of training him up in Learning, as formerly he had determined: wherefore that he might be fitter for any future employment, he placed him with *Jodocus Lareus*, a Publick Notary, a man of much experience, of a great judgement, and of unspotted honesty, with whom by his daily practise he attained to much swiftness in writing: and as things were related to him, he could readily apprehend, fitly word them, and draw them into a publick instrument in good order: which some Merchants taking notice of, each of them strove to get him into his Family, profering him good pay for his pains: But our *Anthony* being not yet resolved what course of life to follow, continued three years with *Lareus*. At the end whereof lying one night with his Father on the straw, he had a sudden instinct that God had designed him for the Work of the Ministry, and these thoughts did so follow him night and day wheresoever, and about whatsoever he was, that he could not blot them out of his memory. Hereupon at last he resolved to dedicate himself to his studies; and having gotten leave of his Father, he went to the *Grammer School* in *Middleborough*, the chief Master whereof was *James Gruter*, a painful man, and well versed both in *Greek* and *Latine*: He had also for his assistant *John Murdison*, who was an acute and solid *Philosopher*. This *Murdison* lived with *Gruter*, who being desirous to finde out the ingenie of our *Anthony*, he placed him at *Gruters* Table; yet least he should be drawn aside by rude lads, his Parents would have him daily to come home to supper.

He goes to school.

With these Masters hee lived six years, and profited so much under them that he could make elegant Verses, and

His proficiency.

He goes to
Leiden.

The method
of his studies.

pronounce Orations publickly, which *Gruter* thought fit both for his own and his Scholars credit to publish in Print : Neither did he profit less in the *Greek* Tongue, so that he made excellent *Greek* Verses which also were printed : He laid solid foundations also of *Philosophy*, so that his Masters caused him to keep publick Disputations about sundry controversies in *Philosophy* : He was so studious, that that time which other boys spent in play, he refreshed himself by variety of studies.

His Masters now finding him fit, resolved to send him to the University, where he might better be instructed in the Arts then he could be in that School. For which end he went to *Leiden* in April, Anno Christi 1596. and sojourned in the house of *Thomas Spranckhusius*, Minister of *Leiden* : and presently began to consider how he might best imploy himself for the advancement of his studies, whereas other boys used to spend the first year in looking about them : And he resolved to go on in this method : First to perfect his knowledge in the Tongues, then of *Philosophy*, and at last to proceed to the study of *Divinity* : And that he might perfect his skill in the *Greek*, he resolved to read over the *Poets*, who best express the genius of the Language, and amongst them he made choice of *Homer*, because he useth every *Dialect*, his speech flows pleasingly, and he makes his Reader more wise : and that he might better pierce into the profundity of that Language, upon every occasion he consults with *Joseph Scaliger*, a man of stupendious Learning, to whom *Wallæus* was always very dear, and he was much delighted with his wit.

Afterwards from *Greek* he proceeded to the study of *Hebrew*, wherein he was assisted by *Francis Raphelingius*, a very courteous man : but he shortly after dying, and *Francis Junius* being chosen into his room, our *Wallæus* profited so much under him, that he could understand the Books of the Old Testament without an Interpreter : He proceeded not to the study of the *Rabbins*, because he judged that they that bestow much time in the study of the Tongues, are very seldom good Artists. For mans minde cannot contain all things : the knowledge of the Tongues will take up the whole man : and therefore our *Wallæus* whilst he studyed the Languages, laid aside all other studies, only sometimes for recreation-sake he would read

over.

over some old *Latine Authors, Historians, Poets, and Orators.*

When he was well furnished with the Tongues, he went to the study of *Philosophy*; but finding that *Leiden* at that time was not well furnished with *Philosophers*, he attended the Lectures of *Raph Snel*, the *Mathematick* Professor, under whom he learned *Geometry*, *Astronomy*, and the *Opticks*, which proved very useful to his future studies. In his study of *Logick* he made use of *Keckerman*, to whom he added *Zabarel, Monlor*, and some others: In *Physicks* he used *Tolet, Zabarel, Picholhomini*: In *Ethicks* he was most taken with *Accioalus*: yet he read *Picholhomini, Magirus, Muret, Quarsius Metaphysicks*: He read over also *Thomas* and *Scorus*, after which he proceeded to *Plato* and *Aristotle*, whom he read in their own Language wherein they are most perfect. To these he added *Plotinus, Ficinus, Simplicius, Aphrodisæus, and Averrhoes*: And in these studies he could the better proceed without help, because he had been well grounded in all the parts of *Philosophy* by his Master *Murdison*; and indeed he made such a progress therein that he exceeded all his contemporaries, so that in his Disputations he often gravelled the Moderators themselves: For he was prompt and subtile in Invention, clear in Explication, and sharp in pressing home his Arguments.

The Authors
which he read.

The chiefest scope which he proposed to himself in the study of *Philosophy* was to further him in *Divinity*, and therefore judging it necessary to have the advice and assistance of some able Divine, with the good leave of *Spranckhusius*, he removed to the table of *Francis Gomarus*, hiring a chamber in the next house, till he could get a lodging in *Gomarus* his house, which fell out within some few moneths after.

At this time *Francis Junius* was made Professor of *Divinity*, a Divine of profound Learning, Grave, and of a deep Judgment: as also *Luke Tralcatius*, the Father, a solid Divine: and *Francis Gomarus* a man of much Learning and fervent Piety: But *Wallæus* preferred *Junius* above all, and therefore endeavoured to follow his example. Yet taking *Gomarus* his counsel, he did not begin his study of *Divinity* by reading *Common places*, least being led with other mens opinions, and thereby prepossessed with prejudice, he should be led aside from the Truth: But he first read the several forms of *Concord* of the reformed Churches, the *Catechism* of

He studies
Divinity.

He learns the
Scriptures by
heart.

Heidleberg, and the *Belgick* Confession of Faith, and so wholly betook himself to the reading of the sacred Scriptures, which he read with great attention and assiduity, getting the chiefest heads of Doctrine by heart: So that when he was old he could repeat without Book the Epistle to the *Romans*, the second to the *Corinthians*, to the *Galathians*, *Ephesians*, and *Philippians*: But he read them all in the Originals, so that in his Sermons he was very ready in the words of Scripture.

He studies the
body of Divi-
nity.

Yet finding that by reading the Scripture alone, he could hardly comprehend in his minde the whole Body of Doctrine, being now well versed in the Scriptures, he betook himself to the *Theological Institutions* of *Bucanus*, that so he might at once see into the whole *compendium* of Divinity: yet did he not stay long upon a *Compendium*, but proceeded to the study of *Calvins Institutions*, and *Peter Martyrs Common places*: yet was he best pleased with *Martyr*, because he handled the whole Doctrine plainly, discoursed largely of Controversies, and answered them solidly.

He studies
Commenta-
ries.

Whilst he was thus busied, *Luke Tralcatius* first, and after him *Francis Gomarus* began privately to read *Common places*, whom he resolved to hear, because in private they handled all thing more familiarly and largely then in publick: yet especially he attended the publick Lectures, because they were more accurate and learned; and if after the Lectures he doubted of any thing, he repaired to them in private for further satisfaction.

When he had profited well in the study of *Common places*, he proceeded to the reading of *Commentaries* upon the Sacred Scriptures: and first he read over *Piscators Analysis*, whereby he might get the whole context of each part of Scripture into his minde: then for the sense of the Scripture he read *Calvin*, whom he used to call *A Divine Interpreter*. To whom in his reading of the New Testament he adjoyned *Beza*: and in reading of the Old Testament, *Mercer*, and *Arias Montanus*, whereby he might attain to the knowledge of the Governments and Rites amongst the *Jews*, without the knowledge whereof it is impossible to attain to the sense of many texts of Scripture.

His publick
Disputations.

Wallæus having now read much, and heard long, began to prepare himself for action, and disputed publicly three times: *De vera Theologia*, *De Mysterio Trinitatis*, *Et de Christi medi-*
atoris

atoris Officio : By which Disputations he procured to himself much admiration : For being excellently versed in *Philosophy*, he answered to the terms appositly : and being very ready in the sacred Scriptures, he always closed up his answer with some futable Text, which was very grateful to the hearers : He also sometimes preached in private, being directed therein by *Luke Tralcatius*, an Eloquent Preacher : and the first publick Sermon which he preached was at *Voorshoten*, in a great concourse of people, who expected no ordinary thing from him. And so *Wallæus* was now judged fit by his Masters to enter into the Ministry : But though he abundantly satisfied others, yet could he not satisfy himself : whereupon he resolved before he undertook that great and difficult work, that he would consult with other learned men, and visit Foreign Universities, and see into the Government of other Churches, especially of *Geneva* and *Helvetia*, whence Reformation at first proceeded; and therefore getting one *Apollonius Schot* for his companion, who was the Consuls son of *Middleborough*, Anno Christi 1590. he sailed from *Flushing* into *France*, where he visited *Rouen*, and some other Cities, and so came to *Paris* : In which City he made some stay, inquiring into the Government of *France*, and wondered that the King could exercise such an absolute Jurisdiction, and yet have so much love from his People. But especially he attended to their *Philosophical* and *Theological* Lectures, which yet he disliked, because they followed the Schoolmen so much though contrary to the sacred Scriptures to sound Reason and Sense

His first sermon.

His travels into France.

After some little stay here, he went to *Orleanse*, *Biturg*, *Lyons*, and *Vienna* : at which place he visited the Pastors, and found that through the commendations of *Iunius*, he was better known there then he expected : For some of the Neighboring Churches much importuned his stay amongst them, proffering him a good stipend, and a Coadjutor if he would read *Philosophy* and *Divinity* amongst them : But *Wallæus* considering their propinquity to *Geneva* and *Lausanna*, thought that there was no great need of his employment there: besides he thought that amongst strangers he should be exposed to envy, where he could not have the assistance of his friends; and his desire was to have some such employment in his own

Country,

He goes to
Geneva.

Country, and therefore leaving them (his mony beginning to fail him) he went to *Gratianople*, and so to *Geneva*.

At *Geneva* he sought out such a place to sojourn in where he might best advance his studies, and therefore made choice of *Charles Perrots* house, who was a Minister of the Word, and also Professor of *Divinity*. Whilst he abode there, his first care was to perfect himself in the *French* Tongue, which he attained to by converse with the Citizens, and reading *French* Writers, so that he many times preached in *French*.

At this time the *Divinity* Professors in *Geneva* were *Theodore Beza*, *Anthony Fajus*, and *Charles Perrot* : *Beza* was now above 80 years old, and had given over reading : *Fajus* had good Learning, but was neither a good Expositor, nor quick Disputant. *Perrot* was very learned, and had more in him then he promised : yet each of these scarce read one Lecture in a week : therefore he spent most of his time in hearing Sermons, which were more frequent in *Geneva* then in other places : But above all he most admired *Beza's* Sermons, who though he was so old, yet excelled in vigor of Minde, profound Learning, sharp Judgement, and manlike Eloquence, for which the World much wondred at him. He profited also very much by their *Friday*-meetings, wherein one of the Ministers explained some texts of Scripture; and when he had done, the other Ministers (if it needed) either gave further explanations, restrictions, or emendations : only when it came to *Beza's* turn to begin, the other Ministers revered what he had said by their silence : He also profited exceedingly by his frequent conferences with *Beza*. His converse with *Perrot*, by how much it was more frequent and familiar, by so much the more grateful was it to him; for he did not endeavor so much to seem as to be truly godly and learned. He never held much correspondence by Letters with learned men, judging that course to tend more to ostentation then to edification.

He liked the Government of the Church of *Geneva* very well, where neither Wives nor Widows were shut up in their houses, but dayly attended the publick Prayers and Sermons : and where vices were not only punished, but the occasions of them taken away, by removing luxury and rigor.

At this time there lived a *Divine* in *Geneva* that excelled all
the

the rest in the knowledg of the *Hebrew*; who perswaded *Wallæus* that he attained to his skill in a very short time by the *Art of Memory*; whereupon he applyed himself to him, and in six weeks space learned by heart the whole *Epitome of Pagnine*, with such excellent success that thereby he was enabled well to interpret any place of the Holy Scriptures, and to give a fit reason of it: But for some reasons disliking this way of Learning, he laid it aside, and made little further use of it.

He studies the Art of Memory.

About this time *Henry Steven* dyed, and being in debt, his Books were publickly sold for a little to satisfy his Creditors, upon which occasion *Wallæus* bought a whole Library of *Greek* Authors, in reading whereof he much refreshed his minde after his more serious studies.

Not far from *Geneva* is the mountain of *Jura*, whose top is much above the clouds, whereupon *Wallæus* had a great desire to go to the top of it to see what was done in the other Region of the *Ayr*: Therefore joyning to himself the company of *Charles Perrot*, the City Secretary, and a third friend, in the longest days in *May*, they went to the foot of this hill where they lodged all night: and very early next morning, two Shepherds leading them by the hands, they began to climb up the Mountain, and about noon began to enter into the middle Region of the *Ayr*, where they found it extream cold, and the Mountain was covered with great hills of Ice, only on the *South* side some paths appeared, by which they ascended, and towards the Evening came to the top; which contained about ten Acres of land: the *Precipice* was so great that they were afraid to look down, but when they lay along upon the ground, from whence the Villages seemed no bigger then Walls, and other Mountains seemed like Molehills: In this top there was neither Ice nor Snow: the *ayr* was very cold, yet thin and pure: And being all *Musical*, they began to sing, which sounded far more sweetly then in any part of the lower World.

The mountain of *Jura* above the clouds.

He goes up the mountain.

At last as on one side they beheld *France*, and on the other side *Italy*, they observed vapors to ascend out of the Lake of *Leman* which stayed about the Mountain, then gathered together, and at last became a thick cloud, so that it wholly took

Their descent

away their sight of the Earth : and when night was come they began to descend, and after a while entred into the cloud, where they could wash their hands; and when they had passed this cloud, it was dissolved into rain, which wet them through, and so at last they came to the Shepherds coats, where they rested, and the night following came to the bottom of the Mountain; for they could not go so fast down as they went up.

A special providence.

Not long after *Wallæus* taking along with him *Adrian Mam-maker*, who was afterwards President of *Zeland*, went to swim in the Lake of *Leman*; and as he was swimming he observed a stranger that was swimming a good way off, suddenly to sink, and ready to be drowned : whereupon (being very tender-hearted) he hastened to him, drew him out of the water, and carried him to the shore : by whom (after he was recovered) he understood that he was a *Cobler of Holland*; who as he was swimming fell into this disaster.

His further travels.

After a while having attained his end for which he went to *Geneva*, he removed to *Lausanna Anno Christi 1600.* and finding nothing there that might occasion his stay, he went to *Bern*, from whence he went to *Zurick*, and *Schapbusen*, where he saw the *Cataracts* of the River *Rheine*, like to the *Cataracts* of *Nilus*.

At *Zurick* the Magistrates being informed by their Ministers of the excellent Learning of *Wallæus*, to shew their respects to him, invited him to a great Feast.

He goes to *Basil*.

Whilst he was at *Bern*, he grew into familiar acquaintance with *Zendererus* the cheif *Præfekt* of the Colledge, who gave him great hopes of preferment if he would stay there: but *Wallæus* having dispatched his business there, hastened to *Basil*, where *James Gryneus* and *Amandus Polanus* were Professors of *Divinity* : *Gryneus* was a very wary and prudent man, and of excellent Learning, but one that much addicted himself to Civil affairs, so that *Basil* seemed wholly to be governed at his discretion. He read *History* Lectures which he had brought down to his own time. *Polanus* was a very learned man, and at that time was reading upon the Doctrine of *Predestination*. But *Wallæus* mostly applied himself to the Lectures of *John Buxtorf*, who was *Hebrew Professor*, and was most

most skilful of the *Genius* of that Language, and in the Antiquities of the *Jews*: At this time he was expounding the Commentaries of the *Rabbins* upon the twelve *minor Prophets*.

Wallæus observing that he was often frustrated in his expectation, finding every thing less then he hoped for, he resolved to adventure to do something publicly himself, which he rather chose to do abroad then at home, because in case there should be any miscarriage, it might not blemish his credit, nor hinder his future promotion. And he chose *Basil* to perform it in, because scarce in any other University were Students suffered to supply the place of Professors. Therefore to give them some taste of his Learning, he made some Verses and published them: He made also some *Theses* about the Providence of God, framed of Scripture phrases, concerning which he disputed publicly with *Polanus*: In which he did so orderly repeat, appositely answer, and solidly prove, that by the paw they might easily know the Lyon; whereupon he had the Professors chair allotted to him, out of it publicly to dispute himself, and to moderate at the Disputations of others: which also he frequently performed, in somuch as when *Polanus* or *Gryneus* had any other business, they presently had recourse to *Wallæus* to dispute in their rooms: whereby he procured so much love and esteem both from the Professors and Students, that when he went away, they would needs signifie the same to the *Belgick* Churches under the Seal of their University.

His exercises
at *Basil*.

Wallæus his course in his travels was this; In the Summer time he used to go through Countries, view Cities, Fields, Rivers, Mountains, and to enquire what in Nature or by Art was observable in them. In Winter time he fixed himself in some City, where he might promote his study of *Divinity*, and learn the Government of the *Province*: And accordingly having satisfied himself at *Basil*, when the Spring came, he went to *Strasborough*, *Spire*, and *Heidelberg*, at which place he considered whether it was better to make his abode that Summer, or to travel through *Germany*. The fame of that University perswaded him to the former, which was accounted equal with that of *Leiden*: But above all the *Library* of *Manuscripts* perswaded his stay there, into which he had free access

His travels in
Germany.

access by the curtesie of *Janus Gruter* his Countryman : There were also Professors of Divinity deservedly famous, viz. *Daniel Tossanus*, and *David Paraus* : the former interpreted the New Testament, who being grown old lived but a few months after : and *Paraus* Interpreted the Prophet *Hosea*, of which Scripture he had a little before heard *Buxtorf*. He observed also that the Government of the *Palatinate* was unfit for the *Low-Countries* : The power of Ecclesiastical affairs under the Prince was in the hand of eight Civil and eight Ecclesiastical Senators : These chose Ministers, placed them both in Cities and Villages, removed them from one place to another, and set bounds to all *Theological* Controversies : whereby they provided well to uphold the Authority of the Prince, and to preserve the Peace of the Church ; but little to the comfort of souls, when many times they had Ministers imposed upon them against their liking, and always such as they had no knowledge of.

Leaving *Heidleberg* he went to *Franckfurt* upon *Main*, where he stayed awhile, and then went to *Hessen*, remaining awhile in the *Lantgraves* Court, who often conferred courteously with him, and so to *Marpurg*, and from thence to *Brunswick* and *Bremen* : And having thus travelled through forreign Countries, he resolved to be no stranger in his own ; wherefore from thence he went into *Frisland*, *Gelderland*, *Utrich*, *Overisfe*, and so at last came to *Leiden* to the house of *Gomarus* his old Host.

But before he settled himself to his study there, he went to *Middleborough* to visit his aged Parents, having been now three years from them, who received him with all the joy that might be : yet after a short stay he returned to *Leiden*, where he found the face of the University somewhat changed. For *Joseph Scaliger* would needs have the precedency of all the Professors : But all the Professors opposed him, because the place did indeed belong to *Junius*, and the States of *Holland* interposed their Authority ; For though they esteemed well of *Scaliger*, yet they would not have *Junius* offended, nor others who were of more solid Learning and more useful then himself ; wherefore the place was conferred upon *Junius*, and instead of reading *Hebrew* Lectures, he was appointed to write against *Bel-larmine*.

Wallæus

His travels in
the Low-coun-
tries.

His return to
Leiden.

Wallæus now was not so diligent in attending Lectures as formerly : But weighed every part of Divinity, and observed how far he had pierced into the more abstruse parts of it, and where he was defective, he searches Authors, meditates, and by conference with Junius and Gomarus satisfies himself, and being weary of reading Modern Authors, wherein he found some things meanly handled, and other some foolishly, and withall considering that they carryed no Authority with them, he betook himself to the reading of the Ancient Fathers, especially Augustine, whom he found more nervous and quick in Disputing then the rest : And in the mean time he exercised himself in Preaching, sometimes in Leiden, and sometimes in the neighbor Villages, which he performed with such a grace, that he was called to a Pastoral charge in Leiden. This call being so unexpected, troubled him so much the more : He thought it a great honour to be at first called to a place in so eminent a City, where also he had the benefit of the University for the promoting of his Learning : But yet he judged it a very hard burden to govern a great Church who had not yet learned to govern a little one : Hereupon he betook himself by his ardent Prayers unto God for direction, and at last resolved to refer the business wholly to the judgement of his Parents : They, by Gomarus, returned thanks to the Presbytery, and make many excuses why he could not accept of the call : but the truth is, their principal reason was, because they would have their son (the staffe of their old Age) neerer to them. And indeed they were not satisfied till leaving the University, he came home to them, which was in the Spring, Anno Christi 1602.

The whole course of his life from his childhood, both in the University, in his travels, and hitherto, had been very blameless, pious, modest, free from luxury and wantonness; and his care was that as he grew in years he might grow in goodness : He never minded trifles : yet was not his conversation austere and froward, but mild and pleasing. He was unwearied in his studies, spending not only the days, but half the nights therein, that going cold to bed sometimes he rose out of it before he was well warm; so that once whilst he was at Leiden he fell into a Quartain Ague which held him fourteen moneths, which was accompanied with a Cough, notwithstanding which he would

He studies the Fathers.

He is called to the Ministry.

Refuseth it.

He returns home.

His deportment.

His industry.

not

His Ordina-
tion.

not desist from the course of his studies ; whereby he contracted a weakness of stomach, accompanied with crudities and a stopping in his head, from which he was never free all his life after.

Being thus come to *Middleborough*, he submitted himself to Examination in order to his Ordination, and his Examiner was *James Cornelii*, one of the Ministers ; but being inferior in Learning to *Wallæus*, not *Wallæus* but *cornelii* was examined. After his Examination he was to Preach monethly before the Ministers, to make him more prompt and ready in it : he was also admitted to be weekly present at their *Presbyteries*, that he might be acquainted with their way of Government before he undertook it himself.

He is called
to another
charge.

In all which Exercises and Conferences in the *Presbyteries*, they observed that young *Wallæus* was of an acute Wit, composed Judgement, and profound Learning.

Refuseth it.

About this time a Pastoral charge was void at *Caleus*, and the Ministers of *Middleborough* would fain have sent *Wallæus* thither : But his Parents took it very ill that when they had refused a place in *Leiden* which was in the heart of the *Low-countries*, he should now be sent into a corner, which is exposed to the injuries both of the *French* and *Spaniards*, whereupon they sharply opposed themselves against it, and *Wallæus* himself disliked it : But when some Ministers shewed themselves very violent, the Magistrates (to gratifie his Parents) put an end to the controversy. This also happened at the same time : There was neer to *Middleborough* a Village called *Koukerk* which wanting a Pastor, chose *Wallæus* for their Minister, which he accepted of, and so undertook the charge in *Novemb. An. Chri. 1602.* accounting it a great honour that God was pleased thus to admit him into his service ; and withall considering the greatness of the Burthen in procuring the welfare of souls, wherein the least miscarriage is a great sin against God, he not only now, but all his life after never undertook any thing, till he had first craved the assistance of God, begging of him wisdom and ability to mannage it aright.

He is chosen
to *Koukerk*.

At *Koukerk* he attained to a promptness and habit of Preaching ; he learned to Govern a Church, to comfort the afflicted, to resist the obstinate and Sectaries, with whom he so far prevailed

prevailed that they adjoined themselves to the Church, and ever after revered *Wallæus* as their Father. His Sermons were so famous that when *Grave Moris* besieged *Sluce* Anno Christi 1604. the *Wallachrian Classis* made choice of *Wallæus* to be joined to *John Utenbogard* the Court Preacher, to be Chaplain to the Army.

He is employed in the Army.

This *Utenbogard* was an Eloquent Preacher, one that sought to ingratiate himself with the great ones : Whereas *Wallæus* sought to please God rather than men ; and indeed at his first coming, what by Prayers, and what by Admonition, he prevailed with the Colonels and Captains to banish swearing from amongst them. *Utenbogard* made too much account of *Socinus*, and still carried about him a New Testament, having Annotations every where written in it by *Socinus* his own hand. But *Wallæus* abhorred his opinions.

Sluce being taken, *Wallæus* returned to *Konkerk*, settling all his affairs, as if he meant to live there all his life ; and having a competent estate, he desired not an encrease of his stipend : He had a full Congregation, yet not burdensome : so that besides his Ministerial employments he had sufficient time for his private studies : He was well beloved of his people, and had good societie with his *Elders* and *Deacons* : His Town was not above an hours walk from *Middleborough* and *Flushing* : Fruitful of Pastures, had good store of Corn-ground, and pleasant Orchards. It was neer to that Sea by which greater ships go into the Havens of *Zeland* : He had a large house, a spacious garden, which he kept very neat and orderly.

His return.

At this time *Middleborough* had but three Churches, and the Auditories grew too big for them, whereupon they Petitioned the Magistrate for a fourth Church, and a eighth Minister to have a stipend allowed him. The Church was appointed neer to the Fish-Market, and by the *Presbytery* *Wallæus* was appointed for the Minister.

Truly *Wallæus* desired to stay at *Konkerk*, and not mingling himself with the troubles of the world, to serve God and his people in that place : yet durst he not resist this call, having thereby an opportunity of more service.

He is chosen to *Middleborough*.

His two years stay at *Konkerk* had much changed the course of his life : For having in the first year dispatched the work of

His marriage.

of his Sermons and Catechising, he began to bethink himself of entring into a marryed condition : and having found out *Paschasia* of *Ifenhout*, a pious, prudent, and well-bred maid, he consulted with his Parents for their consent : and so all things concurring to his, and their mindes, he marryed her *Aug.* the seventh, *Anno Christi* 1603. But presently after he lost his Parents, first his Mother, and then his Father, who survived her but a little time. In the whole time of their sickness our *Wallæus* attended upon them, and comforted them with Divine Consolations out of Gods Word : wherefore at the hour of death they both of them blessed him, and gave him this testimony, that he had never offended them in all his life.

His parents dye.

A good child.

Wallæus laid their death exceedingly to heart, so that for a years space no day passed wherein he did not with grief think on them, nor night wherein he did not dream of them : But it pleased God that in *December* the 27. he had a son born whom he called *John*; this somewhat mitigated his sorrows.

His first son.

He is envied.

Before this, the Citizens of *Middleborough* had much importuned him to remove his habitation to their City : but he would not consent to it till his Wife was brought to bed, least he should seem to contemn his people at *Koukerk*, who had shewed themselves so honest and loving to him : But when she was up again, he then removed, and was entertained both by the People and Magistrates with great applause, being received with more favour then ordinary, which stirred up envy in some of the Ministers of *Middleborough*; who thereupon would have had him confined to a little Church that was in the outmost part of the City; but the *Presbytery* would not suffer it : yea it returned to the glory of *Wallæus* that these ancient Ministers feared least he should get their Auditories from them : But after a while he moderated their passions by his modesty, courtesie, and readiness to do any Offices of love to them, so that he lived very friendly with them.

He wins his adversaries.

His faithfulness in his Ministry.

In his Ministry he thought that he did not sufficiently discharge his duty by Preaching and Governing; and therefore every Sabbath day at five a clock he Catechized, wherein he explained all the common places in *Divinity*, and whereby he made his people very ready in the knowledge of the Scriptures,

so that some of them were fitted for the work of the Ministry in the *Indies*. He was diligent in visiting his Parishoners, whereby he reformed many which were given to viciousness, giving them counsel how they might shun those sins which naturally they were addicted to. He satisfied doubting Consciences, and extricated them out of the snares of Satan: He raised up and comforted those that were cast down at the apprehension of Gods wrath for their sins. In these his visitations he ministered relief to Widows, Orphans, and such as were destitute of all humane help: He encouraged such as were weak and sick to persevere in Faith, and prepared them for death: and such as were neer death he comforted them against the terrors thereof, and wrought in them a desire to be with Christ; yea he did not only visit such as owned him for their Minister, but *Sectaries* also, *Papists*, and *Anabaptists*; which he did with such sweetness, that his company was never grievous to them; and he carried himself so justly that many times even they repaired to him for advice in cases of Conscience about *Matrimony*, and always went well satisfied from him. This much troubled a *Popish Priest* called *Curio*, who knowing how powerful *Wallæus* was in reproving sin, to deter his Disciples from conference with *Wallæus*, or hearing his Sermons, told them that the Devil always sate upon his shoulders, and as he was Preaching suggested to him what he should say. But God turned his malice and lyes to good: For many *Papists* either drawn by curiosity, or by the fame of the man, or upon the occasion of *Baptisms* into his Church, when they heard nothing that was *Diabolical* to proceed out of his mouth, they began to esteem their *Curio* a slanderer, to doubt of the truth of his other sayings, to perceive that they learned more, and received more comfort by *Wallæus* his Sermons then by his, and so by degrees fell off to the Reformed Religion.

Wallæus his Colleagues left to him, yea appointed him as the most learned man amongst them, to take care that their Religion received no detriment, and to defend the same against all Adversaries, wherein like another *Hercules* he subdued many Monsters.

There was one *Abraham Beckman* that of a long time had disturbed the Peace of the Church of *Middleborough*: A man

His charity.

A Popish lye.

He confutes his adversaries.

of

of a sharp wit and blameless life ; he reprov'd the Ministers for baptizing such children whose Parents were not members of the Church ; and he had drawn some hundreds of the Church membrs to his party : To these *Wallæus* opened the Doctrine of Truth more plainly ; by Conference and Disputations he overthrew the pertinacious, convinced most of them by writing, and so brought them to an acknowledgement of their Errors.

Note.

But *Wallæus* thought it not sufficient to conquer them, but he would also gain them to the Church, which he effected by procuring that *Beckman* should be chosen one of the *Presbytery*, whereby he was quieted, and afterwards did good service to the Church. *Sectaries are never better quieted, then whilst they pretend for God, they may have riches, or honours conferred upon them.*

He confutes a Jesuite.

Shortly after there was one *Gedeon Vanden Bogard*, a Noble man of *Flanders*, who being inticed with great promises, was resolved to turn over to the King of *Spains* party, and therefore also must change his Religion : for which end he gives out that the *Papish* Religion was truer then the Reformed, and that in the point of *Transubstantiation*, which he undertook to prove by the assistance of Father *Ganda* a *Jesuite* of *Antwerp*, who was grown to that height of impudency and impiety, that he published in Print that he would pawn his soul to God to expiate all the Errors that were in the *Romane* Church : To whom therefore *Wallæus* presently answers, and shews that the *Pontificians* themselves could not otherwise understand the words of Institution in the Lords Supper but *Figuratively* : and that the body of Christ could not be in infinite places at the same time, for that then it should cease to be a body, which is always circumscribed within its own limits, so that *Ganda* held his peace.

He confutes a Blasphemer.

Presently after, a certain stranger coming to *Middleborough*, (for *Zeland* brings forth no such Monsters) Preached That Christ had excellently taught reverence to God, and love to our Neighbors : But that his Doctrine might have the more weight, had affirmed himself to be the Son of God by a certain pious fraud, saying that he was God, when indeed he was not. And not content to divulge these blasphemies in private, he preached them in publick.

Wallæus

Wallæus judged this man the more dangerous, by how much he seemed to be very religious, and that he would not speak without commending Christ, whenas indeed he sought to destroy him: wherefore setting upon him in a Publick Assembly, he proved that in the Nativity, Life, and Death of Christ all things did concur, which were foretold of the *Messias* in the Old Testament, and therefore that he could not but be God, which was required in the *Messias*: That Christ, whom he confessed to teach Piety, must express it in his Life, and therefore could not begin his Doctrine with a lye, who must not do evill that good might come of it. Neither was it worth the while for him to suffer Persecutions, Stripes, and the Cross to maintain a lye. That the Apostles who continually accompanied him, would not have conspired in the same lye, and for it have suffered banishment, torments, and death. That God would not have suffered such things as he foretold to have come to pass about his Death, Resurrection, and the destruction of *Hierusalem*, if he had endeavoured to obtrude a false God upon the people. That he would not have granted him the power of working Miracles, of healing the Sick, restoring the Lame, curing the Blinde, and raising the Dead. That his Religion in a few years, by Fisher men, without any humane strength, should have been dispersed through the whole World, which God would not have suffered if he had brought a strange God and Idolatry with him. This Villain being overcome by these Arguments, his followers left him, and he hid his head in a corner.

But these were but small velitations in comparison of those continual bickerings which he had with the *Remonstrants* all his life long: which that we may the better understand, take it thus;

When Reformation began in the *Low-countries*, all that opposed *Popery* were not of one minde: and nothing so united them together as their hatred of *Popery*: But least the unsound Protestants should mingle themselves with the sound, the Orthodox party *Anno Christi* 1566. published a Confession of their Faith, which afterwards was called the *Belgick Confession*; and to prevent infection from those which were Heterodox, in a full Synod at *Embsen*, *Anno Christi* 1571. it was

His contests
with the Re-
monstrants.

ordained that none should be admitted for a Minister, till he had been examined, and had subscribed this Confession, and the Catechism of *Heidelberg* : Which Decree was confirmed in all the ensuing *Synods*, Anno Christi 1576. and 1586. and approved of by the States of *Holland*, and accordingly practised.

Their rise in
the Low-
countries.

Yet in the beginning, considering the great want of Pastors, this Examination could not be very strict, by which means many crept into the Ministry who privately taught contrary things; as *Gasper Carthusius* at *Leiden*, *Herman Herbert* at *Gonda*, *Gerrard Blackhoven* at *Utrich*, and *Cornelius Wiggerus* at *Horn*, who differed in many things amongst themselves, and all of them in the point of *Predestination* from the rest: But whilst these opinions were confined within the bounds of their own Churches, all things were reasonable quiet. Only *Theodor Cornbertius* opposed himself against all the Reformed Churches, who having been formerly of Council to the States of *Holland*, for fear of danger had deserted his place. But it easily appeared that he was no great Divine, and that choler which he durst not vent against the States, he now discharged against the Churches, whereupon he was restrained by the Publick Authority of the States.

Yet could not the contentions be so composed, but they left doubts in some mens mindes, whether all points held by the Reformed were equally certain: and some were inclined to embrace Novelties, especially about the Doctrine of *Predestination*.

Arminius his
education.

And thus *James Arminius* found them when he was called to be *Divinity* Professor at *Leiden* Anno Christi 1603. This *Arminius* had formerly been a servant in a Publick Inn, where many guests admired his prompt-wit, so that some took him from thence, and set him to School, where he was maintained out of the Publick Treasury of *Amsterdam*. Hereupon in process of time the Magistrates of that City favouring their own nurcing, called him to the work of the Ministry amongst them, and he so shined by the excellency of his gifts, that every one judged him worthy a Professors place: For he was of a subtil Wit, solid Learning, and composed Carriage.

He is chosen
professor in
Leiden.

To this Election of his *Gomar*us opposed himself, because he had written something that was unsound to *Francis Junius*, yea and had publickly preached it at *Amsterdam*: But when he denyed some things wherewith he was charged, and extenuated others, some thought that *Gomar*us opposed him out of envy, least he should excel him, which promoted the Election of *Arminius*, and laid the foundation to future dissensions.

Arminius being thus settled, thought to advance his credit by drawing a great Auditory to himself, and this he thought to do by venting some new things in his Lectures, which accordingly he did, especially about *Predestination*; yet in publick he did it sparingly and slenderly, least he should offend the Churches, remembring that by their Authority *Coolhaese* and *Wigger* had been removed out of their places: But in private he labored tooth and nail to infill them into his Auditors, whereby he might gain Disciples, and that he might the better secure himself against the Ministers, by the means of *Utenbogaard* the Preacher at *Hague*, he procured *John* of *Oldenbarneveldt* to be his Patron, who was a man of great Authority, being *Syndic* of all *Holland*, to curry favour with whom he extolled the Authority of *Magistrates* in Ecclesiastical affairs.

Arminius his policy,

Barneveldt his patron.

Barneveldts design was to bring the Reformation in the Low-countries nearer to the *Lutherans*, whereby they might hope to draw Auxiliaries out of *Germany* the better to resist the King of *Spain*, or at least to make the better terms of agreement with him: And whereas the States in the beginning of the wars had need of the multitude, and these could not be better gained then by the help of the Ministers, they therefore at first granted great Authority to the Pastors of the Church: Now *Barneveldt* seeking to undermine this Authority, he nourished such dissensions as rose up in the Church; and by the power of the Magistrates hindred their censures against the refractory. He also rendred suspected the authority of the Prince of *Orange*: and whereas it was only grievous to himself, he would perswade the States that it was dangerous to them. Wherefore knowing that he had offended the Ministers, and therefore could expect no support from them, he willingly undertook the Patronage of *Arminius*, by whose followers he sought to prop up himself.

Did not our late Parliament do so?

Hereticks sub-
tiley.

Yet at first he carryed this very privately, whilst his Faction was small, and might have been easily quashed : Whence also it was that *Arminius* long concealed his opinions till the year 1608. at which time *Gomarus* accused him to the States of *Holland*, and discovered that he dissented from the Reformed Churches, about *Justification*, *Predestination*, *Grace*, *Free-will*, and *Perseverance* of the Saints.

Wallæus labors
to regain-him.

Yet *Arminius* was not so long concealed from *Wallæus*, who knowing all the sculking holes of *Sectaries*, by his path wherein he walked easily discovered whereunto he tended, and therefore from the year 1606. he had labored to bring him into the right way again, which also he did all the year following by his frequent Letters to him : To which *Arminius* sometimes answered : but at last would answer no longer.

The same things that *Arminius* taught, did *Corvinus* teach about twenty years after, and was silenced with the same Argument by *Wallæus*.

Arminius dies
through fear
and grief.

Arminius being thus discovered, began to fear that he should be ruined by the Ministers; for *Barnevelt* durst not as yet publicly undertake his Patronage; neither durst *Arminius* undertake the alteration of Religion with an Heroical spirit, such as was in our Reformers, who wholly minding the glory of God, rested secure whatsoever should befall themselves, whereas *Arminius* being seized upon with sorrow, and overwhelmed with grief fell sick and dyed *Anno Christi* 1609.

His faction
continues.

Arminius being dead, amongst all his followers, *Utenbogard* shewed himself the Ring-leader; for though he was far inferior to *Arminius* in Learning, yet in the Government of the Church and State he was well seen : and indeed by his wit did more hurt to the Church than *Arminius* did by his Disputations. This *Bogard* that he might make the Magistrates of *Holland* displeased with other Ministers, and more to favour himself, wrote a Book of the *Authority of Magistrates in Church-affairs*, wherein he allowed the Magistrate not only to order the external Government of the Church, but to determine controversies in Religion, whereby he got great favour to his own party.

A Synod de-
sired.

In these stirs the Ministers knew not what better remedy to finde then in a *National Synod* of all the Reformed Churches, which

which they earnestly solicited the States General for: and indeed the States of *Gelderland, Zeland, Frisland, Groning*, and six Cities of *Holland* were for it, who desired no Innovations in Religion, and dispaired of any union with the *Lutherans*: and said that the *Ecclesiastical Government was no way grievous, but a remedy against Oligarchie*. That the power of the Prince of *Orange* was not dangerous, but rather a means to unite and tye them together: But on the contrary, the Nobility of *Holland*, and the other twelve Cities, as also the States of *Utrick* and *Overisle*, though they did not openly deny a *Synod*, yet by tergiversations and procrastinations sought to evade it.

In the mean time the Ministers neglected not the remedy which was in their power: *viz.* to discover those Errors to their people, and to confirm their mindes against them both by Preaching and Writing: And such as were to be admitted to the Ministry, they examined them more strictly: and such as they discovered to be already in the Ministry, they censured and cast out.

Utenbogard and his companions strongly opposed themselves to these proceedings both by word and writing, and promoted to the Ministry such as were of their own opinions: yet were they inferior to the other party both in number and in the affections of the people: fearing therefore that they should be overcome, they framed a *Remonstrance* (whence they were called *Remonstrants*) to the States of *Holland*, wherein they request to be taken into their protection; who did not only do it, but presently commanded that none should meddle with these controversies either by word or writing, neither should examine *Candidates* upon these points, or censure any that differed in judgement about them; which truly was to set up a party, when as the *Remonstrant* Ministers were scarce forty, and the *Contra-Remonstrants* were fifty.

Yet the *Remonstrants* thought that they could not continue long, except new ones of their own opinion could be brought in as the other dyed, and these must be first formed in the University; wherefore to supply *Arminius* his place in *Leiden*, *Wallæus* and others that were desired by honest and learned men were rejected, and *Utenbogard* was sought for. But he

Preachers pattern.

Whence called *Remonstrants*.

knowing himself unfit for such a work, wrought by the Curators of those parts, who were of kin to *Barneveldt*, that *Conradus Vorstius* should be brought from *Steinfurt* to *Leiden*: who in the year 1590. had been convicted by the University of *Heidleberg* for favouring *Socinus* and his opinions.

King James
opposeth Vor-
stius.

To the choice of this man the Ministers presently opposed themselves, and such Magistrates as favoured them: yet had it been impossible to have hindred his Election, the *Remonstrants* did so prevail, but that *James* King of *Great Britane* frequently admonished and urged the States not do to it, yea he condemned him of *Heretic*, and burnt his Books publicly.

The Mini-
sters oppres-
sed.

At last certain Laws were obtruded upon the Church, which *Barneveldt* had framed twenty years before, but till now the States would never endure them, much less bring them in practice, in which the choice of *Deacons*, *Elders* and *Pastors* was almost wholly given to the Magistrates. The censuring of *Pastors* or Members offending, was taken away from the Ministers. The Curators of the University, and the Magistrates of *Leiden* did Execute the Decree for restraining of Controversies with mote rigor then any other: By this they hindred *Gomarus* both from defending himself and his Religion: At which being offended he prepared to depart: By this his departure seeing the Students of *Divinity* should thereby want a Professor of the Reformed Religion, the Churches of *Gelderland* and Curators of the Illustrious School there, sent *Anthony Thysius* Professor of *Theology* at *Harderwick*, and the Churches of *Zeland* and Magistrates of *Middleborough* sent *Wallæus* to *Leiden*, by all means to perswade his stay: But *Gomarus* was resolved to depart, whereupon they both of them invited him to make his abode with them, and *Wallæus* prevailed, so that he went to *Middleborough*, Anno *Christi* 1611.

Gomarus
leaves *Leiden*.

An Illustrious
School begun
at *Middlebo-
rough*.

The States of *Zeland* were resolved long ago, and this calamity of *Leiden* now hastened it, to erect an *Illustrious School* in *Zeland*: but as yet they could not agree about the place: But they of *Middleborough* seeking thereby to get advantage resolved to make the *Grammer School* more famous: For *Goeter* the Schoolmaster being dead *An. Chr.* 1607. they sought out another who

who might with credit bear the Rule in an *Illustrious School*, and therefore called *VValleus* to the place : But *VValleus* would by no means accept of it, knowing what a tedious thing it was to govern boys, and how subject he should be to calumnies in dieting them. Wherefore the care of both was devolved upon *Giles Burfius* Pastor of *Middleborough*, and the instructing them was committed to *Justus Lyraeus* afterwards Professor at *Utrich* : Yet *VValleus* undertook the care of the School, and to read Lectures of *Greek* and *Philosophy* to them.

Wallæus his Lectures.

In these Lectures he explained *Homer*, *Hesiod*, and other Authors : In *Philosophy* he read *Ethicks*, *Physicks*, *Astronomy*, and *Opticks* : and now *Gomarus* being come to them, they prepared all things that belonged to an *Illustrious School* : the place was appointed in the Quire of the new Church, and *Gomarus* was to read and interpret the sacred Scriptures, and to discuss the *Common places* in his Publick Disputations : *James Meivartius* was to read *Philosophy* : So that the fame of the School began to spread abroad : and the Magistrates of *Middleborough* profered to *VValleus* the place which was reserved for him, viz. to be Professor of *Divinity Common places*. At this *Gomarus* (who too much indulged his passions) was displeased, opposed himself, and accused *VValleus* of Heresie, for that when he was a Student at *Leiden*, he stiffly defended that there were three souls in man.

Gomarus his ingratitude.

The Magistrates were more offended at this opposition then was *VValleus* : for *VValleus* presently disclaimed the choice, who having never in his life sought after any place, was now much more content with his present condition, and would not so far offend his old Master, as against his will to be chosen for his Colleague. No injury did ever so disturb the mind of *VValleus* as to discompose it, or make him unlike himself. But in the mean time the people were very angry that their beloved Minister was thus disgraced by him who formerly by his publick testimony had attested the purity of his Doctrine.

Wallæus his modesty.

But it so fell out about that time *Philip* Lord of *Plessis* called *VValleus* to *Salmur*, who getting leave to depart went thither *Anno Christi* 1615 but stayed not long.

He is called to *Sedan*.

Upon this occasion they of *Geelen*, being stirred up by *Hugh Grotius*, would not suffer the City of *Middleborough* to

Returns to *Middleborough*.

to have an *Illustrious School*, so that it was nipt in the bud, and *Meivartius* returned to his *Grammar School* again: Only the Magistrates of *Middleborough* requested *Wallæus* that some times he would read *Greek* and *Philosophical Lectures*, and would go on with his *Common places*, that so they might still keep up the face of an *Illustrious School*: which accordingly he did, and yet neglected not his work in the Ministry.

Shortly after at the command and request of the Churches of *Zeland*, and at the importunity of some of the chief Ministers of *Holland*, he answered *Utenbogard*, wherein he shewed that the Authority which was granted by the Magistrates to the *Belgick Church* was agreeable to the sacred Scriptures, and the custom of the Primitive Church. By this Book *Wallæus* everywhere gat the name of a very learned man, and of one that deserved well of the Church, because he had thereby freed the Church from that aspersion cast upon it by the *Remonstrants* that it was disobedient to Magistracy. He deserved also thanks from many *Politicians* because he took away from some of their society that pretence whereby they oppressed the Churches. *Utenbogard* himself could not but acknowledge that the Book was learned and full of modesty, yet he pretended that he would return a speedy answer, for which cause he gate leave of the Deputies of the States to write again: But though he easily obtained leave, yet wrote he not: only about thirty years after, and seven years after the death of *Wallæus*, he would seem to return an answer, though it contained nothing in it but glorious promises and empty performances.

Wallæus was not content to have thus taken away the chiefest pillar to the dissention, but endeavoured also to quiet the people, and to moderate the Magistrates of *Holland*: whereupon he set forth a treatise shewing the people how they should demean themselves when any difference sprang up amongst the Pastors about Religion: The Magistrates he sought to reconcile to the Ministers by the means of *Hugh Grotius*, a man very familiar with him because of his Learning: who from an hope of succeeding *Barneveldt* in his dignity, was looked upon as his right hand. From him he extorted this speech, *That he saw no better means to compose the difference than by a National Synod, which if it was denied, God would punish them for it.*

He answereth
Bogard.

Bogards brag.

Wallæus en-
deavors peace.

In the mean time the dissentions increased dayly in *Holland*, and threatned the ruine of one, if not of both parties : Six of the Cities of *Holland* did openly oppose themselves against the Decrees concerning the Vocation of *Pastors*, and of tolerating the Controversies of Religion on both sides : The Ministers also refused to obey them, yea the *Remonstrants* themselves, especially those which were framed by *Hugh Grotius* at the instigation of *Vienbogard* that set bounds to the Ministers, from which in handling Controversies it was not lawful for them to deviate. Yet the Magistrates would have them obeyed ; and such Pastors as refused, were forbidden the exercise of their Ministry ; and such as were more pertinacious, were cast out of their Cities: and such Citizens as most favoured them were banished : And though they were restored again by the Presidents of Justice who judged it to be not a correction but a faction, yet the Magistrates would not suffer them to come into the Cities: whereupon they were filled with animosities on both sides: and at last the Magistrates not daring to trust their Citizens, gathered souldiers.

Remonstrants
persecute the
Orthodox.

But this dissention was no where more conspicuous, nor hotter then at the *Hague*. *Vienbogard*, who had sometimes stirred up his hearers to use all extremity, would now seem moderate, having gotten so much power in the Church, which that he might hold, he perswaded them to yeeld something to the *Contra-Remonstrants* : But some sharp sights perceived that this was but a trick to deceive the Pastors, and seduce the people ; whereupon *Henry Rosæus* an eloquent and courageous man took heart to discover the fraud to the people, shewing that poyson lay under this honey : Upon this the Magistrates forbade him the use of his Ministry : But the people who now saw the fraud, would not hear *Vienbogard* any longer, but resorted to Sermons in the neighbor Village of *Riswick* : This the Magistrates sought to hinder : On the contrary the people urged that either *Rosæus*, or some other Preacher of the Reformed Religion (for which they had spent so much treasure and blood) should be allowed them : Against this *Vienbogard* opposed himself, and laying aside his pretence of moderation, sought by all means to hinder the gratifying of the people in their request.

Bogards sub-
tily.

Rosæus oppo-
seth him.

The people
stand for the
truth.

Prince *Morice* sides with the Orthodox.

They get a Church in the *Hague*.

Wallæus sent for to the *Hague*.

Prince *Morice* observing that not so much the Ministers as himself was aimed at, and that by his connivence the power of *Barneveldt* and his adversaries was increased, he began penly to favour the *Contra-Remonstrants*, and requested the States of *Holland* that they might have a Church and Minister allowed them: But the Nobles and the twelve Cities much opposed it: yet still the Prince urged it, and seeing the *Contra-Remonstrants* desired but reason, he procured the *English Church* at the *Hague* to be allowed them: which when it would not receive all the Auditors, they took another Church, brought in *Henry Rosæus*, and frequented his Sermons. *Barneveldt* and his associates were much troubled at this, as if violence was profered to their authority: But seeing that the *Contra-Remonstrants* had no more granted them but what was equal, they suffered that which they knew not how to prevent. By this example the *Contra-Remonstrants* everywhere took courage, and the people sided with them, seeing the Prince to favour them, who was so beloved and esteemed of them.

But the *Contra-Remonstrants* of the *Hague* thought it not enough to have a Church and Preacher, but in so illustrious a place they must make it appear that their opinions and Doctrine was better then that of the *Remonstrants*: But when *Vienbogard* excelled *Rosæus* in Learning, and daily provoked him to Disputation, some other must be sent for that might cool his boasting: For which end none was judged fitter then our *Wallæus*, and therefore Anno Christi 1617. Deputies were sent from the Church of *Hague* and the Prince of *Orange*, with the consent of the Magistrates, to fetch him from *Middleborough* for a time to be a Pastor of the Church at *Hague*.

As soon as he was come thither, he began in his Sermons to set down the state of the controversie, to weigh the Arguments of both sides; to answer those of the *Remonstrants*, and to vindicate those of the *Contra-Remonstrants*; and so fully to instruct the people in these controversies. Then did *Vienbogard* give over his talk of disputing, who well knew the Learning of *Wallæus*. But his followers who did not know *Wallæus* so well, sometimes set upon him. And first of all *La Haye*, a Preacher of the *Remonstrants* as soon as the Sermon was ended before

before the Auditory was dissolved, began to contend with him about the *Perseverance of Saints* : But *Wallæus* dealt so modestly with him, equally considering his arguments, solidly and clearly answering them, and urging others with such acuteness and judgement, that the man having nothing to answer, shrunk away with shame.

The *Remonstrants* thinking to repair this disgrace, challenged *Wallæus* to a new Disputation, wherein an Eloquent and nimble Lawyer was appointed to assist *La Haye* : But this Disputation was to be in a private house where should be present only two Elders for witnesses : *Wallæus* refused it not : And when they were met, the Lawyer began very contentiously to propound the point of *Predestination* ; *Wallæus* answered mildly, but solidly, whereby he tamed the fierceness of his adversary : But when some hundreds of both parts pressed into the house to hear, the *Remonstrants* fearing the like event of this Disputation as was of the former, would proceed no further, saying, that *such a conference should not be where so many were present*.

Wallæus not content with this, often invited *Utenbogard* to a conference, especially by the Lady *Alice Coligni*, the Widow of *William Prince of Orange*, because *Utenbogard* had by her formerly challenged *Rosæus* to a publick dispute : but *Utenbogard* always by excules evaded it : By which means the Doctrine of the *Contra-Remonstrants* began to flourish again at the *Hague*.

The cause of the *Contra-Remonstrants* was especially defended by *John Becinus* of *Dort*, *Henry Vander Leyden* of *Delph*, *Felsius Hominius* of *Leiden*, *Peter Plantius*, and *James Triglandus* of *Amsterdam*, learned and wise men, who were much esteemed by the people : These men formerly in all weighty matters used still to consult with *Wallæus*, and now they were wholly guided by him : The Magistrates of *Amsterdam*, who were the chief of those that defended the *Contra-Remonstrants*, continually by their Deputies consulted with *Wallæus* : and when they had any business of weight, they earnestly importuned him to be present both in their *Presbytery* and *City-Council* to assist with his advice : And the Prince of *Orange* (of whom it was wittily said that *when he sat on Horseback, he had*

His Disputations,

Its broken off.

The truth prevails.

His prudence made much use of.

His integrity.

all his Counsellors with him, yet) had *Wallæus* for his intimate Counsellor in all things which either concerned Religion, or this Controversie. So that no day passed wherein he did not require his counsel, and sometime spent whole nights in deliberating with him, that he might conclude upon such matters as he was to dispatch the next day. For indeed he much esteemed *Wallæus*, because though he was very prudent, yet would he never dissemble, and all his counsels were free from craft.

His candor.

For this candor he was respected by the *Remonstrants* themselves; for they knew which ways his counsels tended, that though he would have the *Contra-Remonstrants* settled, yet he would not have the *Remonstrants* destroyed, perswading himself that if the contentions were once composed, and men could with a more calm minde weigh things indifferently, many of them would return to the Truth: He also maintained familiarity with *Grotius* and others of the *Remonstrants* as formerly he had done, and would have taken them off from *Burneveldt*, but that (as they used to say) a greater humane power hindred them.

By these means *Wallæus* was a chief instrument of bringing the whole controversie to the decision of a *National Synod*, and took care that due preparation should be made for the same, which when he had effected, he left the *Hague*: Indeed the Prince of *Orange* endeavoured to hinder his departure, and chose him for his Court-Precacher: but *Wallæus* wholly disliked that course of life, as prejudicial to his studies, and dangerous, seeing he must either flatter, or hazard the loss of great mens favour, and incur their frowns.

His return to
Middleborough.

Anno Christi 1618. he returned to *Middleborough* where he found the great love of the people to him; whilst many came to meet him: His Colleagues and the Magistrates visited him with many expressions of their great love.

Heretic like a
Gangrene.

The Controversies between the *Remonstrants* and *Contra-Remonstrants* was not now confined within the bounds of *Holland*, but it spread into *Utrich*, *Overisfe*, *Gelderland*; yea as far as *Sedan*; where *Daniel Tilenus*, an Eloquent man, but no deep Scholar, by degrees began to vent the *Remonstrants* Doctrines, and drew in *Auratus* a Minister, and a better man
then

then himself, though not so learned. But *Ramboursius* the Court-Preacher discovered him, so that by the Duke of *Bo-villian*, he was forced to leave his Professors place and depart.

For the supply of which place, and to build up what *Tilenus* had pulled down, *Wallæus* was again called to *Sedan*: and all means were used to prevail for his remove. The messenger was *Francis Arsenius*, a man famous for such employments, and *Wallæus* his old friend, then whom that Age had not a man of more Learning, Judgement and Experience. The conditions were very large, and indeed better then the other Professors did obtain: The Dukes invitation was serious, frequent, and friendly: yet could not *Wallæus* get away from his wife and friends: and for those large conditions which were profered him, the *Middleburgians* would have doubled his stipend rather then part with him: Besides, it seemed grievous to him who was now forty five years old to change his Country and Customs, and leaving his old and intimate friends to go to strangers: wherefore returning humble and hearty thanks to the Duke, he told him that he thought he should never leave *Middleborough*.

In the mean time the States of the United Provinces (observing that the factions in *Holland* tended to the dissolution of the League, and to the indangering the ruine of all the Provinces) seriously thought of a way of cure: and by the advice of *Reiner Pavius* a Consul of *Amsterdam*, a man of great Authority, and by the instigation of *Grave Moris*, they Decreed and called a *National Synod*: and withall required the Prince of *Orange* to disband those Souldiers which the Magistrate of *Unik* had raised, and to put the Magistrate out of his Office, and to substitute another in his room.

To these things *Barneveldt* openly opposed himself by the Nobility, and twelve Cities of *Holland*: and with all his endeavour fought to impede the *Synod* by sending to forreign Kings and Princes, by provoking them of *Urrich* (who began to quail) profering them help to prevent the putting down of their Magistrate, and disbanding their Souldiers. Whereupon the States of the united Provinces required the Prince of *Orange* to imprison the heads of the contrary faction, viz. *Barneveldt*, *Rombert*,

He is sent for to *Sedan*.

He refuses to go thither.

Division dangerous.

A *Synod* called.

The Remon-
strants impris-
oned.

The Synod
begins.

How the af-
fairs of it
were carried
on.

Wallæus high-
ly esteemed.

Rombert Hagerbetius, Hugh Grotius, Giles Ledenbergius, and to disband the rest of the souldiery that was collected in *Holland*: To purge the Cities of disaffected Magistrates, and to substitute better in their rooms. All which were effected without any tumult or effusion of blood, so displeasing were those Magistrates to the Citizens: after which all the other Magistrates consented to the *Synod* appointed at *Dort*.

In this Synod the flower of all the Reformed Churches met together, and amongst them our *Wallæus* who had a place assigned him amongst the *Low-country* Professors, and was appointed one of the Directors of the *Synod*, but that the Pastors had in private agreed amongst themselves to chuse only such as were Professors.

It was the unhappiness of the *Remonstrants* that they had *Simon Episcopius* for their President, who was a hot, imprudent, and cholerick man, by whose advice it was that the *Remonstrants* would not submit to the Laws of the *Synod*: wherefore the work of the *Synod* was to finde out the state of the Controversie by the writings of the *Remonstrants*, and accurately to propound it in the Fundamentals themselves: To examine them by the Word of God, and to see of what weight they were.

In the government of the whole *Synod*, *John Bogerman* excelled, being *Prolocutor* in it; and indeed a more fit man could not have been chosen. *Festus Hommius* was employed in proposing the state of the Controversie, who often conferred with *Wallæus* about it: But in weighing the controversies, strengthening, or enervating Arguments, and in vindicating them from exceptions, *Wallæus* excelled: whereupon when any difficulty arose, as the Explication of the Epistle to the *Romanes*, &c. it was committed to *Wallæus*; If any thing was to be accurately and prudently defined, it was committed to *Wallæus*: And he was chosen for one of those that drew up the *Canons* of the *Synod*, and set down reasons why the Doctrine of the *Remonstrants* was rejected: And it was judged that the wisdom of *Wallæus* prevailed much to procure the unanimous consent of the *Synod* thereunto. Wherefore of the *Politicians* and strangers, who had no cause of envy, he was much esteemed: yea he so demeaned himself that *Giles Bursius* his *amulus* acknowledged that

that *Wallæus* excelled all in the *Synod*, who made this acknowledgement to the *Wallacrian Classis* from whom he was delegated.

God so blessed the labors of all in this *Synod*, that the *Remonstrants* themselves had no cause to complain. Controversies were so decided, difficulties so expedited, that all godly and learned men were abundantly satisfied; and from thence forwards the roots of *Remonstrancy* were so cut off, that presently it began to wither: And all things were managed with that modesty, all things dispatched with that unanimous consent, that never was the like from the Primitive times.

All Controversies being now determined, and the Cause of the *Remonstrants* judged, the chief Patrons of the *Remonstrants* were condemned of Treason by the Delegates of the States of the United Provinces: The persons condemned were *Barneveldt*, *Hogerbetius*, *Grotius*, and *Ledenburgius*: This last by killing himself prevented the punishment. And *James Schot* Consul of *Middleborough*, one of those Delegates, was sent by the States to *Dort* to fetch *Wallæus* to the *Hague*, who accordingly brought him thither, *May* the 12. privily, that so the people might have no suspicion of the punishment intended to the *Remonstrants*: By the way he told *Wallæus* that the States sent for him to prepare the Prisoners for death, they judging that by his prudence and persuasions he might best of all other men effect it. *Wallæus* when he saw that he could not avoid the employment, yet desired that he might not be the first messenger of death to them: that he might be spared from dealing at all with *Grotius* in regard of his former friendship contracted with him; and that he might not be present at their death, which he could not bear without much trouble of minde.

Being come to the *Hague*, in the Evening, *Schot* went to the Deputies and Judges to acquaint them that *Wallæus* was come, and to tell them what request he had made to him. Whereupon the *Advocates Fiscal* were sent to *Barneveldt* to tell him that the next day he was to be judged and put to death: and *Schot* in the meantime went to *Wallæus* to tell him that his requests were granted, that *Hogerbetius* and *Grotius*, though they were condemned, should not be executed, but kept in perpetual Prison: That the *Advocates Fiscal* were sent to

The *Remonstrants* condemned.

Wallæus is sent to prepare them for death.

Barneveldt

He comes to
Barneveldt.

Barneveldt to acquaint him that the next day he was to dye, and that therefore the Delegates and Judges requested him to make haste to him, and so about six a clock *Wallæus* was conducted to the Prison to *Barneveldt*.

Barneveldt be-
headed.

When he came into his chamber he found him full of perplexity, writing to his wife and children to acquaint them with the message of his death: and at first he was unwilling to have any speech with *Wallæus*: but after a while he became more calm, yet complained of the hard measure that he met with from the States whom he had served for forty three years: He would feign have taken some rest that night, but could not: The next morning when he had heard his sentence read, he was had to the place of Execution; at which time he told the people, that he dyed not a Traitor, but a Patriot. At the place of Execution he asked his man whether no man came? Belike expecting a Pardon: but when his servant told him that there was none, kneeling down, his head was cut off.

Wallæus re-
turns to *Middleborough*.

The day following *Wallæus* returned to *Dort*, and attended upon the affairs of the Synod till the end of *May*; at which time he had some money given him; and with the rest was invited to a Publick Feast: and afterwards with some principal men, he was privately feasted by the States Delegates, and so was dismissed honorably.

New Profes-
sors at *Leiden*.

These things being dispatched, the States of *Holland*, least the commotions now suppressed, should break forth again, thought fit in the first place to take care of the University of *Leiden*, which was the Seminary both of their Church and State; And for that end they resolved to add, to *John Poliander* the Divinity Professor, *Andrew Rivet*, *Anthony Wallæus*, and *Anthony Thyssius*: To *Rivet* they sent *Thomas Erpenius* the Arabick Professor: To *Thyssius*, *Adrian Pavins* Syndic of *Amsterdam*: And to *Wallæus*, *Rochus Honartius* Senator of the Supream Court, and *Peter Deiman* chief Consul of *Leiden*, who came to him to *Middleborough* in the midst of *July* to acquaint him with his Election, and to urge him to accept of it: They also presented him with the Letters of Prince *Maurice* requesting the same of him. Yet did *Wallæus* desire that he might have time to consider of it, telling them that he would seek unto God by Prayer, and advise with his friends with

Wallæus sent
for.

with the Church and Magistrate. In the mean time the Delegates earnestly solicited the Presbyterie and Magistrates to give their consents, which at last with much ado they obtained; because he was to go to *Leiden* where he might take care of theirs as well as of the *Holland* Youths. His friends stuck somewhat at it because he had as good a stipend at *Middleborough* as he was to have at *Leiden*; and though at *Leiden* he might bring up his sons at the University, yet being so far from his friends, he could not place them forth as well to honest Callings as at *Middleborough*: To satisfie these therefore, he had also a Pastors place in *Leiden* profered him. *Wallæus* thought that he might not resist this call, because he was not so much to form one Church by it, as to prepare Pastors for many: nor so much to govern one Church, as to assist with his counsels all the *Belgick* Churches.

He inclines to go.

September the tenth he preached his farewell Sermon, which filled his people with sighs and tears: so that it seemed rather that children were to part with their Father, then people with their Pastor.

Peoples love to their Pastor.

During his abode at *Middleborough* he much wanted his health, being troubled with Rheumes, Collick, Feavers and other Diseases: Sometimes also having an intermitting Pulse, the cause whereof was partly hereditary from his Mother, and partly by reason of studying so soon after meals, scarce affording any rest to his minde, or food for the refreshing of his body: yet a healthful and diligent wife much cheered him up.

His diseases.

He had seven children, five daughters and two sons, whereof two dyed very young; the other he took much pleasure and delight in.

His children.

September the nineteenth he removed with all his family to *Leiden*: where he was entertained honorably with a Publick Feast by the Magistrate, with much congratulation by the University, and very heartily by his old friends.

He comes to *Leiden*.

At *Leiden* he was presently graced with the Degree of a Doctor, without any Examination, which is used at other times.

He is made a Doctor.

October the 21. being to begin his Professorship, he made an Oration about the right regulating the study of Divinity:

His Oration.

which was received by a great Auditory, with the great applause of all : yet it presently displeased himself, because he observed that many things are excellently conceived which cannot be brought into practise.

The other Professors come.

Their several excellencies.

Their Prudence.

Their care to train up youth.

Their adversaries to be answered.

Presently after came *Anthony Thyssius*, and not long after him *Andrew Rivet* out of *France*, to adorn the Profession of Divinity : who as they were all men of great note, so by their excellent parts they made that Faculty far more famous. Each of them had his several gifts wherein he excelled : *Thyssius* in Memory ; and *Wallæus* and *Rivet* in Judgement ; and *Polyander* in dexterity of performance. In actions *Thyssius* was fervent ; *Wallæus* full of vigor : *Rivet* was somewhat slower, and *Polyander* very calm, &c.

The first care of these men was to prevent all discord in matters of Divinity ; wherefore they testified their mutual agreement by subscribing the Catechism of *Heidleberg*, and the *Belgick* Confession of Faith. They resolved that none of them would pass his judgement about any Controversie in Divinity, about the Government of the Church, and in cases of Conscience apart, but by mutual consulting each with other : That no *Theses* should be publickly disputed of, till all had seen and approved them. That no book should be printed till all had examined and consented thereto.

The like care they took to train up young Students to the same unanimity in Religion : for which end they agreed upon one rule and method by which all their studies should be directed : And because these Controversies with the *Remonstrants* had occasioned the fuller clearing of many points in Divinity, and had taught them to speak more cautiously in many things : Therefore in their Publick Disputations they went over the whole Body of Divinity, out of which they published their Book which they called *Synopsis prioris Theologiae*.

Having thus settled the affairs of the University in good order : they began to consider what enemies they had abroad, against whom the Truth was to be defended : And they found that they must answer *John Arnoldi Corvinus*, who had written a great Volume against *Peter Du Moulin*. They must answer the *Remonstrants* also, who in a Book called *Atla Synodalia Remonstrantium*, had inserted such things as might confirm

firm their own opinions, and invalidate the opinions of the *Contra-Remonstrants*. And this task they all agreed *Wallæus* should undertake; who afterwards published an answer to both those Books, whereby he gat very great credit, not only amongst his own, but amongst the *French, English* and *Scots*, and for a long time silenced the *Remonstrants*.

In the mean time these worthy men neglected not to make their Professors places very famous. The Old Testament was expounded by *Rivet* and *Thysius*; the New by *Polyander*: But *Wallæus* was employed in reading *Common places*, which was accounted the more grateful and more worthy employment. In these *Common places* he did not cull out here and there one head; but went over the whole Body of Divinity: handling each head fully, but principally insiting upon those Controversies or difficulties wherewith the Church was most molested: Yet stood he not upon answering all Arguments of the Adversaries; but chose out those which had most weight in them, by answering whereof, the other fell of themselves: But he was most copious and accurate in the Modern Controversies; as *De Deo* against *Vorstius*, *De Sabbatho*, *De Predestinatione*: of the *Authority of Magistrates in Ecclesiastical affairs*, and such like: concluding all, not so much by the strength of Humane Reason, as by the clear Word of God: whereupon the greatest confluence of Auditors attended upon *Wallæus*. And one of his Colleagues thinking that he had so many Auditors because he read *Common places*: he also fell upon the same subject; but when he saw that he labored in vain, he gave it over again.

But seeing it was not enough for them thus to instruct their Auditors in the knowledge of Divinity, except also they prepared the *Candidates* for the Ministry, enabling them rightly to defend the Truth, and to enervate the Adversaries Arguments: This therefore they effected by Disputations, wherein all were very diligent, but especially *Wallæus* and *Polyander*. *Wallæus* would not suffer those things to be propounded for Disputation, wherein the Reformed might freely differ amongst themselves. He would not suffer the Opponents to object vain things which were unprofitable: He would not suffer them to oppose immodestly, to the scandal of the hearers:

Wallæus his part.

His employment in the University.

His great Auditory.

His care of Candidates.

His great
pains.

But he would have the Defendant clearly repeat the Opponents Argument, and then not only to give a bare answer, but to demonstrate the solidity of it : Truly *Wallæus* in his Lectures deserved great praise; but in Disputations he deserved a *Triumph*.

Because these *Candidates* in Divinity could not be sufficiently exercised in publick, he did twice a week in private explain to them his *Enchiridion* of the Reformed Religion : he examined it, and appointed them to dispute upon it : yea he set up divers private Lectures wherein he confuted the *Anabaptists*, *Socinians* and *Papists*. He caused these *Candidates* also often to Preach in private, wherein he directed them to the most profitable subjects, and taught them how they should prosecute the same : Neither would he ever take any thing for these his private employments.

This course of training up young Students he continued for twenty years, even till his death; so that innumerable Pastors were sent forth by him into the Church, amongst which many were admirable Lights, which were a great comfort and rejoicing to him.

He is a great
Peace-maker.

In the Government of the University he neither made nor nourished parties : but when any differences arose, he always sought to compose them : as he did betwixt *Polyander* and *Thyrsius* : between *Cruani* and *Burgerfeldius*, amongst whom some emulation was sprung up.

Wallæus himself had no Enemy but only *Daniel Heinsius*, who was also a *Gantois*, and seemed somewhat to emulate him. Yet would not *Wallæus* do any thing that might offend *Heinsius*; neither would he mingle himself in the contention between *Salmatius* and *Heinsius* about precedency.

His self-de-
nial.

Wallæus his next care was that all the Honors of the University (so far as might be) should be equally divided amongst his Colleagues, that so they might live together the more sweetly, and might labor together in their several employments with the better concord : So that when he should have been chosen *Rector* of the University, he sought it for his Colleague : but honour followed him whilst he fled from it : so that he was often Deputy of the University, and thrice *Rector*.

Honors follow
him.

He

He would never give to *Candidates* his testimony for their lives, and proficiency in their Studies of Divinity, except they deserved it : Judging it better to offend them and their friends, then to deceive the Church by advancing unworthy persons to the Ministry : which faithfulness of his was taken notice of, so that many were rejected till they could get the testimony of *Wallæus*.

He with his Colleagues would never prefer any to the title of Doctors, except they were conspicuous for their Piety, and eminent for Learning.

He had more Books brought to him to License then he could possibly read over : for which cause he sent many of them to the *Classes* of Pastors to be read over by them, reserving to himself only such as handled Controversies of greater moment.

These Professors would meddle with no cases of Conscience, but such as concerned Matrimony ; as for all others that came to them, they sent them to their own Pastors, whereby they much eased themselves, and took off people from undervaluing their own Ministers. And in cases of Matrimony, they always determined them with such sound judgement, that so long as *Wallæus* lived, there was never any Church or Magistrate that had cause to alter what they had determined.

He was dayly sought to for advice in cases of Conscience : In Controversies of Religion, and about Church Government, by Churches, Classes, Synods, Cities, States, and Princes, to all whom he freely imparted his counsel. The States General and the States of *Holland* would never suffer any Divinity Book to be Dedicated to them till *Wallæus* had perused, and set his *Imprimatur* to it. They would never suffer any Petitions about Controversies in Religion, or about reforming the peoples lives to be presented to them, till he had approved of them. *Frederick* King of *Bohemia* would give no answer to the great *Turk*, who proffered him assistance against the Emperour, till he had consulted with *Wallæus*. The Prince of *Orange* in giving Laws to Cities conquered by him would always consult with these men. He called *Polyander* and *Wallæus* to compose a difference between the Magistrates and

His care in giving testimonials.

He is much sought to for advice.

The Acts of
the Synod of
Dort.

The Remon-
strants Acts.

Wallæus an-
swers them.

The Remon-
strants divid-
ed.

An attempt
for peace.

Another at-
tempt.

Ministers of *Roterdam*, that had tired three *Synods*, and fifteen *Classes*.

Wallæus with his Colleagues were appointed to publish the *Acts of the Synod of Dort* : because it was very necessary for all the Reformed Churches, yea for all the World to know in what way and order the cause of the *Remonstrants* had been examined, and what seemed good to any, and what was concluded by all the Fathers in that assembly : and herein they were much holpen by *Festus Hommius*, who was the Scribe of the *Synod*.

Presently after the Publication of these *Synodal Acts*, the *Remonstrants* set forth another, wherein in some particulars they sought to invalidate those Acts : but their chief design was to confirm their own opinion by Arguments; the confuting whereof was committed to *Wallæus*, who presently answered their Acts; and *Corvinus*, though he pretended a Reply, yet quickly gave over and was silent. But presently a quarrel sprang up between the *Remonstrants* themselves : For *Vtenbogard*, *Corvinus*, and the greatest part of the *Remonstrants* adhered to *Arminius*, and would depart no further from the Orthodox. *Episcopius* and his followers joined with the *Socinians* : Error is fruitful, and is ever declining from bad to worse.

Shortly after this some rose up that endeavoured a Union between the *Contra-Remonstrants* and the *Remonstrants* : On the *Contra-Remonstrants* side were *Cornelius Dunganus* of *Utrich*, *Godschalcus Arlus* of *Arnheim*, and *James Testardus* Pastor of *Blesa* : On the *Remonstrants* side was only *Anthony Hornbovius*, who yet lurked amongst the Orthodox Pastors : But it was impossible to unite those that held such contrary opinions.

There was more hope of an attempt made between *Wallæus* and *Vtenbogardus*, which was to consider how the *Remonstrants* might be admitted into the Reformed Churches, and how far forth they might be tolerated therein. And it was concluded that such of them might be admitted as members, as were free from the *Socinian* Errors, and would acknowledge that all spiritual and saving gifts were of the free Grace of God through Christ, if they would promise that in other things

things they would not disturb the Peace of the Church: The greatest difficulty was about their Pastors, who would not be quiet, except they might exercise their Ministry, and enjoy their stipends: neither would they be tyed to silence in Controversies: But the Remonstrants setting forth a Confession of their Faith brake all in sunder: For thereby it appeared that they differed from the Reformed not only in five Articles, but in many other things.

The Remonstrants Confession of Faith.

Whilst Wallæus was at Middleborough, he had read *Ethicks* in the Schools, and had begun to make a *Compendium* of it for the use of his Scholars, but finished it not by reason of his remove to *Leiden*: wherefore now the Curators of the School prevailed with him to compleat that Work, and to publish it for the use of that School: And it found such acceptance abroad, that it was often printed, and by *Theod. Schrevevius*, Master of the School of *Leiden*, it was turned into *Jambick* verse.

He publishes his *Ethicks*.

As soon as Wallæus came to *Leiden*, the Magistrates chose him for one of the Curators of their School: in which Office he continued all his life, and by his advice the School was quite turned into another order, whereby it became far more famous then before.

He reforms the Schooles.

The States of *Holland* observing that in their Cities there were some Masters of Schools which either wanted ability or prudence in regulating their Schools for the best advantage of the boys: they therefore made choice of *Anthony Wallæus*, *Anthony Thysius*, *Peter Cuneus*, *Daniel Heinsius*, *Gerrard Vossius*, *Francis Burgersdicius*, all of them Professors in *Leiden*, to frame Laws whereby all the Schoolmasters in *Holland* should be regulated in teaching both the Tongues and Liberal Arts, which accordingly were finished and printed *Amst. Christi 1625*.

The States of *Zeland* observing that their young Students began to fall into some loose courses, made choice of *Wallæus* for Overseer of all in *Zeland*, with a command that all their youth should be wholly guided in their studies by him: whereby there was a great Reformation, not one of an hundred proving wicked in his life.

And the scholars in *Zeland*.

The *East-India-Company* also growing solicitous for the salvation of the poor *Indians*, and observing that they could get

A Seminary for *India*.

Wallæus promotes it.

no Ministers go thither but such as could get no places in the *Low-Countries*, which many times were either insufficient, or scandalous: They resolved therefore to erect a *Seminary*, from whence at their pleasures they might draw forth Pastors for those parts: For which end they consulted with the Professors at *Leiden*, and observing that *Wallæus* was more zealous than the rest in promoting it, they chose him to be Overseer of that *Seminarie*: But he judging himself unable to undergo so many Offices, refused it; yet at the importunity of the Curators of the University of *Leiden*, and by the perswasion of his Colleagues, he was at last prevailed with, and undertook it.

Whereupon the students for *India* were brought into his Family, where they were dieted, and directed in their studies, and found so much content that they never complained either of their Diet or Government. And besides their other studies he caused them every day to construe to him a Chapter out of the *Hebrew Bible*, and another out of the *Greek Testament*, whereby they became skilful in the Languages, and familiarly acquainted with the sacred Scriptures. Twice also in the week he caused them to read in and dispute of his *Enchiridion* of the Reformed Religion, and directed them in the making of their Sermons: and the forwardest of them he directed how they might infuse the Principles of the Reformed Christian Religion into the *Heathens*, by reasons drawn from Nature, how they should instruct them, gather a Church, and govern the same.

Out of this *Seminary* in a few years were sent forth twelve Ministers famous for Learning and Piety, to whom *India* oweth almost all her knowledge which she hath in the Reformed Religion.

Then did the Magistrates of *Leiden* by their Consul importune *Wallæus* to give them leave to choose him into their *Ecclesiastical Consistory*; but his wife and children dissuaded him from it, perceiving that he would sink under the burthen of so many employments.

Contention about the Sabbath.

About this time there brake forth a great contention in *Zeland* between *Telingius* and *Bursius*. *Telingius* was very careful to promote Piety, whereupon he sharply reprov'd the sins
of

of the times : and observing much prophanation of the *Sabbath*, by a Book which he published, he endeavoured the Reformation of the same. Upon this occasion *Bursius* his son wrote a complaint in verse, wherein the Church bemoaned herself, as if she had lost her liberty, and therein he endeavoured to confute *Telingius* about the Institution of the Lords Day : *Gomarus* also, who was very intimate with *Bursius*, supplied him with Arguments. *Telingius* his friends were much offended at this, so that there was great danger lest the Church should be divided into parties and factions. *Poetius* also published a youthly writing, wherein he sought more to jerk his Adversaries, then to edifie the Church.

Hereupon *Wallæus* resumed those things which he had formerly read over, and drew them into a larger Treatise about the *Sabbath*, which also he printed, to the great joy of the Churches : who as they highly prized his Learning, so now had cause to admire his wisdom. And this work of his was so approved of, that by *Silvius* Pastor of *Amsterdam* it was turned into *Dutch*, their Native Language : And it pleased God by this means to put an end to the aforementioned contentions. Only *Gomarus* thinking it dishonorable to be silent, published a little Book *De Investigatione Sabbathi* : which *Rivet* answered : and when *Gomarus* replied, *Rivet* answered again. And though *Gomarus* found few or no followers, yet to prevent the worst, *Wallæus* in his Publick Lectures answered such things as seemed to be new in *Gomarus*.

At the first Reformation of Religion in the *Low-Countries*, there was a certain Elder of the Church of *Embsden*, a godly man that turned *Luthers* Translation of the Bible into *Low-Dutch* : But being skilful neither in the *Hebrew* nor *Greek*, nor well acquainted with the *High-Dutch*, there were many Errors in it : whereupon the Ministers of the *Low-Countries*, so soon as they were settled in their Liberties from under the *Spanish* yolk, began to think upon Translating the Bible out of the *Originals* : and the States to promote so good a work, made choice of *Philip Marnixius* of Saint *Aldegund*, to go to *Leiden*, and there wholly to employ himself in this work, which he willingly undertook, and prosecuted to the year 1602. at which time he dyed, having begun many Books of the Old Testament,

Wallæus puts
an end to it.

The translation
of the
Bible.

The Bible begun.

ffament,

stament, but had only finished *Job*, *Psalms*, and *Proverbs*: Hereupon *Arnold Cornelius*, Pastor of *Delph*, and *Warner Helmichius*, Pastor of *Amsterdam*, were appointed to finish what *Marnixius* had begun; They accordingly prosecuted that work, but being much hindered by their Pastoral Office, they dyed before they could finish it: And presently after, the Controversies of the *Remonstrants* springing up, caused that work to cease till the *Synod at Dort*.

At which time the *Remonstrants* being cited to appear before the *Synod* at a certain day, they appeared not: whereupon the *Moderator* considering what the *Synod* should fall upon till they appeared, propounded the version of the Bible into the *Belgick* Tongue: And so they unanimously agreed to carry on that work, and set down rules which the Translators were to follow. The Translators also were chosen, and least by the death of any of them the work should be impeded, they substituted some to succeed such as should die.

Anno Christi 1627. (the *Synod* being before dissolved) the Deputies of the Provincial *Synod* requested the States General that the version of the Bible might now be carryed on, which they easily assented to, and appointed *Wallæus* and *Festus Hommius* to deal with the Magistrates and Churches, that the Translators might (during the continuance of that work) be freed from their Pastoral employments.

By the authority and perswasions of these two men the thing was granted, so that Anno Christi 1628. the Interpreters of the Old Testament repaired to *Leiden*, who were *John Bogerman*, *William Bondartius*, and *Gerson Bucer*.

The year after they met together who were to Translate the New Testament and the *Apocrypha*, and these were *Anthony Wallæus*, *Festus Hommius*, and *James Rolandus*.

These men set upon the work with unwearied labor: And that which they aimed at was to make a new and accurate version out of the *Originals*, and as much as the *Genius* of the Language would permit, to translate it word for word: and whereas in the *Original* any word might admit of a various Interpretation, they endeavoured to finde out some *Dutch* word that might answer to it: And where any thing seemed obscure, they labored to explain it by Marginal Notes; and where any thing

The *Synod*
carries it on.

The transla-
tors.

thing was doubtful, to resolve it : whereby they often gave a reason of their version; they added also *Parallel Scriptures*.

When the Translators of the New Testament had proceeded to the end of the *Acts of the Apostles*, *James Rowland* dyed, in whose room *Jodocus Hoingius* succeeded : and when the Translators of the Old Testament had proceeded to the beginning of *Ezekiel*, *Bucer* dyed, in whose room *Anthony Thysius* was substituted.

Assoon as they had finished any Book, and imparted it each to other, they printed it, and sent it to certain supervisors in every Province appointed thereunto, to be by them again examined.

When the whole version was thus finished *An. Chri. 1634.* by the order of the States General all the Supervisors met together at *Leiden*, who were *Anthony Thysius*, *John Polyander*, *Abdias Witmarius*, *Jodocus Larenus*, *Arnoldus Teeckmannus*, *Bernard Fullenius*, *James Revius*, and *Francis Gomarus*.

The Supervisors.

Not long after also the Supervisors of the New Testament met there, who were *Sebastian Dammannus*, *John Arnoldi*, *Lindannus*, *William Nienhusius*, *Charles Demaet*, *Lodowick Gerhardus*, *Bernard Fullenius*, *Gasper Sibelius*, and *Henry Altinius*.

These Supervisors being met together, chose their Moderators, Assessors, and Scribes, and then at their daily meetings, (having first implored the presence and assistance of Almighty God) they were demanded whether they had found any thing in the Translation that needed change: and what the Translators and Supervisors agreed upon, that was concluded. And so this great work was compleated *Anno Christi 1635.* And this was very observable : That the same year a great Plague raged in the *Low-Countries*, and especially in *Leiden*, wherein there dyed twenty thousand persons, and yet through Gods mercy not one of the Translators or Supervisors was touched with it, no nor was ever sick all that while.

The translation finished.

A special providence.

All being thus finished, the Supervisors returned to their several employments, but the Translators committed the work to the Press, and themselves were the Overseers to see to the correcting of it : At the same time printing it with and with-

out

The Bible
printed.

out Notes in *Folio*, which was finished *Anno Christi* 1637. At which time they presented it to the States, who liked it excellent well, and presently gave order that no other Bible should be used, either in Churches or Schools, which was accordingly followed.

Its excellency.

The *Remonstrants* appointed four of their greatest Scholars to examine this translation, for fear of partiality: but when they found how candidly and faithfully the Translators had dealt, they also accepted of it, and it is judged the most exquisite translation that is extant. In the version of *Luther* there is not so much skill shewed in the Language; In the *French* they do not so much tie themselves to the words as to the sense: And the *English* seems to favour *Episcopacy* too much, whereas no remarkable defect can be observed in this; and indeed the Translators did by their excessive and defatigable pains so wear out themselves that all of them dyed within three years after.

Wallæus his
further im-
ployments.

After he had concluded this great and tiresome work, he attended his Professorship, thinking to ease his mind, and repair his decayed strength: But he scarce had rested two moneths, when he fell upon his *Cases of Conscience*: For he found that the *Pontificians* in their Books whilst they pretended to reprove sin, did but teach it: And the Reformed Divines in many things filled the minds of the Readers with too many scruples: whereas that only ought to be condemned which the Scripture accounts a sin, and that therein also some cautions were necessary: for we ought not so much to reprove those that are bad, as to seek their amendment.

But before he had well begun this work, he was again made *Magnifique Rector* of the University; which place, as it was of the greatest dignity in the City of *Leiden*, so of the greatest care.

His strength
decays.

In the midst of these imployments he found his Memory to begin to decay, and his strength to fail, so that he was forced to write his Lectures more largely than he was wont to do, which he carryed on till he came to the *Head* concerning the Holy Ghost, at which time death prevented his further progress.

His character.

Thus much for his publick life: Now for his private. He was not splendid abroad, and sordid at home; but always equal

equal like himself. He studied no delights, and was far from all lasciviousness : His only recreation was to adorn his Orchard. He was free from covetousness, seldom looking after his outward estate, and at length wholly divolved that burthen upon his eldest son, called *John*. He affected not vain-glory : his habit was not costly, yet therein he was rather negligent then fardid. He had always a large house, which was rather commodious then sumptuous. In converse he was no boaster either of his Learning, Judgement, or Wit : He never either extolled himself, or debased others, no not his Adversaries. He never inserted reproaches into his publick Writings. He never chose any subject to write on for ostentation, but only such as might be most profitable to the Church. He never sought for, nor took great titles : It was always his glory rather to be, then to seem

He never affected ease. He was always much grieved for the afflictions of the Church : And endeavoured in all things to keep a good and a clear Conscience. He would never to gratifie friends, give any other counsel then such as beseemed him, either to the Church or Magistrate : Neither did he ever request any for his children or kindred of which they were not worthy, or might any way tend to the detriment of others.

When as the Magistrates of *Leiden* had often proffered him the house wherein *Arminius* dwelt, and wherein now his widow and children remained, he would never accept of it till as, when they saw that they could stay in it no longer, themselves came to him, and requested him to take it, thanking him that he had deferred it so long.

He never hunted after the favour of great men, thereby to enrich himself : He only desired their favour so far as might be fit for him, and advantagious to the Church : If any thing was spoken in his presence which he judged prejudicial to the Church, he always strongly opposed himself against it, not fearing therein the displeasure of great men : Yea in the Court amongst the Princes of *Orange* he would not suffer the Name of God to be taken in vain.

In his carriage he was affable to all : To every one he willingly imparted counsel : He was so solicitous for the good of the Church, that upon occasion he would declare which persons

His humility.

His modesty.

His zeal.

His friends.

persons in the University were most deserving, themselves being ignorant of it. He admitted but few into his familiarity, judging that thereby their friendship would be the stronger, by how much the more united. He loved his Colleagues as his own Brethren: Next them his kindred: and after them his fellow Students and fellow Travellers. He would never dissemble, no not amongst his friends. And to those his friends, his house and table was always open: which liberality some taking notice of, often abused it.

His meekness.

He was not easily provoked by injuries to cast off his friends: as this instance will shew; When *Rivet* was called to live in the Court of the Prince of *Orange*, *Wallæus* commended his old Master *Gomar* to the Curators of the University for to succeed in the Professorship; whereupon *Gomar* acknowledged in the presence of many, that *Wallæus* had overcome him in kindness, and withall asked him forgiveness, for that he had opposed his Professorship at *Middleborough*, which (saith he) I did at the instigation of *Giles Bursius*.

His love to his wife and children.

He lived most lovingly with his Wife; they never brake forth into anger, or mutual brawling: their mutual care was to please each other, and by deeds to prevent each others desires: Neither did *Wallæus* fear any thing more then that his dear Wife should dye before him: For he used her not only for the government of his Family, but for his constant companion. Whatsoever befel him in the Commonwealth, Church, or Civil converse, he acquainted her with it, asked, and often followed her advice, for she was a modest and prudent woman.

They were both careful in the education of their children, and their first care was to train them up in Piety and good manners: for which end he daily read some Chapters, and made some application thereof unto them: His next care was, that they might be brought up in Learning: neither would he wholly trust their Masters therein, but many times examined them himself to see their proficiency. Neither would he train them up to Science, but also to Prudence: for which cause when they were come to years of discretion, he used to impart to them the affairs and condition of Church and State, asking their judgements about each of them.

He

He sought not to advance his children to high places, knowing the danger thereof, but rather desired a middle and competent estate for them, wherein they might live honestly and more comfortably, and according to his desire, he lived to see his eldest son *John* a Doctor of *Physick*, and Professor thereof: and imployed by the States into *France* to fetch that miracle of the World of Learning, *Claudius Salmasius* to *Leiden*. His daughter *Margaret* married to *John* of *Breda*, Doctor of both Laws: His daughter *Katherine* married to *Anthony Clement*, a learned and godly Divine: His son *Anthony* a Lawyer: His son *Balwin* a Student of Divinity: Only his youngest daughter *Susanna* remained at home to be a solace to her aged Mother.

His children well disposed of.

Wallæus enjoyed better health at *Leiden* than he had done at *Middleborough*; only that tormentor of Students seized upon him there [the Stone] in the Kidneys: which grievously tormented him, yet not often: once in four or five years: He was much troubled with *Hypochondriacal* winde, which was occasioned by his studying so soon after meals, yet would he not be dissuaded from that course.

He is troubled with the Stone.

One of these fits brought him to his end. For *June* the 29. *Anno Christi* 1639. he found his appetite to decay, and his stomach would not bare food: He was grievously also tormented with winde: yet would he not intermit his labors in his Professorship, in governing the University, and assisting in the *Synod* of *South Holland*, which was then met at *Leiden*.

His sickness.

July the 3. being *Sabbath*, he went to Church and gave thanks to God for all his mercies to himself, to his Family, and to the Church by his means, praying for Gods blessing upon them for the time to come; this being the last Sermon that he intended to make. In reference to his disease such remedies as he had wont to finde ease by, would now do no good: His disease encreased, and his strength decreased: yet did *John Bogard*, and some other Ministers from the *Synod* continually importune him to come to their meeting on *Munday* after for the great good of the Church.

His last Sermon.

Some chief Ministers had endeavoured of late years to renew the Controversie about the power of the Magistrate in Ecclesiastical matters, whereupon they drew up a writing which they

He settles peace in a Synod.

His prudent
advice.

they would have confirmed by all the *Synods* : and those which sought to impede it could not procure this *Synod* to reject it, because of the Authority of the Author : this was like to breed a great fraction in the *Synod* : And this *Munday* was appointed for the debate about this business, which made them so importunate to have *Wallæus* present that day : And accordingly he came to them : At his presence all kept silence : and he perswaded them that in things which were not clearly determined by Scripture, and were in some tolerable manner settled, there should be no questions moved : and told them that it was dangerous to contend with those men who could suppress them. This was *Wallæus* his last publick action, which if it had been written in some mens mindes, the Church had enjoyed more peace, and the Magistrates had been more favourable to it.

The next day the Pastors flocked to him to give him thanks, for that he had freed them from trouble, and the Church from disturbance. All whom he exhorted to bear with those which differed in judgement from them, and still to love them : both parties being equally necessary for the good of the Church. For the moderate would suffer all things to fall into confusion, were it not for the more zealous ; and the more zealous would disturb all things, were they not restrained by the moderate.

The three next days his pain was tolerable, so long as he eat nothing, whereupon he conversed sweetly with his wife, children, and friends that came to visit him : and attended his other businesses, till at last (at the importunity of his son *John*) he desisted : Yet his strength sensibly decayed : and on *Thursday* night he fell into a sleep, out of which he would not be awakened till *Friday* in the Evening, when they set a Cupping-glass to his Neck : At which time his son *John* called his Mother, Brothers and Sisters, fearing least he should presently fall asleep again : withall telling his Father that his life was near an end, and therefore if he had any thing to say to them, he desired him to speak it : whereupon *Wallæus* exhorted them to fear God, to reverence their Mother, so God would bless and provide for them : that every one should take care of all the rest, but especially that every one should take care of himself ; then he bade his son *John* to have a speciall care of his Mother, and

His farewell to
his family.

and so kissing them, took his leave of them all : and then turning his face from them, he again fell asleep, out of which he never awaked ; only sometimes when his pains came upon him, he stirred a little : and so on the *Sabbath* about eleven a clock he quietly resigned up his spirit unto God that gave it, *Ambristi* 1639. and of his age 66.

His death.

How excellent a Divine he was, his *Common places* testifie : How Orthodox and solid a disputer he was, his fourteen Disputations shew in the *Synopsis purioris Theologia*. How strong a defender of the Truth against Error, will appear by his answer to *Corvinus* in defence of *Du Mollines Anatomy of Arminianism*. As also his *Censura confessionis Remonstrantium*. How careful he was of Order both Civil and Sacred, is manifest by his tractate *de Autoritate Magistratus in rebus Ecclesiasticis*. How a religious observer of the *Sabbath*, his dissertation *De Sabbatho* declares. How desirous he was to reform the *Ethnick* practical *Philosophy*, appears by his *Compendium Ethicæ Aristotelicæ ad normam veritatis Christianæ revocatum*.

His works.

His countenance was mixed with gravity : His pronounciation was modest and masculine : free from dissimulation : not without elegance : neither by brevity did he procure obscurity, nor by prolixity tediousness. Sometimes he was more vehement, when the zeal of Gods glory, the love of the Truth, or the heat of Disputation excited him. Against the Adversaries of the Truth he contended not by reproaches or railings, but by strong arguments drawn out of the sacred Scriptures. As oft as he was called by the Prince of *Orange*, or the States to compose *Ecclesiastical* differences, he never spared his pains therein. As oft as he was sent either by Magistrate or *Presbyterie* to the Camp, or about any other difficult businesses, no trouble nor danger made him decline the work. His conversation both at home and abroad was holy and blameless. He was Hospitable to his friends, charitable to the poor, pleasing to all : Not given to Wine, but sober, just, temperate, and free from covetousness.

His industry and fidelity.

His Works are named before, and are bound up together in one Volume.

*The Life of Henry Alting, who dyed
Anno Christi 1644.*

His birth and
parentage.

Henry Alting was born at *Emdden* in *Frisland*, Anno Christi 1583. of a very antient and honorable Family: His Father, *Menso Alting*, was Pastor of *Emdden*; his Mother was *Mary Biscof*, a choice Matron: In his childhood he was very sickly and weak, so that he was four years old before he could go. His Parents devoted him to the service of God, and his Church from the very Womb, and therefore Anno Chri. 1590.

His education.

when he was seven years old, they set him to School in their own City of *Emdden*, where he quickly discovered a prompt and ready wit, so that in the space of seven years he went through all the forms in that School, and being fitted for it, at fourteen years old his Father sent him to the University of *Groning*, where he studied the first year under *Buningius*, and three other years under *Ubbo Emmius*, the first Rector of that University; a man famous through the World for his Learning: By his diligence under such Tutors he profited exceedingly, writing an excellent *Latine* stile, and being well grounded in the knowledge of the Arts.

He goes to
Groning.

His profici-
ency.

He goes to
Herborn.

From thence his Father sent him into *Germany* for the advancement of his Learning, and having saluted *Marpurg*, he went to *Herborn*, Anno Christi 1602. where that famous Divine *John Piscator* was Professor, under whom our Henry applied himself to his studies, and by his great industry and excellency of his wit was so far approved of, that he was employed in reading Philosophical and Theological Lectures: So that after three years abode there, he began to think of entring into the Ministry, for which end he resolved to go into *Helvetia* and *France*, to receive Orders in some of those Churches: But God for the present intended him to another employment: For upon the commendations of the Professors of *Herborn*, *Piscator*, *Zepper*, and *Martinius*, he was appointed by Count *John of Nassau* to be Tutor to three young Counts, viz. *William of Nassau*, *Conrade Lodowick of Solmes*, and *Phil. Ernest* of

He is made
Tutor to three
Noble men.

of *Iſenburg*, who at this time were Students in the Univerſity of *Sedan*, together with the young Prince *Frederick*, ſon to *Frederick* the fourth, Elector *Palatine*, who afterwards was choſen King of *Bohemia*.

But before our *Henry* went to *Sedan*, he went to *Heidleberg*, to *John Albert* Count of *Solmes*, and from thence to *Friedelſheim* to the Prince Elector himſelf, by whom he was courteouſly entertained; and being furniſhed with Letters and neceſſaries for his journey, he went to *Sedan*, where he arrived in the beginning of *September*, *An. Chriſti* 1605. and undertook his Office.

He goes to
Sedan.

He had continued but awhile in that place, before it was requiſite for him to withdraw, with his charge from that City, for fear of a ſiege which was threatned by *Henry* the fourth King of *France*: and therefore they all went to *Heidleberg*, and our *Henry* in the Princes Court attended his former employments, having a fourth added to the former three Noblemen, viz. *John Conrade*, the *Rheingrave*. Yea the very ſame Summer Prince *Frederick* himſelf was committed to his tuition, to be by him inſtructed in *Hiſtory* and *Geography*: And at laſt, viz. 1608. he was wholly left to the inſtruction of our *Henry* and *Zachary Collins*, who went back with him to *Sedan*, the ſtorm being now over, where he ſo carefully attended his charge all day, that he was fain to get time out of his ſleep for the ſtudy of *Divinity*.

Returns to
Heidleberg.

Is made Tu-
tor to Prince
Frederick.

Returns to *Se-
dan*.

The Univerſity of *Sedan* had at this time famous Divines in it, as *Daniel Tilentus*, and *James Capellus*, with whom he entred into a ſtrict bond of familiarity.

Anno Chriſti 1610. the Prince Elector dying, he returned with the young Prince to *Heidleberg*, where he attended his daily employment.

Anno Chriſti 1612. the Prince Elector being to go into *Eng-land* to marry the Lady *Elizabeth* daughter to King *James*, would needs have our *Henry* to go along in his train: In which journey he eſcaped death very narrowly, himſelf with *Scul-terus*, and ſome other of the Princes company being ſurprized with a ſtorm upon the Lake of *Harlem*, ſo that with great difficulty, and half drowned, they gat to the further ſhore. This was *October* the ſeventh in the afternoon, juſt at which

Returns to
Heidleberg.

Goes for *Eng-
land*.

Eſcapes dan-
ger.

time his Father dyed, leaving this life for a better.

His friends in
England.

Alting having escaped this danger, with a better voyage arrived safely in *England*, where he was kindly entertained, and became familiar with *George Abbot* Archbishop of *Canterbury*, *John King* Bishop of *London*, and Doctor *Hackwell* Tutor to the Prince of *Wales*: yea, and King *James* himself conferred familiarly with him.

His return to
Heidleberg.

Is made a
Professor;

February following *An. Christi* 1613. the Prince Elector being married, sent *Henry Alting* with his Scholars before him into the *Palatinate*, who in their journey travelled through *Zeland*, *Flanders*, *Brabant*, *Limburg*, *Jubers*, and *Collen*, and so at last arrived at *Heidleberg* in *April*: the new married couple being not long behinde them.

And Doctor
in Divinity;

About four moneths after our *Alting* was called to be a Professor of Divinity, to read Common places in the University of *Heidleberg*: Into which he was admitted *August* the 16. which was the Princes birth day: And because by the Statutes of the University none could be Moderator of the Disputations but a Doctor, he was solemnly inaugurated into that degree, *November* the 18. by *Parvus* Dean of the University, and *Birthelemew Coppenius* Doctor of Divinity. And this was very remarkable, that amongst all the tumults and pleasures of the Court, his minde was never taken off from the study of Divinity. But Gods Providence intended him to some further employment then a Professors place: For there was in *Heidleberg* an excellent Seminary of the Church, endowed with large revenues called the Colledge of *Wisdom*: The Prince therefore chose him Master thereof, *October* the 25. *An. Chri.* 1616. together with two Colleagues to instruct and train up young Divines for the work of the Ministry: and how much good he did therein, they are able to relate who gratefully acknowledge what profit they reaped by his care and culture.

And Master
of the Col-
ledge of *Wis-*
dom.

His modesty.

Whilst he was thus laboring in his double employment, *Coppenius* another Professor dyed, whose place was devolved upon our *Alting*: but by a rare and great example of modesty, he chose rather to continue in his former employments, and by his favour and authority in the Princes Court, prevailed that *Abraham Scultetus* should have that Professors place transferred upon him.

About

About this time a National Synod was called at *Dort*, for the composing of the differences in the *Belgick Churches* by reason of the *Arminians*; and when grave, learned, and godly men were chosen out of all the Reformed Churches to be present at it, (which was *Anno Christi* 1618 and 1619) our *Altingius*, with two others, was sent from *Heidleberg* to assist in that work: where he approved himself to all that were present both for his excellent Learning in Divinity, and his dexterity in explicating cases of greater difficulty.

The Synod of *Dort*.

He is sent thither.

Thus far we have heard the happier and more comfortable part of his life, now follows the more sad and afflicted part of it: For scarcely was the Synod ended, wherein the *Arminians* were condemned, and the Orthodox Truths established, but *Alting* with his Colleagues returned to *Heidleberg*; and at the same time the tumults in *Bohemia* began: The Prince Elector is chosen King of *Bohemia* and Crowned: *Spinola* breaks into the *Palatinate*: the great battel was fought nere *Prague*; the *Bohemians* are beaten, which was *An. Chri.* 1620. And the year following the University of *Heidleberg* was dissipated, the Students flying for fear, and the Professors having liberty granted them to go whether they pleased. Yet our *Alting* sending his family into a place of safety, stays still in the College of *Wisdom*, keeping the Students in good order; remaining unterrified in the midst of eminent dangers, whilst he was serviceable to the Church, satisfied his own Conscience, and the earnest desire of the King, who from the *Hague* had writtten to him desiring him not to depart from *Heidleberg*.

His return to *Heidleberg*.

He stays in dangers.

An Chr. 1622. in the moneth of *August* *Heidleberg* was besieged by *Tilly*, and *September* the 6. was taken by storm, at which time it suffered whatsoever Military licentiousness could inflict by plunderings, murders, and ravishing of Matrons and Virgins; all being heightened by the hatred of Religion, and the brutishness of the *Croats*. At this time our *Alting* was in his study; who hearing of the surprize of the City, bolted his door, and betook himself to Prayer, looking every moment when the bloody Souldiers would break in to sacrifice him to God: But the great Arbiter of life and death took care for his safety: For Monsieur *Bchufius*, Rector of the School, and his dear friend hiring two souldiers, called him forth,

Heidleberg taken by storm.

He prepares for death.

Yet is preserved.

and conveyed him through a back dore into the Lord Chancellors house, which *Tilly* had commanded to be preserved from plundering by reason of the Publick Monuments of the Commonwealth that were kept in that place. This house was commanded to be guarded by a Lieutenant Colonel that was under the Count of *Hohenzollern*, a man greedy of prey, who least he should lose his share in the booty by his attendance upon that place, sent forth his Souldiers as it were a hunting, commanding them that if they met with any Citizens of note, that under pretence of safe-guarding them, they should bring them to him, purposing by their ransom to enrich himself: To this man *Alting* was brought, who with his naked sword reeking with blood, said to him: *This day with this hand I have slain ten men, to whom Doctor Alting shall be added as the eleventh, if I knew where to finde him. But who art thou?* Truly such a countenance, and such a speech in such a juncture of time might have affrighted the most constant minde: But our *Alting* by a witty answer, neither denying himself to be *Alting*, nor unseasonably discovering himself, answered (as sometimes *Athanasius* in the like case) *I was* (saith he) *a Schoolmaster in the Colledge of Wisdom*: Hereupon the Lieutenant Colonel promised him safety, who if he had known him to be *Alting*, would surely have slain him

His prudence.

Oh what a sad time had he that night, which he passed without sleep, hearing the continual shrikes and groans which filled the ayr of Women ravished, Virgins defloured, men, some drawn to torments, others immediately slain: But when he saw that many fled to this house as to their only refuge, fearing lest he should be discovered by some of them, either through imprudence or malice, he retired into a Cockloft: where, whilst he hid himself, this Lieutenant Colonel was by the authority of *Tilly* presently commanded away, not giving him so much time as to seek out his Schoolmaster, that the house might be resigned to the *Iesuites* for whom it was appointed. Yet under these new inhabitants our *Alting* should not have been one jot safer, if God had not by a special providence provided for his safety. For the kitchen of this house was reserved for *Tillies* own use, and one of the *Palatines* Cooks was appointed over it, who closely fed and maintained him, and whilst the

A special providence.

the

the *Iesuites* were providing all things in a readines in the Church for the Mass, he hired three *Bavarian* Souldiers that kept guards in the streets, to guard him to his own house.

When he came thither he found all things broken, plundered and carryed away, and in his study he found a Captain boasting that all things therein were his own: yet (saith he to *Alting*) *I give thee leave to take any one book, and to carry it away with thee.* This proffer our generous *Alting* refused, saying, *Sir, If all these things be yours, I pray God that you may enjoy them longer then their last Master did: This was with Iob, to say, The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord.*

His house
plundered.

Fortiter ille facit, qui miser esse potest.

Thus returning to his former refuge, not without very great danger, three days after *Tilly*, (who had taken up *Altings* son in Laws house for his Quarters,) was prevailed with to grant him a safe conduct to go to *Heilbron*, to bring back his family from thence.

He gets a safe
conduct.

Thus escaping out of *Heidleberg*, he passed through a thousand dangers and deaths, till it pleased God at last to bring him safely to *Heilbron*; from whence after a short stay, he went to *Schomdorf*, where he found his family: In which place he stayed till *Erebruary* following, having obtained leave so to do of the Duke of *Wirtemberg*, by the mediation of his Dutches, whom otherwise the *Lutheran* Divines would not have endured; and indeed they fretted exceedingly at it, having no other reason for their spleen, but only because he was a Professor of *Heidleberg*.

The *Lutherans*
spleen.

The year following being 1623. the King of *Bohemia* sent for him into the *Low-countries*, and at last (through Gods mercy) after a long, difficult, dangerous, and chargable journey both by Water and Land, he arrived safely with his Family at *Embden*, and after a short stay there went into *Holland*, presenting himself to his King, who presently made him Tutor to his Eldest son *Frederick*: Neither would the King suffer him to imbrace a frequent call which he had to a Pastoral charge in *Embden*.

He goes to
Embden.

A special
providence.

Yet neither did he pass over that year without great danger ; For as he was passing in a sled upon the ice nere *Purmirend*, the ice breaking, he fell into the water, and was very neer drowning. But (by Gods mercy) being pulled out, he fell into a dangerous disease, of which though he recovered, yet he felt a continual pain in his left shoulder all his life after.

He goes to
Leiden.

A while after taking all his Family with him, he removed to *Leiden* to oversee the Kings sons in their studies.

Anno Christi 1625. *Sibrand Lubbertus* dying at *Franeker*, he was called by the States of *Frisland* to supply that place, and they sent again and again to the King to desire his consent thereto : But the King not consenting, he modestly excused it.

He goes to
Groning.

Anno Christi 1626. he was called to *Groning* to supply the place of *Ravensterg*, one of the Professors of Divinity lately dead ; And though the King would by no means at first hear of it, yet at the importunity of the Senate and University, he at last consented, and furnishing him with necessaries dismissed him : So that he removed to *Groning*, and the *Easter* following began his work in the University *Anno Christi 1627.* yet once a year he used to visit the King, who always highly prized him, and used him very familiarly.

His works.

He supplied that Professors place at *Groning* for the space of eighteen years with admirable fidelity, diligence, and industry, as not only his hearers but his works testifie ; As his Body of Divinity, His Explication of *Ursins* Catechism, and the *Belgick Confession*. His Disputations and Lectures against the Manual of *Becanus* : His Tractates concerning the Plague : Predestination and the Term of Life. His Vindication and Explication of the Canons of the Synod of *Dort* : Besides some other of his Works not yet printed.

His care of the
University.

He was three times *Rector* of the Academy in *Groning*. In the years 1628. 1636 and 1641. At all which times he brought some great profit or other to the University. In his first *Rectorship* he procured an encrease of Fellowships : For whereas there were but forty before, he encreased them to sixty. In his second *Rectorship* he procured a great augmentation to the University Library. In his third he obtained that one of the Doctors was sent at the Publick charge to *Leiden* to buy the choicest

choicest Books out of *Gomar's* his Library. He was seven years Pastor of the Church of *Groning*. At the request of Count *Bentheimius* he visited the County of *Steinfurt*, purged it from *Socinianism*, and settled peace in the Churches : He, together with some other learned men, was employed in perusing and correcting the new Version of the *New Testament* and the *Apo-crypha* Books, wherein he attended it with great diligence and danger at *Leiden*, the Plague being very rife amongst them at the same time. He always had a singular care of the Churches of *Germany*, and especially of the *Palatinate*, improving his interest in procuring liberal contributions in all the Reformed Churches for their maintenance, that they might not perish through want. The Collections which were made in *England*, were committed to his distribution with two others by the Elector *Charles Lodowick*. The contribution of that Noble and Munificent man *Lodowick de Geer* was put into his hand for the training up of young *German* Students in Divinity, which might (when God should restore peace) furnish the Churches of the *Palatinate* again : which trust he discharged with great diligence and fidelity. He refused the Calls which he had to *Utrick* and *Leiden* : For though he condescended to the latter, when it was brought him *Anno Christi 1633*. by the *Syndic* of *Leiden*, yet it was upon condition that the Provincial States of *Groning* would give their consents : But he was too dear to them to be dismissed, though several requests were made to them by the States of *Holland* for the obtaining thereof. He was once called back by the Administrator of the *Palatinate*, Prince *Lodowick Philip*, to be Professor of *Heidleberg*, and to restore the Churches in the *Palatinate* : and for that end he went through many dangers as far as *Franckfurt* : but by reason of the overthrow at *Norlingen* ; a new tempest hung over the *Palatinate*, which hindred his prosecution of that work. How much he watched over the good of the University of *Groning* ; how careful he was for the choice of able Professors in case of vacancy ; and how prevalent he was therein by reason of his favour and authority with the States, is known to all that were his Contemporaries there. He was very careful for the training up of young Students to the work of the Ministry, that they should not be sent forth raw and unprovided to so great and difficult

His employ-
ments.

His care to
provide for
Exiles.

Charity.

His fidelity.

His Call to
Leiden.

And into the
Palatinate.

His care of the
University.

employ-

employments : for which end he caused *Ecclesiastes Bucani* to be printed for their use.

His marriage.

He married a wife whilst he was at *Heidleberg Anno Christi 1614*. a little before he was called to his Professors place : Not rashly (as many do) marrying and getting children before they have means to maintain them. She was a very religious Matron [*Susanna Belieria*] the daughter of *Charles Belierius*, then *Consul* of *Heidleberg* : with whom he lived lovingly without domestick quarrels for the space of neer thirty years, by whom he had seven children.

His character.

He was tall of stature and well set : He had quick eyes and lively senses : a loud and pleasing voice : A sound constitution, only by reason of his many occasions of grief, somewhat inclining to *Melancholy*, so as he was prone to such diseases wherein that humor did abound. In his old age he was somewhat slow of gate, not through unwealdiness of body, but by reason of the speedy growth of old age upon him. He was very pious and learned, and adorned with all graces. If he set himself to reprove vice, he performed it with great gravity. If he comforted his friends, he did it with admirable dexterity. If he admonished any of their duty, he did it with much lenity. His Ministry was full of Majesty ; his stile eloquent ; his matter clear and solid. He was very sociable, pleasant, and loving in his converse with his friends. By his practice, converse, experience, and reading both of ancient and modern *Ecclesiastical Histories*, he attained to a great measure of wisdom. He was very zealous in defending the Orthodox Religion. Very far from busying himself in other mens matters. Could not endure strife and contentions : Shunned those vain distinctions and fooleries of *Sophisters* whereby they rather darken then explicate the mysteries of Salvation. He could not endure novelties in *Divinity*, holding that of *Tertullian*, *Primum quoddam, verissimum*, That which is most ancient is most true. His profession was without dissimulation ; his *Divinity* solid and substantial, not that which is fetched out of the puddles of the Schoolmen (though he was no stranger to them) but out of the pure Fountain of the Sacred Scriptures. He was a constant studier of the Peace of the Church, yet always so as not to hazard the loss of truth

His zeal.

He studies the Churches peace.

which

which he ever preferred before the former. He was of a constant minde, *always the same*; valiant in adversity, moderate in prosperity, having well learned *ὀρέσθαι καὶ ἀνέχεσθαι*, to sustain and abstain. In reproofs he was affectionate without bitterness: In admonishing and counselling prudent without passion: In choosing his friends of a quick judgement, and constant in retaining them: When he was to deliver his judgement either in the *Academical Senate*, or in the *Ecclesiastick Presbyterie*, he so went before others with his prudent counsel, as not to neglect to hear others judgements, neither would he take it ill if they dissented from him. If any question of great difficulty happened, he would never rest till he had searched out, and made plain the truth. If any resorted to him in private to ask his advice in *Sacred, Civil, Academical, or Oeconomical* affairs, his answer was instead of an *Oracle* to them.

His prudence.

His prudence did futher discover it self by the government of his Family, where he kept all in peace, order, and concord; and concerning which this only was known that no body knew what was done therein.

His family government.

Anno Christi 1639. he buried one of his daughters called *Mary*, a beautiful and virtuous young maid, which caused so great grief to him that he fell into a *Quartane Ague*, which *Physitians* hold to be mortal in old men; and though at last he was cured of it, yet it left ill reliques in his weakened body, which in the year 1641. brake forth into a far more grievous disease, *viz.* a *Lethargy*, which threatned an *Apoplexie*, and which the *Physitians* did foretel to be fatal: Yet neither by this sharp affliction could his stedfast minde be cast down: For after a while, contrary to all mens expectations, he began to recover strength, though indeed he was never perfectly cured. A third affliction which beset him, was the death of his dear wife, which fell out the year after upon *October* the 15. the same day upon which formerly he had been chosen Master of the College of *Wisdom*. From that very time of the loss of his wife he was discerned to decay, his solitude encreasing his *melancholy*, which afterwards he could never get the mastery over. Yea he often foretold that he should not long survive his wife: and though the *Easter* after he went as far as *Embden* to visit his friends, and recreate himself with their society,

His sickness.

His wife dies.

Death foreseen.

yet

His disease
encreaseth.

yet thereby he did but increase his distempers. For he was detained there for the space of twenty days by reason of a *Catharr* and Feaver; after which he returned to *Groning*, but much weakened and troubled with obstructions which *Physick* could not remove, nor any Medicines cure. Yet it pleased God that he had some lucid intervals, at which times he would attend upon his Professors, and the affairs of the University and his friends.

August following, those obstructions so far prevailed that they took away his stomach, and thence ensued a sensible decay of his strength, which afterwards was accompanied with great pains in his Back and Loins, that caused often faintings.

A good Pa-
stor.

In his sickness Doctor *Marenius* visiting him, with a firm voice and friendly minde he congratulated him for that he was designed for his successor: For (saith he) *it much rejoiceth me that I shall leave to the University and Church one that is studious of peace, Orthodox in judgement, and averse from novelties; and I require you that as you have ever maintained friendship with me, so do the like with mine whom I shall leave behind me.* The day before his death he sang the 130 *Psalms* with a sweet voice, and fervent zeal to the Lord, and spent the rest of his time in hearty Prayers and holy meditations. In the Evening he blessed his children, and then commanded his son Doctor *James Alting* to pray with him, and in his Prayers to remember the Church and University. The next day which was *Sabbath* day in the morning he found himself somewhat better, yet presently after he fell into a swoond. After the Morning-Exercise, his old friends Doctor *Camerarius*, and Doctor *Strasbergerus*, Agents for the Crown of *Sweden*, came to visit him, by whose conference he was somewhat refreshed: but no sooner were they gone, when feeling that his disease had conquered Nature, he told those about him that before Sunset he should depart to the Lord: and so acting his faith upon the death and merits of Christ, upon the promises of the Gospel, and cheared up with the comforts of the Holy Ghost, he expected death without fear, and presently after with a constant voice he bade them all farewell, as being ready to depart to Christ, which he much longed for: Then causing himself to be somewhat raised

His faith.

raised up, they perceived that he was ready to depart, wherefore hastily sending for the Reverend Pastor of the Church *Wesselus Emmius*, his old friend, he prayed with him, and as long as he perceived that he understood him, he cheered him up with the sweet promises of the Gospel, valiantly to go through that last combate; and so about three a clock in the afternoon, in the presence of his friends, and the Professors of the University, without the least struggling, he quietly slept in the Lord, *Aug. 25.*

Anno Christi 1644.

His Works are mentioned before in his life.

His death.

His works.

*The Life of Frederick Spanhemius, who dyed
Anno Christi 1649.*

Frederick Spanhemius was born in January Anno Chri. 1600. in *Amberg*, the Metropolis of the upper *Palatinate*, which year was famous for many things, especially for that memorable battel of *Newport*, wherein Prince *Maurice* overthrew the *Spanish* Forces: His Father was *Wigand Spanhemius*, an honorable and most pious man, being Doctor of Divinity, and a Counsellor to *Frederick* King of *Bohemia* in Ecclesiastical affairs: For Church busineses in the *Palatinate* are not ordered by Presbyteries and Consistories, as in other Reformed Churches, but by certain Ecclesiastical and Civil persons chosen by the Prince, to whom the whole care of Ecclesiastical matters is committed.

His birth.

His parentage.

His Mother was *Renata Toffana*, the daughter of that famous Divine *Daniel Toffanus*, sometimes Minister in *Orleanse*, afterwards Pastor and Professor of Divinity in *Heidleberg*: Our *Frederick* so soon as he began to speak, shewed such towardliness and ingenuity, that he gave hopes of excelling when he should come to riper years: His parents therefore, least so fruitful a field should lie untilld, took care that he should be trained up in Religion and Learning, first under their own wings till he was seven years old; and then they procured him to be admitted into the Elector School in that City, where, as he grew in years he increased both in Learning and Piety so that

His education.

His sickness.

His vow.

A great plague.

He goes to
Heidleberg.

His industry.

His proficiency.

His disputations.

that when he was eleven years old, falling into a *Tertian Ague*, which held him long, he made a vow unto God, that if he pleased to restore him, he would (so soon as he was fit) apply himself to the study of Divinity, whereby he might be able to do him service in his Church all his life long.

An. Chri. 1613. the Plague brake forth at *Amberg*, which raging for seven or eight moneths together, dissipated that School, whereby his studies were hindred: yet did his Father endeavor to make up that defect by his private instructing of him at home: So that the year following his Father judging him fit for the University, sent him to *Heidleberg*, which at that time was the common Mart of Learning, unto which Students resorted out of all parts: when he came thither, he first sojourned in the house of his Uncle *Paul Tossan*; by whose converse and example he profited very much: but after a while being examined by the Ecclesiastical Senate, and judged fit, he was admitted into the Colledge of *Sapience*, where he spent four years and an half under those famous men, *Henry Alting* and *Conrade Decker*, to whom he approved himself both for his wit, diligence and progress in Learning: For indeed he spent no time idly, imposing a task upon himself, whereby he did not only equal, but far exceed all his contemporaries: First drinking down those more pleasant studies of the Arts: then betaking himself to the study of *Latine* and *Greek* out of the most *Classick* Authors: after which he proceeded to the *Hebrew*, which he prosecuted with such fervor, that in four moneths space he read over the whole *Hebrew* Bible: He made also in that time three publick Orations: First of the Life and praises of Saint *Ambrose*; Secondly, Of the authority of the Laws prescribed to him by *Altingius*; and lastly of the four honorable Offices belonging to the Electoral family. He also kept a publick Disputation *De Mundo* under *Christopher Jugniti*: After all which in *January An. Chri. 1619.* by the command of his Superiors, he stood with five Competitors, and underwent a private and publick examination in the *Hebrew*, *Greek*, and *Latine* Tongues: as also in *Logick*, *Physicks*, *Mathematicks*, and *Ethicks*, and made Theams and Verses in all those three Languages: and disputed concerning *Judiciary Astrologie* with one of his Competitors. Examination being ended he was made

Master

Master of Arts, and so returned with honor to his Parents; with whom after he had staid a while he was by them sent to *Geneva*, in regard of the eminency both of the Teachers and City: For indeed that City was famous from the first Reformation in which *Calvin* and *Beza* flourished, who derived the same excellent *Genius* wherewith themselves were adorned to their successors.

He is made
Master of
Arts.
Goes to *Geneva*.

At his first coming thither he fell into acquaintance with *Vedelius* the Professor of *Philosophy*, and *Heidanus*, who afterwards made his Funeral Oration: These men found in him such qualifications as drew their affections to him: For they discerned him to be serious, contemplative, affable towards all, and of elegant manners: and abounding with profound speculations, which as he did not ambitiously discover, so neither did he conceal them where he might profitably make use of them: The greatest part of his time he spent in his private studies, and in learning the *French* Tongue, with the elegance whereof he was much taken, so that in a few moneths he attained to good skill in it: For the furtherance whereof they agreed amongst themselves at meals to give an account in *French* of what they had read that day.

An. Chri. 1620. he publicly disputed with Universal applause under *Turretine* concerning the five Articles controverted by the *Arminians*: wherein he gave an Essay what might afterwards be expected from him in that kinde. The year following things being in a deplorable condition in *Bohemia*, and in the *Palatinate*, he went to *Gratianople*, that he might free his Parents from further charge in his maintenance; and from thence to *Ebrodune*, an Episcopal City in the upper *Dauphannie*; where he was Tutor to a Noble mans sons for three years, during which time he conflicted with many diseases, especially with a dizziness in his head, for which by the advice of a Physitian he had a Fontinel made in his left arm, which wholly freed him from that disease.

His disputations.

He goes to
Ebrodune.

Whilst he was in this City, he twice contested with the *Pontificians*: First in the *Jesuites* Colledge with Father *Hughes* concerning *Justification*, the authority of the *Scriptures*, the *Church*, &c. And afterwards with a *Franciscan* Fryar in the presence of the Mayor of the City, a Papist, and many Popish Lawyers

He disputes
with Papists.

concern

concerning the Sacrament of the Lords Supper : In both which he found (as he professed) the special assistance of God, so that though he was young, and not much versed in those controversies, yet he in the judgement of his very adversaries was not overcome.

He goes to
Paris.

At the end of the three years, having with much difficulty obtained leave of the Noble man, he returned to *Geneva* : and after a while went from thence to *Paris*, where he was most courteously entertained by *Samuel Durant*, the Pastor of the Reformed Church, his Kinsman, with whom he lived till the death of Mr. *Durant*, by whose advice he refused the Professor of Philosophies place at *Lausanna*, to which he was invited by the Magistrates of *Bern*.

He is dear to
Camero.

During his abode at *Paris* he grew into familiar acquaintance with the learned *Camero*, who was so far affected with his sweet disposition, that though he differed from him in some points, especially about Universal Redemption; yet did he endeavour to carry him along with him to *Montalban*, whither he was called to be the Divinity Professor, but prevailed not. He sometimes also visited *Tilenus* and *Grotius*, and had acquaintance with them.

He comes to
England.

An. Chri. 1625. in *April*, by the approbation of Mr. *Durant* he came over into *England*, where he stayd four moneths, in which short time he took a survey of the Kingdom, learned the Language, gat acquaintance with the most learned men, and observed many things that were worthy notice : as the funeral of King *James* : the arrival of Queen *Mary* : the Parliament : the Convocation of the Clergy : the Act at *Oxford*, and many other things. But the Plague being at that time hot in *Oxford*, (according to his former engagement to his Cosen *Durant*) he left *England*, and returned to *Paris*, where he set upon the study of the *Chaldee* and *Syriack* Languages, and read over the *Chaldee Paraphrase* of the Prophets, and the Evangelists and most of the Epistles in *Syriack*.

His return to
Paris.

These were his *Halcyon* days, which were broken off by the death of Mr. *Durant*, who left unto him his whole Library : after which he retired himself into the Family of the Noble *Arnold*, Counsellor and Secretary of State, who entertained him at his own Table, being much delighted with the variety of his Learning and Piety.

And

And thus far he lived a private life : but in *July An. Chr. 1625.* he was called by his friends to *Geneva* ; and indeed he delighted in that City above all others, wishing that there he might fix his station : whereupon he hasted thither upon this Call , and often spake of the good Providence of God to him therein : For when he came to *Lyons* , being to pass over the River *Araris* , he would needs go over in a Boat : but by the violence of the stream his Boat was split against an Arch of the Bridge, whereby with much difficulty he escaped drowning, and so (through Gods mercy) coming at length to *Geneva, An. Chri. 1626.* he found the Professor of *Philosophies* place to be void by the death of *Gasper Alexius* , and so by the unanimous vote of all, he was preferred before all his Competitors to it, whereby, after all his travels and troubles he aimed at a safe and quiet harbor: Hereupon the better to bind himself to continuance in that place, the year after he resolved to marry, and pitching his affections upon *Carlot a Portu* , the daughter of the Noble *Peter a Portu* , with the good liking of her friends, he married her, and ever after carryed a tender affection towards her ; and indeed she well deserved it in regard of her virtues, and innocency of manners, joyned with Dovelike simplicity, free from fraud and guile. For she wholly depended upon her husband, and was willing to be governed in all things by his advice, which is the chief commendations of a wife, and so had all things common with him. And herein our *Spanheim* admirably shewed his wisdom, who as he was famous abroad, so he took special care that no domestick jars should infelicitate his life : his endeavour also was not only to preserve, but to encrease his outward estate : well remembring that speech of the Holy Apostle, whereby he requires that a *Bishop should govern his house well, and keep his children in subjection with all honesty* , For, saith he, *If a man cannot govern his own family, how shall he take care of the Church of God?*

By this wife he had many children, whereof some dyed in their infancy, but he left seven behinde him, all of great towardsness, especially his two eldest sons, who are like to inherit their Fathers virtues.

But it was not fit that his excellent parts should be shut up within the Schools, nor his light put under a bushel, which ought

He is called to
Geneva.

A special Pro-
vidence.

He is chosen
Professor.

His marriage.

A good Wife.

Family Go-
vernment.

His children.

His Ordina-
tion.

He is made
Professor of
Divinity.

He is desired
in several
places.

Leyden obtains
him.

so to shine that the Church of God might be illuminated there-
by; whereupon the Reverend Presbyterie often advised him
to apply his minde to the study of Divinity, which also he wil-
lingly did, and so to the great rejoycing of all he was ordained
a Minister, and indeed so excelled, that he exceeded all mens
hopes, both for his Eloquence and Doctrine: And it pleased
God to call him forth to the constant exercise of it *Anno Chri-
sti* 1631. at which time *Benedict Turretin* one of the Professors,
and his dear friend, dying, he was by the general consent of
all chosen to succeed him, at which time he lay sick in bed, and
dreamed of no such matter: This place he discharged for ele-
ven years space with great applause: For then he discovered
what was afterwards to be expected from him both by his Le-
ctures and Disputations: so that that University was never in a
better condition then when it was illustrated by the light of
Spanhemius.

An. Chri. 1633. he was chosen Rector of the University,
at which time he made that excellent Oration, which was pub-
lished in the name of *Geneva Reformed*, being just an hundred
years after that City first embraced the Gospel.

Hereupon the *Bernates* consulted about drawing him to
Lausania, to succeed in the place of *James a Porta*: They of
Groning endeavoured to get him to them: and the Prince
Elector *Palatine* sought also the same: but the miseries which
at this time fell upon the *Palatinate*, put an end to those desires:
At last *Leiden* obtained him, though with much difficulty, the
Magistrates and Church of *Geneva* much opposing it: Yet the
Curators of *Leiden* insisted with so much earnestness by their
frequent Letters, to which were added the request of the King
of *Bohemia*, of the illustrious States of *Holland* and *West-Fris-
land*, and lastly of the *States General*, that with much ado
at length they extorted, rather then obtained his dismissal from
Geneva: But its worth observation what means they used to
retain him, with what grief and sorrow they parted with him;
what a confluence of people brought him forth of the City,
and with what sighs and tears they parted with him, as if in
losing him, they had lost a principall member of their
body.

Yet before he left *Geneva* he went to *Basil* to take the degree
of

of Doctor : For in *Geneva* they use no such degree, and therefore whilst he was there he affected it not : But being to go to *Leiden* where it was more necessary, he that had been for so many years a Teacher of others, now submitted to examination, and so was created Doctor : And this profit he gat thereby, that he viewed *Helvetia*, and became acquainted with many excellent and learned men, especially with *Zuingerus* and *Buxtorfus*, whose names were now famous in the Christian World.

An. Chri. 1642. leaving *Geneva*, he with his whole Family and goods arrived safely in the moneth of *October* in *Leiden*, just upon that Festival day wherein they celebrated the memorial of their deliverance from the *Spanish* siege, and was most gratefully and heartily welcomed by them : and so soon as he came thither it was observed that there ensued a great alteration both in his stile, conceptions, phrases, and manner of life, so that he lived amongst the *Hollanders* as if he had been born amongst them. In his Oration which he made at his *Inauguration*, he shewed himself a learned, pious, prudent and peaceable Divine. In his Disputations he was earnest, quick, and altogether insuperable, as one that knew all the lurking holes of *Sophisters*, and withall knew how to overthrow them in their own Artifices : He was so acute, that at the first word he understood the meaning of his *Antagonists*, and many times did so happily enucleate it, that expressing it better then themselves could, he taught them thereby : and when any difficulty arose, he could easily by the light of reason discuss and make it cleer : But when he handled the cause of God, and was to assert his truth, and honor against the impudence of adversaries, you might have seen him go beyond himself: rising up with a great spirit and unusual zeal to dispel the objections of his adversaries. Many times also in Disputations, lest they should be jejune and frigid, he would furnish the Opponent with Arguments, and arm him against himself, lest an hour should pass without profit to the Hearers. His care was not only to learn the first grounds of some of the Arts, but he rested not till he had gained the exact knowledge of all the Arts, and had dived into the profundity of *Philosophy* : For its the sign of an ignoble and slothful minde to retain and conclude

He Commences Doctor.

He comes to Leyden.

His great Learning.

His study of
the Scriptures.

His love to
the truth.

The danger
of Schism.

His excellent
parts.

His prudence
in civil af-
fairs.

it self with in narrow bounds : yet rested he not in the know-
ledge of humane Arts, but only made them Handmaids
and Servants to *Divinity* : For that indeed he prized above
all other studies, and therein he spent most of his time, en-
deavouring thoroughly to understand the Sacred Scriptures, and
to vindicate the same from all the false glosses put upon them
by *Hereticks* : He, if ever any man, was studious of the
Truth : to the defence whereof he consecrated all his studies,
and indeed was then in his *Paradise* when he had attained to
the knowledge of obscure Truths, or had brought light to dif-
ficult Texts, or had freed them from the wrestings or cavils
of *Hereticks*. He was truly a Scribe taught to the Kingdom
of Heaven, who out of his treasury brought forth things new
and old : And although his minde was estranged from con-
tentions, yet was he so great a lover of Truth, that no bonds
of friendship or acquaintance, nor fear could divert him from
the defence thereof : he always preferred the cause of God be-
fore all other relations and respects : And though he often
professed that his chiefest desire was to grapple with the open
Adversaries of the Church : yet withall, he declared that he
could not be silent towards those Brethren who through igno-
rance or infirmity sought to undermine the Truth : for many
times a little spark neglected at first, proves a dangerous fire.
When men have once undertaken the Patronage of an opini-
on, they begin to cling close unto it, and the Error of it be-
ing not timely discovered to them, begins to please them, and
at last shame of detracting what they have published, makes
them incorrigible. A great wit, sound judgement, and strong
memory, seldom meet in one man, by reason of the different
tempers whence they proceed ; but they did all so concur in
our *Spanheim*, that it was hard to say in which he most excel-
led. He was somewhat cholerick by nature, yet so suppressed
the same, that he brake not forth at any time into sinful
anger.

He was a man so addicted to his study and the Schools, that
its a wonder how he could understand any thing else : But
God had made him a man both for contemplation and acti-
on ; as may appear by the use which Noble men and women
made of him for advice in civil affairs : When he wrote of

Politicks,

Politicks, you would have thought that he had studied nothing else in the whole course of his life : Before he grew old, he was an old man for wisdom and intentness upon business. His whole life was an *Idea* of wisdom, whereby as occasion required, he could accommodate himself to affairs of all sorts. He was a wary estimator of humane affairs : In his friendships he observed this rule, that though he did not admit all promiscuously, yet did he admit not a few into his familiarity. He was very ready to do good to, and to deserve well of all; and whereas many had daily occasion to make use of him, he rather numbred then weighed the good turns he did them. He had almost so many friends as acquaintance, especially of those that excelled in Learning: In *England*, *Usher*, *Selden*, *Prideaux*, *Morton*, and *Twisse*, who a little before death would trust no body but our *Spanheim* with sundry writings which he had prepared for the press. In *France*, besides many Noble men who were in great places of dignity, he had *Molineus*, *Tronchinus*, *William Rivet*, *Garissolius*, *Beaumontius*, *Mestrezatius*, *Drelincourtius*, *Bonterovius*, *Muratus*, *Blondellus*, *Ferrius*, *Petitus*, *Croius*, *Vincentius*, *Bochartus*, almost all of them famous for their writings : In *Germany* he had *Zuingerus*, *Ulricus*, *Buxtorfius*, *Crocus*, with some others; yea out of *Sweden*, the Queen her self the miracle of her sexe, did lately salute him very kindly by her Bishop, and by her Letters signified how much she esteemed him, and how much she was delighted with his Works. In *Transylvania*, *Bisterfeld*, a very learned man, kept constant correspondence with him by frequent Letters. But we must not forget *Andrew Rivet*, who was inferior to none of the Divines that then lived, with whom he had a most strict bond of friendship, so that they seemed to have but one soul in two bodies, they willed and nilled the same thing, their opinions and judgements never differing : But as he was always an acute observer of wit and learning, so he never desired more intimacy with any then with such as by an unusual kinde of Learning excelled all others, whereupon, seeing *Salmatus*, as the bright Sun obscuring all other Stars, acknowledging the immensity of his Learning, and the magnitude of his Heroick motions, he often professed that he delighted in nothing

His prudence
in chusing
friends.

His many
friends.

His high e-
steem of *Sal-*
matus.

more then in his friendship : and *Salmatius* also willingly imbraced the same ; insomuch as when *Spanheim* lay sick, hearing that he desired to speak with him, though at that time he lay sick of the Gout, *Salmatius* hasted to him, where with many tears and sighs they imbraced each other, conferring of such things as became Christians, and such great men to speak of, to their mutual satisfaction.

He lived also most friendly with his other Colleagues, weighing prudently what each of them deserved : But amongst all, observing *Bernard Schot* to excel for his skill in the Law, and dexterity in dispatching busineses ; as also for his obsequious minde towards him, he made choice of him especially to impart his secrets to, and to rest most upon his advice.

His great friends.

He always, as he ought, much esteemed the singular good will of the Prince of *Orange* towards him, as also of the Queen of *Bohemia*, and other of the States, to whom deservedly he was most dear : as they testified by their extraordinary grief at his death.

He always upon every occasion professed how much he was beholding to the Curators and Magistrates of *Leiden*, for their singular good will towards him, whereby they often anticipated, and exceeded his modesty in conferring favors upon him. The most excellent Princess of *Orange* also, after his death, sent to his widdow and eldest son, professing that the loss of him was no less a grief to her, then if she had lost another husband, or dear son, so highly did the esteem of him.

His great correspondence.

Neither may any man wonder whence it came to pass that he had so many friends, if withall he do but consider the multitude of Letters that he sent and received, so that his study seemed to be a *Compendium* of all *Europe*. But behold the mutability of all Earthly things ! The truth is, his labors were so many and great, that if his body had been of Oak, or Iron, he could not have held out long : so that we may truly say, that the imployment of his soul destroyed its own habitation, which was worn out, and dissolved with too much exercise : For besides the publick labors which he underwent in the Church and University, his private and domestical cares, his

His great labours.

confe-

conferences with his friends, his frequent intercourse of Letters, his various writings, and giving counsel to others, took up every moment in his life : And though he was often admonished by his friends to favour himself and moderate his pains, yet would he by no means be perswaded to it.

Hence it was observed that his strength began sensibly to decay, and he was troubled with great obstructions, so that himself began to complain of them, yet would he not diminish his daily task : And thus he continued all the Winter afflicted with weakness, and pains at sundry seasons. His last Sermon he Preached at *Easter*, upon those memorable words of Saint Paul, *Phil. 3. 21. Who shall change our vile body, that it may be like his glorious body, &c.* Also after his last Lecture, returning home, he complained of the decay of his strength, which was so great, that with much difficulty he went on to the end of his Lecture, as many of his Auditors observed.

From thenceforth his health decayed, and his strength declined more and more, and which was an ill sign, his weakness was greater then his disease : yet notwithstanding he was delegated in the midst of *April*, by the Church, to a Synod of the *French* Churches which met at *Harlem*, whither he went, though the labor was too great for his weak body : And at his return he sensibly discerned that he was much worse, so that though no signs of death appeared outwardly, yet was his weakness such, that being taken off his Legs, he was confined to his bed : Hereupon he foresaw the approach of death, and wholly gave up himself to God, whom he continually invoked by ardent prayers, and sighs, which had been his constant practice in the whole course of his life : But yet *April* the 28. he thought himself better, and that there were some hopes of his recovery : whereupon in the afternoon he sate up at his study window : where he had not continued long before he was seized upon by a violent Feaver, with a great trembling and shaking of his whole body, which at length ended in a burning, so that he lay all night as if he had been in the midst of a fire : whereupon seeing his end to approach, in the presence of his Family he poured forth most ardent Prayers to God;

His sickness.

His last Sermon and Lecture.

He goes to a Synod.

His preparation for death.

His ardent Prayer.

Professing that he knew Christ to be his Redeemer in whom he believed, and with whom he knew that he should shortly be, and that he desired nothing so much as his happy dissolution, his soul still breathing after Christ: Only this by earnest prayers he begged of God, that he would give him strength to undergo whatsoever he should please to lay upon him, and that he would not suffer him to be tempted beyond what he was able to bear, that he might have a quiet and comfortable departure out of this miserable and sinful world.

Presently the famous Physician Dr. *Stratenus* was sent for from the *Hague*, who was his special friend, to whom was adjoined Dr. *Wallans*, who performed all the Offices of good Physicians, and did what Art could do: But their business was not so much with the disease, as with death, which refused all remedies. The Citizens of *Leiden* mourned exceedingly for his sickness; the Queen of *Bohemia*, and the Princess of *Orange* shewed most tender affections towards him: His wife and family foreseeing their calamity in his loss, were dissolved into tears: But *Heidamus* coming to visit him, he declared to him the inward peace of his soul, his hope of future glory, and his faith in Christ, together with his earnest desire of leaving this miserable World: He also freely forgave all that had wronged him, desiring the like from others, if he had any way justly offended them: Professing that whatsoever he had done, he did it out of his love to Truth, and his care over the Church. The night before his death Dr. *Triglandius* was sent for to him, whom he always loved and honoured as his dear friend, and Colleague, who being come, prayed with him: and the next day Dr. *Massinus* Pastor of the *French* Church did the like: And thus he spent all that week in Prayers and holy Exercises: On *Wednesday* night he caused his son to read to him the 8. cha. of *Ezekiel* and part of the Epistle to the *Romans*: after which he spake to his eldest son [*Frederick*] exhorting him to the study of Divinity, requiring him not to be withdrawn from it by any means whatsoever; he thought that he could never speak enough of the tender love, care, and diligence of his wife shewed towards him. A little before his death, recollecting his spirits, in the presence of *Samuel Riverius* Pastor of *Delft*, with a clear and fervent voice, he prayed with such ardency of affections, as caused

His Faith and
Hope.

His com-
mends his
Wife.

all

all to wonder. In his Prayers he gave immortal thanks to God for all his blessings bestowed so plentifully upon him in the whole course of his life: and for that he had blessed him so much amongst strangers: acknowledging himself to be lesse then all those blessings, and that he had nothing to return to his Majesty for them but his grateful heart: Above other things he especially blessed him for bringing him forth in a Reformed and Orthodox Church, and for that he had not suffered him to be infected with the Popish Religion, whose Doctrine he professed to be erroneous and contrary to the Gospel of Christ, and the way of perdition: He prayed heartily to God to continue these blessings to his Family for ever, and that he would never suffer any of them to be seduced to Popery: He prayed also that in the pains of death he might with all his soul breath after God, and might before hand have some tast of the glory of heaven.

What he gives thanks for.

This Prayer being ended, his strength and voice failed him, and so about Sun-setting he quietly slept in the Lord, Anno Chri 1649. and of his Age 49.

His death.

Geneva rogatu regis Sueciae, lingua Gallica conscripsit Militem Suecicum: Huic comitem addidit Mercurium Helveticum: Commentarium vite & Mortis Christophori à Dhona. Leyda rogatu Reginae Bohemiae edidit Memorias Ludovici Juleanae Electricis Palatinae. Conciones tres, Thronum Gratiae, Thronum Iudicii, Thronum Gloriae. Latina conscripsit Geneva, Genevam Restitutam. Primam, Secundam, & Tertiam Dubiorum Evangelicorum partem. Chamierum item contractum. Leyda, Exercitationes de Gratia universalis. Epistolam ad Buchananum de controversiis Anglicanis: Item Epistolam ad Cottierum de conciliatione Gratiae Universalis. Besides divers others, which he began, but could not finish, being prevented by multitude of businesses, and death.

His works.

Μόνα τῶ δὲ δ' ἔα.

FINIS.

